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REFERENCE BOOK

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A

THEOLOGICAL DICTIONARY,

CONTAINING

DEFINITIONS OF ALL RELIGIOUS TERMS;

A COMPREHENSIVE VIEW OF

EVERY ARTICLE IN THE SYSTEM OF DIVINITY;

AN IMPARTIAL ACCOUNT OF

ALL THE PRINCIPAL DENOMINATIONS

WHICH HAVE SUBSISTED IN THE RELIGIOUS WORLD FROM THE BIRTH OF CHRIST TO THE PRESENT DAY:

TOGETHER WITH

AN ACCURATE STATEMENT OF THE MOST REMARKABLE TRANSACTIONS AND EVENTS RECORDED IN ECCLESIASTICAL HISTORY.

BY THE REV. CHARLES BUCK.

New American, from the latest London Edition.

REVISED, AND IMPROVED BY THE ADDITION OF MANY NEW ARTICLES, AND THE WHOLE ADAPTED TO THE PRESENT STATE OF THEOLOGICAL SCIENCE AND OF THE RELIGIOUS WORLD.

BY THE REV. GEORGE BUSH, A. M.

With an Appendix, containing a late Account of the Methodist Episcopal Church in America, and of the Associated Methodists.

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Eastern District of Pennsylvania, to wit:

BE IT REMEMBERED, that on the first day of July, in the fifty-fourth year of the Independence of the United States of America, A. D. 1830, James Kay, jun. & Co. of the said District, have deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit:—

"A Theological Dictionary, containing definitions of all religious terms; a comprehensive view of every article in the system of divinity; an impartial account of all the principal denominations which have subsisted in the religious world from the birth of Christ to the present day: together with an accurate statement of the most remarkable transactions and events recorded in Ecclesiastical history. By the Rev. Charles Buck. New American, from the latest London Edition. Revised, and improved by the addition of many new articles, and the whole adapted to the present state of Theological science and of the religious world. By the Rev. George Bush, A. M. With an Appendix, containing a late Account of the Methodist Episcopal Church in America, and of the Associated Methodists."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned"—and also to the act, entitled, "An Act Supplementary to An Act entitled, 'An Act for the Encouragement of Learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania

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PREFACE BY THE AUTHOR.

KNOWLEDGE, in a great measure, forms the true dignity and happiness of man: it is that by which he holds an honourable rank in the scale of being, and by which he is rendered capable of adding to the felicity of his fellow-creatures. Every attempt, therefore, to enlarge its boundaries, and facilitate its acquisition, must be considered as worthy of our attention and regard. The present work is designed to promote these valuable and important ends.

The plan of conveying knowledge by dictionaries has been long established, and well received in the republic of letters. A dictionary, however, of a religious and ecclesiastical nature was still a desideratum in the religious world; for although we have had dictionaries which explained Scripture terms, yet it is evident *these* could not embrace the history of the church since the sacred canon was concluded, nor explain the numerous terms which have been used; nor, indeed, point out the various sects and denominations which have subsisted since that time. I do not mean, by these remarks, to depreciate the valuable works above referred to: I am sensible of their excellences, and I have no wish to undervalue *them* in order to exalt my own. This work, however, is of a different nature, as the reader will easily see, if he takes the trouble to compare and examine.

There may, doubtless, be defects in this publication which may have escaped my attention; but whoever considers the various books that must have been consulted; the discriminations that were necessary to be made; the patient investigation required; and the toil of selecting, transcribing, and composing, must be convinced that it has been attended with no small difficulty. The advantages, however, which my own mind derived from the work, and the probability of its being useful to others, greatly encouraged me in its prosecution. Besides, to be active, to be useful, to do *something* for the good of mankind, I have always considered as the honour of an intelligent being. It is not the student wrapt up in metaphysical subtilties; it is not the recluse living in perpetual solitude; it is not the miser who is continually amassing wealth, that can be considered as the greatest ornaments or the greatest blessings to human society:—it is rather the *useful* than the *shining* talent that is to be coveted.

Perhaps it may be said, the work is tinctured too much with my own sentiments, and that the theology is too antiquated to please a liberal, philosophising, and refined age. In answer to this, I observe, that I could do no other, as an honest man, than communicate what I believe to be the truth. It is a false liberality to acquiesce with every man's opinion, to fall in with every man's scheme, to trifle with error, or imagine there is no difference between one sentiment and another: yet, notwithstanding this declaration, I trust the features of bigotry are not easily discernible in this work; and that, while I have endeavoured to carry the torch of Truth in my hand, I have not forgotten to walk in the path of Candour.

It is almost needless here to say, that I have availed myself of all the writings of the best and most eminent authors I could obtain. Whatever has struck me as important in ecclesiastical history; whatever good and accurate in definition; whatever just views of the passions of the human mind; whatever terms used in the religious world; and whatever instructive and impressive in the systems of divinity and moral philosophy, I have endeavoured to incorporate in this work. And in order to prevent its being a dry detail of terms and of dates, I have given the substance of what has been generally advanced on each subject, and occasionally selected some of the most interesting practical passages from our best and celebrated sermons. I trust, therefore, it will not only be of use to inform the mind, but impress the heart; and thus promote the real good of the reader. The critic, however, may be disposed to be severe; and it will, perhaps, be easy for him to observe imperfections. But be this as it may: I can assure him I feel myself happy in the idea that the work is not intended to serve a party, to encourage bigotry, nor strengthen prejudice, but "for the service of Truth, by one who would be glad to attend and grace her triumphs; as her soldier, if he has had the honour to serve successfully under her banner; or as a captive tied to her chariot wheels, if he has, though undesignedly, committed any offence against her." After all, however, what a learned author said of another work I say of this:—"If it have merit, it will go down to posterity; if it have none, the sooner it dies and is forgot the better."

CHARLES BUCK.

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PREFACE BY THE AMERICAN EDITOR.

The numerous and extensive editions of Buck's Theological Dictionary published both in England and in this country since its first appearance, together with the continued and increasing demand, sufficiently attest the estimate in which the work is held by the Christian public. The judgment, industry, candour, and impartiality evinced by the Author in the selection and compilation of the articles, embracing, as they do, the wide field of Theology, didactic and polemic, Ecclesiastical Polity, Church History, Moral and Metaphysical Philosophy, and Biblical Literature, together with a copious list of references to the most valuable authorities in each department, are universally acknowledged. So far as the merit of *sterling utility* can entitle any book to favourable acceptance, the Dictionary of Mr. Buck presents claims which will not be contested. As a theological and ecclesiastical manual, embodying a vast amount of useful information in a moderate compass, and clearly and judiciously arranged, it would not be easy to designate its superior.

Yet while this tribute of deserved commendation is readily bestowed, it must still be admitted, that the work hitherto has not been altogether adapted to the circumstances of our own country, or the wants of the present day. Considered in this view the Theological Dictionary labours under manifold defects, which it would be as easy to specify as it is obvious to perceive. As might have been expected, its local bearings and allusions are to the state of things in England, and not in this country. But a work of this nature is needed, which shall be suited to the state of religious opinion in the Christian community of the United States. Moreover, since the first publication of Mr. Buck's work, great changes have occurred in the religious world; great advances have been made in theological as well as in natural science; a fresh impulse has been given to the investigation of revealed truth; new sects, especially in our own country, have risen up, and with them new controversies, or new forms of old ones; the ever varying field of religious discussion, while it has been contracted in some of its limits, has been widened in others; besides which, nearly every department treated in the Theological Dictionary has been enriched with new treasures from the writings of modern divines, to which the reader will look in vain for any references in the previous editions. While therefore the active spirit of progress and improvement is urging its way in the province of Theological inquiry as well as every other, while modern researches are shedding light upon numberless points of Christian and Jewish antiquities, upon Ecclesiastical institutions, and Biblical criticism, it is doubtless desirable that a Theological Dictionary should be prepared, fitted to meet, in some good degree, the exigences of the present period.

With this view the present edition of Buck has been undertaken. In the prosecution of the plan, the steady aim has been to increase the amount of new and valuable matter, at the same time that the accession should not swell the size, nor enhance the price of the volume. The whole work therefore has undergone a careful revision—Some few articles of trivial moment have been expunged to make way for others of more consequence—Several have been abridged—Several in whole or in part re-written: But the principal feature of the present edition is the addition of a large mass of new matter under the following heads: Abyss, Accommodation of Scripture, Annihilation, Antichrist, Antichristianism, Atonement, Church, Commentary, Congregationalists, Episcopalian, Glassites, New Independents, Neology, Presbyterians, Unitarians, besides many others, which will be pointed out to the reader, wherever they occur, by the letter B. being annexed to them. Notices of all or nearly all the existing religious denominations in the United States are given, accompanied with historical sketches and ecclesiastical statistics. In this department of the work the Editor acknowledges his obligations to the very valuable Quarterly Register and Journal of the American Education Society, for Feb. 1830, by means of which, and from other sources, he has been enabled to bring down the records of the various denominations to the commencement of the present year.

In the earnest hope that the attempted improvements of the present edition may be found to be a benefit, and not a bar, to its general reception, it is submitted to the candour of the public.

G. B.

THEOLOGICAL DICTIONARY.

A.

ABBA, a Syriac word of Hebrew origin, signifying *Father*. It is more particularly used in the Syriac, Coptic, and Ethiopic churches, as a title given to the bishops. The bishops themselves bestowed the title *Abba* more eminently on the bishop of Alexandria, which occasioned the people to give him the title of *Baba*, or *Papa*; that is, Grandfather: a title which he bore before the bishop of Rome. It is a Jewish title of honour given to certain Rabbins called Tanaites: it is also used by some writers of the middle age for the superior of a monastery. Saint Mark and Saint Paul use this word in their Greek, Mark xiv. 36. Rom. viii. 15. Gal. vi. 6. because it was then commonly known in the synagogues and the primitive assemblies of the Christians. It is thought by Selden, Witsius, Doddridge, and others, that Saint Paul alluded to a law among the Jews which forbade servants or slaves to call their master Abba, or Father; and that the apostle meant to convey the idea that those who believed in Christ were no longer slaves to sin; but, being brought into a state of holy freedom, might consequently address God as their Father.

ABBE, the same with ABBOT, which see. Also the name of curious popular characters in France; who are persons who have not yet obtained any precise or fixed settlement in church or state, but most heartily wish for and would accept of either, just as it may happen. In the meanwhile their privileges are many. In college, they are the instructors of youth, and in private families the tutors of young gentlemen.

ABBESS, the superior of an abbey or convent of nuns. The abbess has the same rights and authority over her nuns that the abbots regular have over their monks. The sex, indeed, does not allow her to perform the spiritual functions annexed to the priesthood, wherewith the abbot is usually invested; but there are instances of some abbesses who have a right, or rather a privilege, to commission a priest to act for them. They have even a kind of episcopal jurisdiction, as well as some abbots who are exempted from the visitation of their diocesan.

ABBEY, a monastery, governed by a superior under the title of Abbot or Abbess. Monasteries were at first nothing more than religious houses, whither persons retired from the bustle of the world to spend their time in solitude and devotion; but they soon degenerated from their original institution, and procured large privileges, exemptions, and riches. They prevailed greatly in Britain before the Reformation, particularly in England: and as they increased in riches, so the

state became poor, for the lands which these regulars possessed could never revert to the lords who gave them. These places were wholly abolished by Henry VIII. He first appointed visitors to inspect into the lives of the monks and nuns, which were found in some places very disorderly; upon which the abbots, perceiving their dissolution unavoidable, were induced to resign their houses to the king, who by that means became invested with the abbey lands: these were afterwards granted to different persons, whose descendants enjoy them at this day: they were then valued at 2,853,000*l.* per annum; an immense sum in those days. Though the suppression of these houses, considered in a religious and political light, was a great benefit to the nation, yet it must be owned, that at the time they flourished, they were not entirely useless. Abbeys were then the repositories as well as the seminaries of learning: many valuable books and national records have been preserved in their libraries; the only places wherein they could have been safely lodged in those turbulent times. Indeed the historians of this country are chiefly beholden to the monks for the knowledge they have of former national events. Thus a kind Providence overruled even the institutions of superstition for good. See MONASTERY.

ABBOT, the chief ruler of a monastery or abbey. At first they were laymen, and subject to the bishop and ordinary pastors. Their monasteries being remote from cities, and built in the farthest solitudes, they had no share in ecclesiastical affairs; but, there being among them several persons of learning, they were called out of their deserts by the bishops, and fixed in the suburbs of the cities; and at length in the cities themselves. From that time they degenerated, and, learning to be ambitious, aspired to be independent of the bishops, which occasioned some severe laws to be made against them. At length, however, the abbots carried their point, and obtained the title of lord, with other badges of the episcopate, particularly the mitre. Hence arose new distinctions among them. Those were termed *mitred abbots* who were privileged to wear the mitre, and exercise episcopal authority within their respective precincts, being exempted from the jurisdiction of the bishop. Others were called *crosiered* abbots, from their bearing the *crosier*, or pastoral staff. Others were styled *œcumenical* or universal abbots, in imitation of the patriarch of Constantinople; while others were termed *cardinal* abbots from their superiority over all other abbots. At present, in the Roman Catho-

lic countries, the chief distinctions are those of *regular* and *commendatory*. The former take the vow and wear the habit of their order; whereas the latter are seculars, though they are obliged by their bulls to take orders when of proper age.

ABELIANS, or ABELONIANS, a sect which arose in the diocese of Hippo in Africa, and is supposed to have begun in the reign of Arcadius, and ended in that of Theodosius. Indeed, it was not calculated for being of any long continuance. They regulated marriage after the example of Abel, who, they pretended, was married, but lived in a state of continence: they therefore allowed each man to marry one woman, but enjoined them to live in the same state. To keep up the sect, when a man and woman entered into this society, they adopted a boy and a girl, who were to inherit their goods, and to marry upon the same terms of not having children, but of adopting two of different sexes.

ABESTA, the name of one of the sacred books of the Persian Magi, which they ascribe to their great founder, Zoroaster. The Abesta is a commentary on two others of their religious books called *Zend* and *Pazend*; the three together including the whole system of the Ignicolæ, or worshippers of fire.

ABILITY. See INABILITY.

ABLUTION, a ceremony in use among the ancients, and still practised in several parts of the world. It consisted in washing the body, which was always done before sacrificing, or even entering their houses. Ablutions appear to be as old as any ceremonies, and external worship itself. Moses enjoined them, the heathens adopted them, and Mahomet and his followers have continued them. The Egyptians, the Greeks, the Romans, the Jews, all had them. The ancient Christians had their ablutions before communion, which the Romish church still retain before their mass, and sometimes after. The Syrians, Copts, &c. have their solemn washings on Good Friday: the Turks also have their ablutions, their Ghast, their Wodou, Aman, &c.

ABSOLUTION signifies acquittal. It is taken also for that act whereby the priest declares the sins of such as are penitent remitted. The Romanists hold absolution a part of the sacrament of penance; and the council of Trent and that of Florence declare the form or essence of the sacrament to lie in the words of absolution, "I absolve thee of thy sins." According to this, no one can receive absolution without the privity, consent, and declaration of the priest; except, therefore, the priest be willing, God himself cannot pardon any man. This is a doctrine as blasphemous as it is ridiculous. The chief passage on which they ground their power of absolution is that in John xx. 23: "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." But this is not to the purpose; since this was a special commission to the apostles themselves, and the first preachers of the Gospel, and most probably referred to the power he gave them of discerning spirits. By virtue of this power, Peter struck Ananias and Sapphira dead, and Paul struck Elymas blind. But, supposing the passage in question to apply to the successors of the apostles, and to ministers in general, it can only import that their office is to preach pardon to the penitent, assuring those who believe that their sins are forgiven through the merits of Jesus Christ; and that those who remain in unbelief are in a state of condemnation. Any idea of authority given to fallible, uninspired men, to absolve sinners, different from this, is unscriptural; nor can I see much utility in the terms *ministerial* or *declarative* absolution, as adopted by some divines, since absolution is wholly the prerogative of God; and the terms abovementioned may, to say the least, have no good influence on the minds of the ignorant and superstitious.

ABSTEMII, a name given to such persons as could not partake of the cup of the eucharist, on account of their natural aversion to wine.

ABSTINENCE, in a general sense, is the act of refraining from something which we have a propension to or find pleasure in. It is more particularly used for fasting or forbearing from necessary food. Among the Jews, various kinds of abstinence were ordained by their law. Among the primitive Christians, some denied themselves the use of such meats as were prohibited by that law; others looked upon this abstinence with contempt; as to which Paul gives his opinion, Romans xiv. 1, 3. The council of Jerusalem, which was held by the apostles, enjoined the Christian converts to abstain from meats strangled, from blood, from fornication, and from idolatry. Acts xv. Upon this passage Dr. Doddridge observes, "that though neither things sacrificed to idols, nor the flesh of strangled animals, nor blood, have or can have any moral evil in them, which should make the eating of them absolutely and universally unlawful; yet they were forbidden to the Gentile converts, because the Jews had such an aversion to them, that they could not converse freely with any who used them. This is plainly the reason which James assigns in the very next words, the 21st verse, and it is abundantly sufficient. This reason is now ceased, and the obligation to abstain from eating these things ceases with it. But were we in like circumstances again, Christian charity would surely require us to lay ourselves under the same restraint."—The spiritual monarchy of the western world introduced another sort of abstinence, which may be called *ritual*, and consists in abstaining from particular meats at certain times and seasons, the rules of which are called rogations. If I mistake not, the impropriety of this kind of abstinence is clearly pointed out in 1 Tim. iv. 3.—In England, abstinence from flesh has been enjoined by statute, even since the Reformation; particularly on Fridays and Saturdays, on vigils, and on all days commonly called fish days. The like injunctions were renewed under queen Elizabeth; but at the same time it was declared, that this was done not out of motives of religion, as if there were any difference in meats, but in favour of the consumption of fish, and to multiply the number of fishermen and mariners, as well as to spare the stock of sheep. See FASTING.

ABYSS, from the Greek α βυσσος, composed of α priv. and βυσσος, Ion. for βυθος, signifies properly *without a bottom*. In the English version of the Scriptures it is rendered by *the deep, the great deep*, and *the bottomless pit*. Though primarily used in reference to a vast and unfathomed mass of waters, it is also applied to profound depths, cavities, and recesses in general, whether in the earth or in the sea. As the tombs and cemeteries in the East consisted of

spacious subterranean vaults or gloomy caverns, round the sides of which were cells to receive the dead bodies, the term was employed to denote the grave, or the common receptacle of the dead, Rom. x. 7. In the symbolical language of the book of Revelation, its import is somewhat different. In ch. ix. 1—3, at the sounding of the fifth trumpet, "a star fell from heaven unto the earth; and to him was given the key of the bottomless pit, (literally, *of the well of the abyss,*) and he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace,—and there came out of the smoke locusts upon the earth." On this passage an eminent expositor of prophecy observes, "The poetic machinery of this vision is taken from the sacred oracular caves of the ancient Pagans, which were often thought to communicate with the sea or the great abyss, and which were especially valued when (like that at Delphi) they emitted an intoxicating vapour; it is used, therefore, with singular propriety in foretelling the rise of a religious imposture." This symbol, accordingly is interpreted by the best expositors, of the rise of the Mahometan delusion in the commencement of the 7th century, and as having a special allusion to Mahomet's retiring to the cave of Hera for the purpose of fabricating his imposture. Although the phrase *bottomless pit* is in popular usage employed as of the same import with hell, yet there is no place in the Scriptures where it can be clearly shown to be synonymous with the places of future torment of the wicked. *Faber's Sacred Calendar of Prophecy; Daubuz on the Revelation; Schleusner's Gr. Lexicon.*—B.

ABYSSINIAN CHURCH, that which is established in the empire of Abyssinia. They are a branch of the Copts, with whom they agree in admitting only one nature in Jesus Christ, and rejecting the council of Chalcedon; whence they are also called Monophysites and Eutychians, which see. The Abyssinian church is governed by a bishop, styled *Abuna*. They have canons also, and monks. The emperor has a kind of supremacy in ecclesiastical matters. The Abyssinians have at divers times expressed an inclination to be reconciled to the see of Rome; but rather from interested views than any other motive. They practice circumcision on females as well as males. They eat no meats prohibited by the law of Moses. They observe both Saturday and Sunday sabbaths. Women are obliged to the legal purifications. Brothers marry their brother's wives, &c. On the other hand, they celebrate the Epiphany with peculiar festivity; have four Lents; pray for the dead; and invoke angels. Images in painting they venerate; but abhor all those in relievo, except the cross. They admit the apocryphal books and the canons of the apostles, as well as the apostolical constitutions, for genuine. They allow of divorce, which is easily granted among them, and by the civil judge; nor do their civil laws prohibit polygamy.—They have, at least, as many miracles and legends of saints as the Romish church. They hold that the soul of man is not created; because, say they, God finished all his works on the sixth day. Thus we see that the doctrines and ritual of this sect form a strange compound of Judaism and Christianity, ignorance and superstition. Some, indeed, have been at a loss to know whether they are most Christians or Jews: it is to be feared, however, that there is little beside the name of Christianity among them. Should the reader be desirous to know more of this sect, he may consult *Father Lobo's Voyage to Abyssinia; Bruce's Travels; Ludolph's History of Ethiopia;* and *Dict. of Arts and Sciences,* vol. i. p. 15.

ACADEMICS, a denomination given to the cultivators of a species of philosophy originally derived from Socrates, and afterwards illustrated and enforced by Plato. The contradictory systems which had been successively urged upon the world, were become so numerous, that, from a view of the variety and uncertainty of human opinions, many were led to believe that truth lay beyond the reach of our comprehension. The consequence of this conclusion was absolute scepticism: hence the existence of God, the immortality of the soul, the preferableness of virtue to vice, were all held as uncertain. This sect, with that of the Epicureans, were the two chief that were in vogue at the time of Christ's appearance, and were embraced and supported by persons of high rank and wealth. A consideration of the principles of these two sects [see EPICUREANS] will lead us to form an idea of the deplorable state of the world at the time of Christ's birth; and the necessity there was of some divine teacher to convey to the mind true and certain principles of religion and wisdom. Jesus Christ, therefore, is with great propriety called the Day Spring from on high, the Sun of Righteousness, that arose upon a benighted world to dispel the clouds of ignorance and error, and discover to lost man the path of happiness and heaven. But, as we do not mean to enlarge much upon these and some other sects, which belong rather to philosophy than theology, we shall refer the reader to *Budæus's Introduction to the History of Philosophy; Stanley's Lives; Brucker's History of Philosophy;* or (which is more modern) *Enfield's Abridgment.*

ACCLAMATIONS, ecclesiastical, were shouts of joy which the people expressed by way of approbation of their preachers. It hardly seems credible to us that practices of this kind should ever have found their way into the church where all ought to be reverence and solemnity. Yet so it was in the fourth century. The people were not only permitted, but sometimes even exhorted, by the preacher himself, to approve his talents by clapping of hands, and loud acclamations of praise. The usual words they made use of were, "Orthodox," "Third apostle," &c. These acclamations being carried to excess, and often misplaced, were frequently prohibited by the ancient doctors, and at length abrogated. Even as late, however, as the seventeenth and eighteenth centuries, we find practices that were not very decorous; such as loud humming, frequent groaning, strange gestures of the body, &c. See articles DANCERS, SHAKERS.

ACCOMMODATION of SCRIPTURE, is the application of it not to its literal meaning, but to something analogous to it. Thus a prophecy is said to be fulfilled properly when a thing foretold comes to pass; and by way of accommodation, when an event happens to any place or people similar to what fell out some time before to another. Thus the words of Isaiah, spoken to those of his own time, are said to be fulfilled in those who lived in our Saviour's, "Ye hypocrites, well did Esaias prophesy," &c. which same

words St. Paul afterwards accommodates to the Jews of his time. Isa. xxix. 14. Matt. xv. 8. Acts xiii. 41. Great care, however, should be taken by preachers who are fond of accommodating texts, that they first clearly state the literal sense of the passage.

ACCOMMODATION SYSTEM, a name given to a peculiar mode of scriptural interpretation, adopted during the last century by Semler and other German divines, which teaches, that many things, uttered by our Saviour and his Apostles, in the course of their instructions, are not to be understood as expressing the actual *reality* and *verity* of things, or conveying *true doctrines*, but as merely adopted *in accommodation* to the popular belief, and the deep-rooted prejudice of the Jews. For instance, when our Saviour speaks of persons being possessed with evil spirits, we are not according to this theory, to imagine there was really any such things as demoniacal possession, or that Christ intended to teach that doctrine; but as the notion had been long prevalent among the Jews that men under the influence of certain bodily diseases were possessed by the devil, he *accommodated* himself in his language to their weakness and simplicity, "that he might win the more." And so the Apostles. See this dangerous doctrine ably canvassed and refuted in *Storr's Essay on the Historical Sense*, translated by Gibbs, or the original treatise in his *Opuscula*.—B.

ACCURSED, something that lies under a curse or sentence of excommunication. In the Jewish idiom, *accursed* and *crucified* were synonymous: among them, every one was accounted *accursed* who died on a tree. This serves perhaps to explain the difficult passage in Rom. ix. 2, where the apostle wishes himself *accursed after the manner* of Christ; i. e. crucified, if happily he might by such a death save his countrymen. The preposition απο here made use of, is used in the same sense, 2 Tim. i. 3, when it obviously signifies *after the manner* of.

ACEPHALI, i. e. *headless;* from the privative α, and κεφαλη *head;* such bishops were exempt from the discipline and jurisdiction of their ordinary bishop or patriarch. It was also the denomination of certain sects; 1. of those who, in the affair of the council of Ephesus, refused to follow either St. Cyril or John of Antioch; 2. of certain heretics in the fifth century, who, at first, followed Peter Mongus, but afterwards abandoned him upon his subscribing to the council of Chalcedon, they themselves adhering to the Eutychian heresy: and, 3. of the followers of Severus of Antioch, and of all, in general, who held out against the council of Chalcedon.

ACOEMETÆ, or ACOEMETI, an order of monks at Constantinople in the fifth century, whom the writers of that and the following ages called Ακοιμητοι, that is, Watchers, because they performed divine service day and night without intermission. They divided themselves into three classes, who alternately succeeded one another, so that they kept up a perpetual course of worship. This practice they founded upon that passage—"Pray without ceasing," 1 Thess. v. 17.

ACOLYTHI, or ACOLUTHI, from ακολουθος, *a follower*, young people who, in the primitive times, aspired to the ministry, and for that purpose continually attended the bishop. In the Romish church, Acolythi were of longer continuance; but their functions were different from those of their first institution. Their business was to light the tapers, carry the candlesticks and the incense pot, and prepare the wine and water. At Rome there were three kinds: 1. those who waited on the pope: 2. those who served in the churches; 3. and others, who together with the deacons, officiated in other parts of the city.

ACT OF FAITH (Auto da Fé,) in the Romish church, is a solemn day held by the Inquisition for the punishment of heretics, and the absolution of the innocent accused. They usually contrive the Auto to fall on some great festival, that the execution may pass with the more awe; and it is always on a Sunday. The *Auto da Fé* may be called the last act of the inquisitorial tragedy: it is a kind of gaol delivery, appointed as often as a competent number of prisoners in the Inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is this:—In the morning they are brought into a great hall, where they have certain habits put on, which they are to wear in the procession, and by which they know their doom. The procession is led up by Dominican friars, after which come the penitents, being all in black coats without sleeves, and barefooted, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who over their black coats have flames painted, with their points turned downwards. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upwards. After these come such as profess doctrines contrary to the faith of Rome, who besides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents, and devils, all open-mouthed, about it. Each prisoner is attended by a familiar of the Inquisition; and those to be burnt have also a Jesuit on each hand, who are continually preaching to them to abjure. After the prisoners, comes a troop of familiars on horseback; and after them the Inquisitors, and other officers of the court, on mules: last of all the inquisitor-general on a white horse, led by two men with black hats and green hatbands. A scaffold is erected big enough for two or three thousand people; at one end of which are the prisoners, at the other the Inquisitors. After a sermon made up of encomiums on the Inquisition, and invectives against heretics, a priest ascends a desk near the scaffold, and having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching at the same time the secular power *not to touch their blood, or put their lives in danger!!!* The prisoners, being thus in the hands of the civil magistrate, are presently loaded with chains, and carried first to the secular gaol, and from thence, in an hour or two, brought before the civil judge; who, after asking in what religion they intend to die, pronounces sentence, on such as declare they die in the communion of the church of Rome, that they shall be first strangled, and then burnt to ashes: or such as die in any other faith, that they be burnt alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is

such as persist in the heresy, are about four yards high, having a small board towards the top for the prisoner to be seated on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder, and the Jesuits, after several repeated exhortations to be reconciled to the church, part with them; telling them that they leave them to the devil, who is standing at their elbow, to receive their souls, and carry them with him to the flames of hell. On this a great shout is raised; and the cry is, "*Let the dogs beards be made!*" which is done by thrusting flaming furzes fastened to long poles against their faces, till their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last, fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle: the sufferers continually cry out while they are able, "Pity for the love of God!" Yet it is beheld by all sexes and ages with transports of joy and satisfaction.—O merciful God! is this the benign, humane religion thou hast given to men? Surely not. If such were the genius of Christianity, then it would be no honour to be a Christian. Let us, however, rejoice that the time is coming when the demon of Persecution shall be banished out this our world, and the true spirit of benevolence and candour pervade the universe; when none shall hurt or destroy, but the earth be filled with the knowledge of the Lord, as the waters cover the sea! See INQUISITION.

ACTION FOR THE PULPIT. See DECLAMATION.

ACTS OF THE APOSTLES, the fifth and last of the historical books of the New Testament, containing a great part of the lives and transactions of Peter and Paul, and of the history of the infant church for the space of twenty-nine or thirty years from the ascension of our Lord to the time of Paul's arrival at Rome after his appeal to Cæsar, A. D. 65. That Luke was the author of the Acts of the Apostles is evident both from the introduction, and from the unanimous testimonies of the early Christians. This book, as well as the Gospel bearing his name, is inscribed to Theophilus, and in the very first verse of the Acts there is a reference made to his Gospel, which he calls *the former treatise*. From the frequent use of the first person plural it is clear that he was present at most of the transactions he relates. The design of the author does not appear to have been to give a complete ecclesiastical history of the Christian church during the period embraced in the work; for he has almost wholly omitted what passed among the Jews after the conversion of Paul, and is totally silent concerning the spread of Christianity in the East and in Egypt, as well as the foundation of the church of Christ at Rome, as also concerning the labours and sufferings of most of the other Apostles besides Peter and Paul; but to relate the most prominent events connected with the establishment of Christianity, and such as may be considered to have had the most important bearings upon its subsequent prosperity; among which may be reckoned the effusion of the Holy Spirit on the day of Pentecost, the persecutions and dispersions of the early disciples, the conversion of Paul, the admission of the Gentiles into the church, the council of Jerusalem, and the planting of Christian Churches in the principal provinces of the Roman empire. The history is written with a tolerably strict attention to chronological order, though the author has not affixed a date to any one of the facts recorded by him. But as political events, the dates of which are known, are frequently introduced or alluded to in connexion with the ecclesiastical narrative, the chronology of the whole book is for the most part capable of being pretty definitely settled. The style of the Acts, which was written in Greek, is perspicuous and noble. Though tinctured with Hebraisms, it is in general much purer than that of most other books of the New Testament, particularly in the speeches delivered by Paul. The book forms one of the most important parts of sacred history; for without it neither the Gospels nor Epistles could have been so clearly understood; and by the correspondence of incidental circumstances mentioned in this history and in the Epistles, of such a nature as to show that neither the one nor the other could have been *forged*, an irrefragable evidence of the truth of Christianity is afforded. Among the most important works expository or illustrative of the Acts of the Apostles are *Cradock's Apostolical History; Benson's First Planting of Christianity; Paley's Horæ Paulinæ; Heinrich's Acta Apostolorum; Buddeus' Ecclesia Apostolica.*—B.

There have been several acts of the apostles, such as the acts of Abdias, of Peter, of Paul, St. John the Evangelist, St. Andrew, St. Thomas, St. Philip, and St. Matthias; but they have been all proved to be spurious.

ACTS OF PILATE, a relation sent by Pilate to the Emperor Tiberius, concerning Jesus Christ, his death, resurrection, ascension, and the crimes of which he was convicted before him. It was a custom among the Romans, that the proconsuls and governors of provinces should draw up acts or memoirs of what happened in the course of their government, and send them to the emperor and senate. The genuine acts of Pilate were sent by him to Tiberius, who reported them to the senate; but they were rejected by that assembly, because not immediately addressed to them; as is testified by Tertullian, in his Apol. cap. 5, and 20, 21. The heretics forged acts in imitation of them; but both the genuine and the spurious are now lost.

ADAMITES, a sect that sprang up in the second century. Epiphanius tells us that they were called Adamites from their pretending to be re-established in the state of innocence, such as Adam was at the moment of his creation, whence they ought to imitate him in going naked. They detested marriage; maintaining that the conjugal union would never have taken place upon earth, had sin been unknown. This obscure and ridiculous sect did not last long. It was, however, revived with additional absurdities in the twelfth century. About the beginning of the fifteenth century, these errors spread in Germany and Bohemia: it found also some partisans in Poland, Holland, and England. They assembled in the night; and, it is said, one of the fundamental maxims of their society was contained in the following verse:

Jura, perjura, secretum prodere noli.
Swear, forswear, and reveal not the secret.

ADIAPHORISTS, a name given in the sixteenth century to the moderate Lutherans who adhered to the sentiments of Melancthon; and afterwards to those who subscribed the Interim of Charles V. [See INTERIM.] The word is of Greek origin (*ἀδιάφορος*,) and signifies indifference or lukewarmness.

ADMIRATION is that passion of the mind which is excited by the discovery of any great excellence in an object. It has by some writers been used as synonymous with surprise and wonder; but it is evident they are not the same. Surprise refers to something unexpected; wonder, to something great or strange; but admiration includes the idea of high esteem or respect. Thus, we say we admire a man's excellencies; but we do not say that we are surprised at them. We wonder at an extraordinary object or event, but we do not always admire it.

ADMONITION denotes a hint or advice given to another, whereby we reprove him for his fault, or remind him of his duty. Admonition was a part of the discipline much used in the ancient church; it was the first act or step towards the punishment or expulsion of delinquents. In case of private offences, it was performed according to evangelical rule, *privately;* in case of public offence, *openly* before the church. If either of these sufficed for the recovery of the fallen person, all further proceedings, in a way of censure, ceased; if they did not, recourse was had to excommunication.—Tit. iii. 10. 1 Thess. v. 14. Eph. vi. 4.

ADONAI, Hebrew אֲדֹנָי, a title of the Supreme Being in the Scriptures, rendered in English by the word *Lord*. The original comes from *Aden*, a base, pillar, or supporter; and it is not a little remarkable that the etymology of our vernacular *Lord* is precisely similar, it being a contraction of the old Saxon *laford*, or *hlafford*, from *laef*, to support or sustain, the same root from which also comes the English word *loaf*. The Hebrew JEHOVAH is likewise translated *Lord* in our Bibles, and this is known by its being printed in capital letters, whereas in the other case the common small character is employed. The Jews, from excessive reverence, never pronounce the name JEHOVAH when they meet with it in reading the Hebrew Scriptures, but invariably substitute Adonai, which has the same vowel points. But there is no law forbidding the enunciation of the name JEHOVAH; nor does it appear to have been scrupled by the ancient Jews.—B.

ADONISTS, a party among divines and critics, who maintain that the Hebrew points ordinarily annexed to the consonants of the word Jehovah are not the natural points belonging to that word, nor express the true pronounciation of it; but are the vowel points belonging to the words *Adonai* and *Elohim*, applied to the consonants of the ineffable name Jehovah, to warn the readers, that instead of the word Jehovah, which the Jews were forbid to pronounce, and the true pronunciation of which had been long unknown to them, they are always to read *Adonai*. They are opposed to *Jehovists*, of whom the principal are Drusius, Capellus, Buxtorf, Alting, and Reland.

ADOPTION, an act whereby any person receives another into his family, owns him for his son, and appoints him his heir. 2. *Spiritual* adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God. 3. *Glorious*, is that in which the saints, being raised from the dead, are at the last day solemnly owned to be the children of God, and enter into the full possession of that inheritance provided for them. Rom. viii. 19, 23. Adoption is a word taken from the civil law, and was much in use among the Romans in the Apostles' time; when it was a custom for persons who had no children of their own, and were possessed of an estate, to prevent its being divided or descending to strangers, to make choice of such as were agreeable to them, and beloved by them, whom they took into this political relation of children; obliging them to take their name upon them, and to pay respect to them as though they were their natural parents, and engaging to deal with them as though they had been so; and accordingly to give them a right to their estates, as an inheritance. This new relation, founded in a mutual consent, is a bond of affection; and the privilege arising from thence is, that he, who is in this sense a father, takes care of and provides for the person whom he adopts, as though he were his son by nature; and therefore civilians call it an act of *legitimation*, imitating nature, or supplying the place of it.

It is easy, then, to conceive the propriety of the term as used by the apostle, in reference to this act, though it must be confessed there is some difference between civil and spiritual adoption. Civil adoption was allowed of and provided for the relief and comfort of those who had no children; but in spiritual adoption this reason does not appear. The Almighty was under no obligation to do this; for he had innumerable spirits whom he had created, besides his own Son, who had all the perfections of the divine nature, who was the object of his delight, and who is styled the heir of all things, Heb. i. 3. When men adopt, it is on account of some excellency in the persons who are adopted: thus Pharaoh's daughter adopted Moses because he was exceeding fair, Acts vii. 20, 21; and Mordecai adopted Esther because she was his uncle's daughter, and exceeding fair, Est. ii. 7; but man has nothing in him that merits this divine act, Ezek. xvi. 5. In civil adoption, though the name of a son be given, the nature of a son may not: this relation may not necessarily be attended with any change of disposition or temper. But in the spiritual adoption we are made partakers of the divine nature, and a temper or disposition given us becoming the relationship we bear. Jer. iii. 19.

Much has been said as to the time of adoption. Some place it before regeneration, because it is supposed we must be in the family before we can be partakers of the blessings of it. But it is difficult to conceive of one before the other; for although adoption may seem to precede regeneration in order of nature, yet not of time; they may be distinguished, but cannot be separated. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i. 12. There is no adoption, says the great Charnock, without regeneration. "Adoption," says the same author, "is not a mere relation: the privilege and the image of the sons of God go together. A state of adoption is never without a separation from defilement." 2 Cor. vi. 17. 18. The new name

in adoption is never given till the new creature be formed "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. Yet these are to be distinguished. Regeneration, as a *physical* act, gives us a likeness to God in our nature; adoption, as a *legal* act, gives us a right to an inheritance. Regeneration makes us *formally* his sons, by conveying a principle, 1 Pet. i. 23; adoption makes us *relatively* his sons, by conveying a power, John i. 12. By the one we are instated in the divine affection; by the other we are partakers of the divine nature."

See *Ridgley's and Gill's Body of Div. art. Adoption; Charnock's Works*, vol. ii. p. 32—72; *Flavel's Works*, vol. ii. p. 601; *Brown's System of Nat. and Rev. Religion*, p. 442; *Witsii Œcon. Fœd.* p. 165.

ADORATION, the act of rendering divine honours, including in it reverence, esteem, and love: this is called supreme, or absolute. The word is compounded of *ad*, "to," and *os, oris*, "mouth:" and literally signifies to apply the hand to the mouth, "to kiss the hand;" this being, in the eastern countries, one of the great marks of respect and submission. See Job xxxi. 26, 27. The attitude of adoration, however, we find has not been confined to this mode; standing, kneeling, uncovering the head, prostration, bowing, lifting up the eyes to heaven, or sometimes fixing them upon the earth with the body bending forward; sitting with the under parts of the thighs resting on the heels, have all been used, as expressive of veneration and esteem. Whatever be the form, however, it must be remembered, that adoration, as an act of worship, is due to God alone, Matt. iv. 10. Acts x. 25, 26. Rev. xix. 10. There is, 2. what may be called adoration *human*, or paying homage or respect to persons of great rank and dignity. This has been performed by bowing, bending the knee, falling on the face. The practice of adoration may be said to be still subsisting in England, in the ceremony of kissing the king's or queen's hand, and in serving them at table, both being performed kneeling on one knee. There is also, 3. adoration *relative*, which consists in worship paid to an object as belonging to or representative of another. In this sense the Romanists profess to adore the cross, not simply or immediately, but in respect of Jesus Christ, whom they suppose to be on it. This is generally, however, considered by Protestants as coming little short of idolatry. See IDOLATRY.

ADULTERY, an unlawful commerce between one married person and another, or between a married and unmarried person.—2. It is also used in Scripture for idolatry, or departing from the true God, Jer. iii. 9.—3. Also for any species of impurity or crime against the virtue of chastity, Matt. v. 28.—4. It is also used in ecclesiastical writers for a person's invading or intruding into a bishopric during the former bishop's life.—5. The word is also used in ancient customs for the punishment or fine imposed for that offence, or the privilege of prosecuting for it. Although adultery is prohibited by the law of God, yet some have endeavoured to explain away the moral turpitude of it; but it is evident, observes Paley, that, on the part of the *man* who solicits the chastity of a married woman, it certainly includes the crime of seduction, and is attended with mischief still more extensive and complicated: it creates a new sufferer, the injured husband, upon whose affection is inflicted a wound the most painful and incurable that human nature knows. The infidelity of the *woman* is aggravated by cruelty to her children, who are generally involved in their parent's shame, and always made unhappy by their quarrel. The marriage vow is witnessed before God, and accompanied with circumstances of solemnity and religion which approach to the nature of an oath. The married offender, therefore, incurs a crime little short of perjury, and the seduction of a married woman is little less than subornation of perjury. But the strongest apology for adultery is, the prior transgression of the other party; and so far, indeed, as the bad effects of adultery are anticipated by the conduct of the husband or wife who offends first, the guilt of the second offender is extenuated. But this can never amount to a justification, unless it could be shown that the obligation of the marriage vow depends upon the condition of reciprocal fidelity: a construction which appears founded neither in expediency, nor in the terms of the vow, nor in the design of the legislature, which prescribed the marriage rite. To consider the offence upon the footing of *provocation*, therefore, can by no means vindicate retaliation. "Thou shalt not commit adultery," it must ever be remembered, was an interdict delivered by God himself. This crime has been punished in almost all ages and nations. By the Jewish law it was punished with death in both parties, where either the woman was married, or both. Among the Egyptians, adultery in the man was punished by a thousand lashes with rods, and in the woman by the loss of her nose. The Greeks put out the eyes of the adulterers. Among the Romans, it was punished by banishment, cutting off the ears, noses, and by sewing the adulterers in sacks, and throwing them into the sea; scourging, burning, &c. In Spain and Poland they were almost as severe. The Saxons formerly burnt the adulteress, and over her ashes erected a gibbet, whereon the adulterer was hanged. King Edmund, in this kingdom, ordered adultery to be punished in the same manner as homicide. Canute ordered the man to be banished, and the women to have her nose and ears cut off. Modern punishments in different nations, do not seem to be so severe. In Britain it is reckoned a spiritual offence, and is cognizable by the spiritual courts, where it is punished by fine and penance. See *Paley's Moral and Political Philosophy*, p. 309. vol. i. 12th edition.

AERIANS, the name of a sect which arose in the fourth century, under the reign of Constantine, so called from Aerius, a presbyter of Sebastia in Pontus, their founder. The errors laid to the charge of Aerius by Epiphanius are, 1. That a presbyter or elder differs not in order and degree from a bishop, but he who is a presbyter is called a bishop. 2. That there is properly speaking no passover remaining to be observed or celebrated among Christians. 3. That fasts ought not to be fixed to certain and stated annual days and solemnities. 4. That prayers ought not to be offered for the dead. It must be accounted strange, that these doctrines should, with orthodox Christians, ever be adduced as evidence of heresy. And, accordingly, the reader will find in the works of Mr. John Glas, vol. iv. an able attempt to vindicate the character of Aerius from the opprobrium usually cast upon it by ecclesiastical writers.—B.

AETIANS, those who maintained that the Son and Holy Ghost were in all things dissimilar to the Father. They received their name from Aetius, one of the most zealous defenders of Arianism, who was born in Syria, and flourished about the year 336. Besides the opinions which the Aetians held in common with the Arians, they maintained that faith without works was sufficient to salvation; and that no sin, however grievous, would be imputed to the faithful. Aetius, moreover, affirmed, that what God had concealed from the apostles, he had revealed to him.

AFFECTION, in a philosophical sense, refers to the manner in which we are *affected* by any thing for a continuance, whether painful or pleasant; but in the most common sense, it may be defined to be a settled bent of mind towards a particular being or thing. It holds a middle place between *disposition* on the one hand, and *passion* on the other. It is distinguishable from *disposition*, which, being a branch of one's nature originally, must exist before there can be any opportunity to exert it upon any particular object; whereas affection can never be original, because, having a special relation to a particular object, it cannot exist till the object have once, at least, been presented. It is also distinguishable from *passion*, which, depending on the real or ideal presence of its object, vanishes with its object; whereas affection is a lasting connexion, and, like other connexions, subsists even when we do not think of the object. [See DISPOSITION and PASSION.] The affections, as they respect religion, deserve in this place a little attention. They may be defined to be the "vigorous and sensible exercises of the inclination and will of the soul towards religious objects." Whatever extremes stoics or enthusiasts have run into, it is evident that the exercise of the affections is essential to the existence of true religion. It is true, indeed, "that all affectionate devotion is not wise and rational; but it is no less true, that all wise and rational devotion must be affectionate." The affections are the springs of action: they belong to our nature, so that with the highest perceptions of truth and religion, we should be inactive without them. They have considerable influence on men, in the common concerns of life; how much more, then, should they operate in those important objects that relate to the Divine Being, the immortality of the soul, and the happiness or misery of a future state! The religion of the most eminent saints has always consisted in the exercise of holy affections. Jesus Christ himself affords us an example of the most lively and vigorous affections; and we have every reason to believe that the employment of heaven consists in the exercise of them. In addition to all which, the Scriptures of truth teach us, that religion is nothing, if it occupy not the affections, Deut. vi. 4 and 5. Deut. xxx. 6. Rom. xii. 11. 1 Cor. xiii. 13. Ps. xxvii. 14.

A distinction, however, must be made between what may be *merely natural*, and what is *truly spiritual*. The affections may be excited in a natural way under ordinances by a *natural impression*, Ezek. xxxiii. 32; by a *natural sympathy*, or by the *natural temperament* of our constitution. It is no sign that our affections are spiritual because they are raised very high; produce great effects on the body; excite us to be very zealous in externals; to be always conversing about ourselves, &c. These things are often found in those who are only mere professors of religion, Matt. vii. 21, 22.

Now, in order to ascertain whether our affections are excited in a spiritual manner, we must inquire whether that which moves our affections be truly spiritual; whether our consciences be alarmed, and our hearts impressed; whether the judgment be enlightened, and we have a perception of the moral excellency of divine things; and, lastly, whether our affections have a holy tendency, and produce the happy effects of obedience to God, humility in ourselves, and justice to our fellow-creatures. As this is a subject worthy of close attention, the reader may consult *Lord Kaimes's Elements of Criticism*, vol. ii. p. 517; *Edwards on the Affections; Pike and Hayward's Cases of Conscience; Watts's Use and Abuse of the Passions; M'Laurin's Essays*, sect. 5 and 6, where this subject is handled in a masterly manner.

AFFLICTION, that which causes a sensation of pain. Calamity or distress of any kind. The afflictions of the saints are represented, in the Scripture, as *appointed*, 1 Thess. iii. 3. Job v. 6, 7; *numerous*, Ps. xxxiv. 19; *transient*, 2 Cor. iv. 17. Heb. x. 37; and, when sanctified, *beneficial*, 1 Pet. i. 6. Ps. cxix. 67, 71. They wean from the world; work submission; produce humility; excite to diligence; stir up to prayer; and conform us to the divine image. To bear them with patience, we should consider our own unworthiness; the design of God in sending them; the promises of support under them; and the real good they are productive of. The afflictions of a good man, says an elegant writer, never befal without a cause, nor are sent but upon a proper errand. These storms are never allowed to rise but in order to dispel some noxious vapours, and restore salubrity to the moral atmosphere. Who that for the first time beheld the earth in the midst of winter, bound up with frost, or drenched in floods of rain, or covered with snow, would have imagined that nature, in this dreary and torpid state, was working towards its own renovation in the spring? Yet we by experience know that those vicissitudes of winter are necessary for fertilising the earth; and that under wintry rains and snows lie concealed the seeds of those roses that are to blossom in the spring; of those fruits that are to ripen in the summer; and of the corn and wine which are, in harvest, to make glad the heart of man. It would be more agreeable to us to be always entertained with a fair and clear atmosphere, with cloudless skies, and perpetual sunshine; yet in such climates as we have most knowledge of, the earth, were it always to remain in such a state, would refuse to yield its fruits; and, in the midst of our imagined scenes of beauty, the starved inhabitants would perish for want of food. Let us, therefore, quietly submit to Providence. Let us conceive this life to be the winter of our existence. Now the rains must fall, and the winds must roar around us; but, sheltering ourselves under Him who is the "covert from the tempest," let us wait with patience till the storms of life shall terminate in an everlasting calm. *Blair's Ser.* vol. v. ser. 5; *Vincent, Case, and Addington, on Affliction; Willison's Afflicted Man's Companion.*

AGAPÆ, or LOVE-FEASTS, (from ἀγαπη,

love,") feasts of charity among the ancient Christians, when liberal contributions were made by the rich to the poor. St. Chrysostom gives the following account of this feast, which he derives from the apostolic practice. He says,—"The first Christians had all things in common, as we read in the Acts of the Apostles; but when that equality of possessions ceased, as it did even in the apostles' time, the Agape or love-feast was substituted in the room of it. Upon certain days, after partaking of the Lord's Supper, they met at a common feast; the rich bringing provisions, and the poor, who had nothing, being invited." It was always attended with receiving the holy sacrament; but there is some difference between the ancient and modern interpreters as to the circumstance of time; viz. whether this feast was held before or after the communion. St. Chrysostom is of the latter opinion; the learned Dr. Cave of the former. These love-feasts, during the first three centuries, were held in the church without scandal or offence; but in after-times the heathens began to tax them with impurity. This gave occasion to a reformation of these Agapæ. The kiss of charity, with which the ceremony used to end, was no longer given between different sexes; and it was expressly forbidden to have any beds or couches for the conveniency of those who should be disposed to eat more at their ease. Notwithstanding these precautions, the abuses committed in them became so notorious, that the holding them (in churches at least) was solemnly condemned at the council of Carthage in the year 397. Attempts have been made, of late years, to revive these feasts: but in a different manner from the primitive custom, and, perhaps, with little edification. They are, however, not very general.

AGAPETÆ, a name given to certain virgins and widows, who in the ancient church associated themselves with and attended on ecclesiastics, out of a motive of piety and charity. See DEACONESSES.

AGENDA, among divines and philosophers, signify the duties which a man lies under an obligation to perform: thus we meet with the *agenda* of a Christian, or the duties he ought to perform, in opposition to the *credenda*, or things he is to believe. It is also applied to the service or office of the church, and to church books compiled by public authority, prescribing the order to be observed; and amounts to the same as ritual, formulary, directory, missal, &c.

AGENT, that which acts; opposed to *patient*, or that which is acted upon.

AGENTS, moral. See MORAL AGENT.

AGNOETÆ, (from ἀγνοεω, "to be ignorant of,") a sect which appeared about 370. They called in question the omniscience of God; alleging that he knew things past only by memory, and things future only by an uncertain prescience. There arose another sect of the same name in the 6th century, who followed Themistius, deacon of Alexandria. They maintained that Christ was ignorant of certain things, and particularly of the time of the day of judgment. It is supposed they built their hypothesis on that passage in Mark xiii. 32.—"Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." The meaning of which, most probably, is, that this was not known to the Messiah himself in his human nature, or by virtue of his unction, as any part of the mysteries he was to reveal; for, considering him as God, he could not be ignorant of any thing.

AGNUS DEI, in the church of Rome, a cake of wax, stamped with the figure of a lamb supporting the banner of the cross. The name literally signifies "Lamb of God." These cakes, being consecrated by the pope with great solemnity, and distributed among the people, are supposed to have great virtues. They cover them with a piece of stuff cut in the form of a heart, and carry them very devoutly in their processions. The Romish priests and religious derive considerable pecuniary advantage from selling them to some, and presenting them to others.

AGONISTICI, a name given by Donatus to such of his disciples as he sent to fairs, markets, and other public places, to propagate his doctrine. They were called Agonistici from the Greek ἀγων, "combat," because they were sent, as it were, to fight and subdue the people to their opinions. See DONATIST.

AGONYCLITÆ, a sect of Christians in the seventh century, who prayed always standing, as thinking it unlawful to kneel.

AGYNIANI, a sect which appeared about 694. They condemned all use of flesh and marriage as not instituted by God, but introduced at the instigation of the devil.

ALASCANI, a sect of Anti-lutherans in the sixteenth century, whose distinguishing tenet, besides their denying baptism, is said to have been this, that the words, "This is my body," in the institution of the eucharist, are not to be understood of the bread, but of the whole action or celebration of the supper.

ALBANENSES, a denomination which commenced about the year 796. They held, with the Gnostics and Manicheans, two principles, the one of good, and the other of evil. They denied the divinity and even the humanity of Jesus Christ; asserting that he was not truly man, did not suffer on the cross, die, rise again, nor really ascend into heaven. They rejected the doctrine of the resurrection, affirmed that the general judgment was past, and that hell torments were no other than the evils we feel and suffer in this life. They denied free-will, did not admit original sin, and never administered baptism to infants. They held that a man can give the Holy Spirit of himself, and that it is unlawful for a Christian to take an oath.

This denomination derived their name from the place where their spiritual ruler resided. See MANICHEANS and CATHERIST.

ALBANOIS, a denomination which sprung up in the eighth century, and renewed the greatest part of the Manichean principles. They also maintained that the world was from eternity. See MANICHEANS.

ALBIGENSES, a party of reformers about Toulouse and the Albigeois, in Languedoc, who sprung up in the twelfth century, and distinguished themselves by their opposition to the church of Rome. They were charged with many errors by the monks of those days; but from these charges they are generally acquitted by the Protestants, who consider them only as the inventions of the Romish church to blacken their character. The Albigenses grew so formidable, that the Catholics agreed upon a holy league or crusade against them. Pope Innocent III., desirous to put a

stop to their progress, stirred up the great men of the kingdom to make war upon them. After suffering from their persecutors, they dwindled by little and little, till the time of the Reformation; when such of them as were left, fell in with the Vaudois, and conformed to the doctrine of Zuinglius, and the disciples of Geneva. The Albigenses have been frequently confounded with the Waldenses; from whom it is said they differ in many respects, both as being prior to them in point of time, as having their origin in a different country, and as being charged with divers heresies, particularly Manicheism, from which the Waldenses were exempt. See WALDENSES.

ALEXANDRIAN MANUSCRIPT, a famous copy of the Scriptures, in four volumes quarto. It contains the whole Bible in Greek, including the Old and New Testament, with the Apocrypha and some smaller pieces, but not quite complete. It is preserved in the British Museum: it was sent as a present to king Charles I, from Cyrillus Lucaris, patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior, about the year 1628. Cyrillus brought it with him from Alexandria, where probably it was written. In a schedule annexed to it, he gives this account:—That it was written, as tradition informed them, by Thecla, a noble Egyptian lady, about 1300 years ago, not long after the council of Nice. But this high antiquity, and the authority of the tradition to which the patriarch refers, have been disputed; nor are the most accurate biblical writers agreed about its age. Grabe thinks that it might have been written before the end of the fourth century; others are of opinion that it was not written till near the end of the fifth century, or somewhat later. See *Dr. Woide's edition of it.*

ALEXANDRIAN VERSION, another name for the Septuagint, a Greek translation of the Old Testament, so called from its having been made at the command of Ptolemy Philadelphus, king of Egypt, for the use of the great library at Alexandria. See SEPTUAGINT.—B.

ALKORAN. See KORAN.

ALL-SUFFICIENCY OF GOD, is that power or attribute of his nature whereby he is able to communicate as much blessedness to his creatures as he is pleased to make them capable of receiving. As his *self-sufficiency* is that whereby he has enough in himself to denominate him completely blessed, as a God of infinite perfection; so his *all-sufficiency* is that by which he hath enough in himself to satisfy the most enlarged desires of his creatures, and to make them completely blessed. We practically deny this perfection, when we are discontented with our present condition, and desire more than God has allotted for us, Gen. iii. 5. Prov. xix. 3. *Ridgley's Body of Div.* ques. 17; *Saurin's Ser.* ser. 5. vol. i.; *Barrow's Works*, vol. ii. ser. 11.

ALMARICIANS, a denomination that arose in the thirteenth century. They derived their origin from Almaric, professor of logic and theology at Paris. His adversaries charged him with having taught that every Christian was obliged to believe himself a member of Jesus Christ, and that without this belief none could be saved. His followers asserted that the power of the Father had continued only during the Mosaic dispensation, that of the Son twelve hundred years after his entrance upon earth; and that in the thirteenth century the age of the Holy Spirit commenced in which the sacraments, and all external wo ships were to be abolished; and that every or was to be saved by the internal operation of th Holy Spirit alone, without any external act of r ligion.

ALMONER, a person employed by anothe in the distribution of charity. In its primitiv sense it denoted an officer in religious houses, whom belonged the management and distributio of the alms of the house.

ALMS, what is given gratuitously for the r lief of the poor, and in repairing the churche That alms-giving is a duty is every way evide from the variety of passages which enjoin it i the sacred Scriptures. It is observable, howeve what a number of excuses are made by those wh are not found in the exercise of the duty; That they have nothing to spare; 2. That ch rity begins at home; 3. That charity does n consist in giving money, but in benevolenc love to all mankind, &c.; 4. That giving to th poor is not mentioned in St. Paul's description c charity, 1 Cor. xiii; 5. That they pay the poo rates; 6. That they employ many poor person 7. That the poor do not suffer so much as w imagine; 8. That these people, give them wh you will, will never be thankful; 9. That we a liable to be imposed upon; 10. That they shou apply to their parishes; 11. That giving mone encourages idleness; 12. That we have t many objects of charity at home. O the love c money, how fruitful is it in apologies for a co tracted mercenary spirit! In giving of alms, hov ever, the following rules should be observe first, They should be given with *justice*; only o own, to which we have a just right, should b given. 2. With *cheerfulness*, Deut. xv. 10. Cor. ix. 7. 3. With *simplicity and sincerit* Rom. xii. Matt. vi. 3. 4. With *compassion an affection*, Is. lviii. 10. 1 John iii. 17. 5. *Seaso ably*, Gal. vi. 10. Prov. iv. 27. 6. *Bountifull* Deut. xviii. 11. 1 Tim. vi. 18. 7. *Prudent* according to every one's need, 1 Tim. v. 8. Ac iv. 35. See *Dr. Barrow's admirable Sermon Bounty to the Poor, which took him up thr hours and a half in preaching; Saurin's S* vol. iv. *Eng. Trans.* ser. 9; *Paley's Mor. Ph* ch. 5. vol. i.

ALOGIANS, a sect of ancient heretics wh denied that Jesus Christ was the Logos, and co sequently rejected the Gospel of St. John. Th word is compounded of the privative α and λογος q. d. *without logos, or word.* They made their a pearance toward the close of the second centur

ALTAR, a kind of table or raised structu whereon the ancient sacrifices were offered. The table, in Christian churches, where t Lord's Supper is administered. Altars are, doub less, of great antiquity; some suppose they we as early as Adam; but there is no mention ma of them till after the flood, when Noah built on and offered burnt-offerings on it. The Jews h two altars in and about their temple; 1. the alt of burnt offerings; 2. the altar of incense: son also call the table for shew-bread an altar, b improperly, Exod. xx. 24, 25. 1 Kings xviii. 3 Exod. xxv. xxvii. and xxx. Heb. ix.

AMAURITES, the followers of Amauri, clergyman of Bonne, in the thirteenth centur He acknowledged the divine Three, to whom attributed the empire of the world. But, a

cording to him, religion had three epochas, which bore a similitude to the reign of the three persons n the Trinity. The reign of God had existed as ong as the law of Moses. The reign of the Son would not always last. A time would come when the sacraments should cease, and then the eligion of the Holy Ghost would begin, when nen would render a spiritual worship to the Su-reme Being. This reign Amauri thought would ucceed to the Christian religion, as the Christian ad succeeded to that of Moses.

AMAZEMENT, a term sometimes employ-d to express our wonder; but it is rather to be onsidered as a medium between wonder and stonishment. It is manifestly borrowed from the xtensive and complicated intricacies of a laby-inth, in which there are endless mazes, without he discovery of a clue. Hence an idea is con-eyed of more than simple wonder; the mind is ost in wonder. See WONDER.

AMBITION, a desire of excelling, or at least f being thought to excel, our neighbours in any hing. It is generally used in a bad sense for an mmoderate or illegal pursuit of power or honour. See PRAISE.

AMEDIANS, a congregation of religious in taly; so called from their professing themselves *mantes Deum*, "lovers of God;" or rather *mati Deo*, "beloved of God." They wore a rey habit and wooden shoes, had no breeches, and irt themselves with a cord. They had twenty-ght convents, and were united by pope Pius V. artly with the Cistercian order, and partly with iat of the Soccolanti, or wooden shoe wearers.

AMEN, a Hebrew word, which, when pre-xed to an assertion, signifies *assuredly, cer-tinly*, or emphatically *so it is*; but when it con-udes a prayer, *so be it*, or *so let it be*, is its ma-fest import. In the former case it is *assertive*, assures of a truth or a fact; and is an asse-ration and is properly translated, *verily*, John . 3. In the latter case it is *petitionary*, and, as were, epitomises all the requests with which it ands connected. Numb. v. 25. Rev. xxii. 20. his emphatical term was not used among the ebrews by detached individuals only, but, on rtain occasions, by an assembly at large. Deut. ii. 14. 20. It was adopted, also, in the public rship of the primitive churches, as appears by at passage, 1 Cor. xiv. 16, and was continued ong the Christians in following times; yea, h was the extreme into which many ran, that rome informs us, that, in his time, at the con-sion of every public prayer, the united *amen* the people sounded like the *fall of water*, or *noise of thunder*. Nor is the practice of some fessors in our own time to be commended, o, with a low, though audible voice, add their en to almost every sentence as it proceeds m the lips of him who is praying. As this a tendency to interrupt the devotion of those t are near them, and may disconcert the ughts of him who leads the worship, it would better omitted, and a *mental* amen is sufficient. e term, as used at the end of our prayers, sug-ts that we should pray with understanding, h, fervour and expectation. See *Mr. Booth's en to Social Prayer*.

AMMONIANS. See NEW PLATONICS.

AMYRALDISM, a name given by some ters to the doctrine of universal grace, as ex-ned and asserted by Amyraldus, or Moses Amyrault and others his followers, among the reformed in France, towards the middle of the seventeenth century. This doctrine principally consisted of the following particulars, viz. that God desires the happiness of all men, and none are excluded by a divine decree; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, though he does not grant to *all* his assistance that they may improve this power to saving purposes; and that they may perish through their own fault. Those who embraced this doctrine were called Universalists, though it is evident they rendered grace *universal* in words, but *partial* in *reality*. See CAMERONITES.

ANABAPTISTS, those who maintain that baptism ought always to be performed by immersion. The word is compounded of ανα, "anew," and βαπτιστης, "a Baptist;" signifying that those who have been baptized in their infancy ought to be baptized *anew*. It is a word which has been indiscriminately applied to Christians of very different principles and practices. The English and Dutch Baptists do not consider the word as at all applicable to their sect; because those persons whom they baptize they consider as never having been baptized before, although they have undergone what they term the ceremony of sprinkling in their infancy.

The Anabaptists of Germany, besides their notions concerning baptism, depended much upon certain ideas which they entertained concerning a perfect church establishment, pure in its members, and free from the institutions of human policy. The most prudent part of them considered it possible, by human industry and vigilance, to purify the church; and seeing the attempts of Luther to be successful, they hoped that the period was arrived in which the church was to be restored to this purity. Others, not satisfied with Luther's plan of reformation, undertook a more perfect plan, or, more properly, a visionary enterprise, to found a new church, entirely spiritual and divine.

This sect was soon joined by great numbers, whose characters and capacities were very different. Their progress was rapid: for, in a very short space of time, their discourses, visions, and predictions, excited great commotions in a great part of Europe. The most pernicious faction of all those which composed this motley multitude, was that which pretended that the founders of this *new* and *perfect* church were under a divine impulse, and were armed against all opposition by the power of working miracles. It was this faction, that, in the year 1521, began their fanatical work under the guidance of Munzer, Stubner, Storick, &c. These men taught, that, among Christians, who had the precepts of the Gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that, as neither the laws of nature, nor the precepts of the New Testament, had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect.

They employed, at first, the various arts of persuasion, in order to propagate their doctrines;

and related a number of visions and revelations, with which they pretended to have been favoured from above: but, when they found that this would not avail, and that the ministry of Luther and other reformers was detrimental to their cause, they then madly attempted to propagate their sentiments by force of arms. Munzer and his associates, in the year 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext, that Christ himself was now to take the reins of all government into his hands: but this seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Munzer, their leader, put to death.

Many of his followers, however, survived, and propagated their opinions through Germany, Switzerland, and Holland. In 1533, a party of them settled at Munster, under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth in a public treasury for common use. They made preparations for the defence of the city; invited the Anabaptists in the Low Countries to assemble at Munster, which they called Mount Sion, that from thence they might reduce all the nations of the earth under their dominion. Matthias was soon cut off by the bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed by a special designation of heaven, as the pretended king of Sion, and invested with legislative powers like those of Moses. The city of Munster, however, was taken, after a long siege, and Bockholdt punished with death.

It must be acknowledged that the true rise of the insurrections of this period ought not to be attributed to religious opinions. The first insurgents groaned under severe oppressions, and took up arms in defence of their civil liberties; and of these commotions the Anabaptists seem rather to have availed themselves, than to have been the prime movers. That a great part were Anabaptists seems indisputable; at the same time, it appears from history, that a great part also were Roman Catholics, and a still greater part of those who had scarcely any religious principles at all. Indeed, when we read of the vast numbers that were concerned in these insurrections, of whom it is reported that 100,000 fell by the sword, it appears reasonable to conclude that they were not all Anabaptists.

It is but justice to observe also, that the Baptists in England and Holland are to be considered in a different light from those above mentioned: they profess an equal aversion to all principles of rebellion on the one hand, and to enthusiasm on the other. See *Robertson's Hist. of Charles V.*; *Enc. Brit.* vol. i. p. 644; and articles BAPTISTS and MENNONITES.

ANACHORETS, or ANCHORITES, a sort of monks in the primitive church, who retired from the society of mankind into some desert, with a view to avoid the temptations of the world, and to be more at leisure for prayer, meditation, &c. Such were Paul, Anthony, and Hilarion, the first founders of monastic life in Egypt and Palestine.

ANAGOGICAL, signifies mysterious, transporting: and is used to express whatever elevates the mind, not only to the knowledge of divine things, but of divine things in the next life. The word is seldom used, but with regard to the different senses of the Scripture. The anagogical sense is when the sacred text is explained with regard to eternal life, the point which Christians should have in view; for example, the rest of the sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

ANALOGY OF FAITH, is the proportion that the doctrines of the Gospel bear to each other or the close connection between the truths of revealed religion, Rom. xii. 6. This is considered a grand rule for understanding the true sense of Scripture. It is evident that the Almighty doth not act without a design in the system of Christianity, any more than he does in the works of nature. Now this design must be uniform; for as in the system of the universe every part is proportioned to the whole, and made subservient to it, so in the system of the Gospel all the various truths, doctrines, declarations, precepts, and promises, must correspond with and tend to the end designed. For instance, supposing the glory of God in the salvation of man by free grace be the grand design; then, whatever doctrine, assertion or hypothesis, agree not with this, is to be considered as false.—Great care, however, must be taken, in making use of this method, that the inquirer previously understand the whole scheme and that he harbour not a predilection only for a part; without attention to this, we shall be liable to error. If we come to the Scriptures with any preconceived opinions, and are more desirous to put that sense upon the text which quadrates with our sentiments, rather than the truth, it becomes then the analogy of *our* faith, rather than that of the whole system. This was the source of the error of the Jews, in our Saviour's time. They searched the Scriptures; but, such were their favourite opinions, that they could not, or would not, discover that the sacred volume testified of Christ. And the reason was evident; for their great rule of interpretation was, what they might call the *analogy of faith*, i. e. the system of the Pharisean scribes, the doctrine then in vogue and in the profound veneration of which they had been educated. Perhaps there is hardly any sect but what has more or less been guilty in this respect. It may, however, be of use to the serious and candid inquirer; for, as some texts may seem to contradict each other, and difficulties present themselves, by keeping the analogy of faith in view, he will the more easily resolve those difficulties, and collect the true sense of the sacred oracles. What "the aphorisms of Hippocrates are to a physician, the axioms in geometry to a mathematician, the adjudged cases in law to a counsellor, or the maxims of war to a general, such is the analogy of faith to a Christian." Of the analogy of religion to the constitution and course of nature, we must refer our readers to Bishop Butler's excellent treatise on that subject.

ANATHEMA, imports whatever is set apart or separated, or divided; but is most usually meant to express the cutting off of a person from the communion of the faithful. It was practised in the primitive church against notorious offenders. Several councils also have pronounced anathemas against such as they thought corrupted the purity of the faith. *Anathema Maranatha*, mentioned by Paul, (1 Cor. xiv. 22,) imports that

who loves not the Lord Jesus will be accursed at his coming. *Anathema* signifies a thing devoted to destruction, and *Maranatha* is a Syriac word, signifying *the Lord comes*. It is probable in this passage there is an allusion to the form of the Jews, who, when unable to inflict so great a punishment as the crime deserved, devoted the culprit to the immediate vindictive retribution of divine vengeance, both in this life and in a future state.

ANDRONA, a term used for that part in churches which was destined for the men. Anciently, it was the custom for the men and women to have separate apartments in places of worship, where they performed their devotions asunder, which method is still religiously observed in the Greek church.

ANGEL, a spiritual intelligent substance, the first in rank and dignity among created beings. The word angel (αγγελος) is Greek, and signifies a messenger. The Hebrew word מלאך signifies the same. Angels, therefore, in the proper signification of the word, do not import the nature of any being, but only the office to which they are appointed, especially by way of message or intercourse between God and his creatures. Hence the word is used differently in various parts of the Scripture, and signifies, 1. Human messengers, or agents for others. 2 Sam. ii. 5. "David sent messengers (Heb. angels) to Jabesh Gilead." Prov. xiii. 17. Mark i. 2. James ii. 25.—2. Officers of the churches, whether prophets or ordinary ministers, Hag. i. 13. Rev. i. 20.—3. Jesus Christ, Mal. iii. 1. Is. lxiii. 9.—4. Some add the dispensations of God's providence, either beneficial or calamitous, Gen. xxiv. 7. Ps. xxxiv. 7. Acts xii. 23. 1 Sam. xiv. 14; but I must confess, that, though I do not at all see the impropriety of considering the providences of God as his angels or messengers for good or for evil, yet the passages generally adduced under this head do not prove to me that the providences of God are meant in distinction from created angels.—5. Created intelligences, both good and bad. Heb. i. 14. Jude vi.; the subject of the present article.—As to the *time* when the angels were created, much has been said by the learned. Some wonder that Moses, in his account of the creation, should pass over this in silence. Others suppose that he did this because of the proneness of the Gentile world, and even the Jews, to idolatry: but a better reason has been assigned by others, viz. that this first history was purposely and principally written for information concerning the visible world; the invisible, of which we know but in part, being reserved for a better life. Some think that the idea of God's not creating them before this world was made, is very conjected. To suppose, say they, that no creatures whatever, neither angels nor other worlds, had been created previous to the creation of our world, is to suppose that a Being of infinite power, wisdom, and goodness, had remained totally inactive from all eternity, and had permitted the infinity of space to continue a perfect vacuum till within these 6000 years; that such an idea only tends to discredit revelation, instead of serving it. On the other hand it is alleged, that they must have been created within the six days; because it is said, that within this space God made heaven and earth, and all things that are therein. It is, however, a needless speculation, and we dare not indulge a spirit of conjecture. It is our happiness to know that they are all ministering spirits, sent forth to minister to them who are heirs of salvation.

As to the *nature* of these beings, we are told that they are spirits; but whether pure spirits, divested of all matter, or united to some thin bodies, or corporeal vehicles, has been a controversy of long standing; the more general opinion is, that they are substances entirely spiritual, though they can at any time assume bodies, and appear in human shape, Gen. xviii. xix. and xxxii. Matt. xxviii. Luke i. &c. The Scriptures represent them as endued with extraordinary wisdom and power, 2 Sam. xiv. 20. Ps. ciii. 20; holy and regular in their inclinations; zealous in their employ, and completely happy in their minds, Job xxxviii. 7. Heb. i. 7. Matt. xviii. 10. Their number seems to be great, Ps. lxviii. 17. Heb. xii. 22; and perhaps have distinct orders, Col. i. 16, 17. 1 Pet. iii. 22. 1 Thes. iv. 16. Dan. x. 13. They are delighted with the grand scheme of redemption, and the conversion of sinners to God, Luke ii. 12. 1 Pet. i. 12. Luke xv. 10. They not only worship God, and execute his commands at large, but are attendant on the saints of God while here below, Ps. xci. 11, 12. Heb. i. 13. Luke xvi. 22. Some conjecture that every good man has his particular guardian angel, Matt. xviii. 10. Acts xii. 15; but this is easier to be supposed than to be proved; nor is it a matter of consequence to know. "What need we dispute," says Henry, "whether every particular saint has a *guardian* angel, when we are sure he has a *guard* of angels about him?" They will gather the elect in the last day, attend the final judgment, Matt. xxv. 31. Rev. xiv. 18. Matt. xiii. 39; and live for ever in the world of glory, Luke xx. 36.

Although the angels were originally created perfect, yet they were mutable: some of them sinned, and kept not their first estate; and so, of the most blessed and glorious, became the most vile and miserable of all God's creatures. They were expelled the regions of light, and with heaven lost their heavenly disposition, and fell into a settled rancour against God, and malice against men. What their offence was is difficult to determine, the Scripture being silent about it. Some think envy, others unbelief; but most suppose it was pride. As to the time of their fall, we are certain it could not be before the sixth day of the creation, because on that day it is said, "God saw every thing that he had made, and behold it was very good;" but that it was not long after, is very probable, as it must have preceded the fall of our first parents. The number of the fallen angels seems to be great, and, like the holy angels, perhaps, have various orders among them, Matt. xii. 24. Eph. ii. 2. vi. 12. Col. ii. 15. Rev. xii. 7. Their constant employ is not only doing evil themselves, but endeavouring by all arts to seduce and pervert mankind, 1 Pet. v. 8. Job. i. 6. It is supposed they will be restrained during the millennium, Rev. xx. 2; but afterwards again, for a short time, deceive the nations, Rev. xx. 8; and then be finally punished, Matt. xxv. 41. The authors who have written on this subject have been very numerous; we shall only refer to a few: *Reynolds's Inquiry into the State and Œconomy of the Angelical World*; *Cudworth's Intellectual System*; *Doddridge's Lect.* p. 10. lect. 210 to 214; *Milton's Paradise Lost*; *Ep. New-*

von's Works, vol. iii. p. 538. 568; *Shepherd of Angels; Gilpin on Temptation; Casmanni Angelographia; Gill and Ridgeley's Bodies of Divinity.*

ANGELITES, a sect in the reign of the Emperor Anastasius, about the year 494; so called from Angelium, a place in the city of Alexandria, where they held their first meetings. They were called likewise *Severites*, from Severus, who was the head of their sect; as also *Theodosians*, from one Theodosius, whom they made Pope at Alexandria. They held that the persons of the Trinity are not the same; that none of them exists of himself, and of his own nature; but that there is a common God or Deity existing in them all, and that each is God by a participation of this Deity.

ANGER, a violent passion of the mind, arising upon the receipt, or supposed receipt, of any injury, with a present purpose of revenge. All anger is by no means sinful; it was designed by the Author of our nature for self-defence: nor is it altogether a selfish passion, since it is excited by injuries offered to others as well as ourselves, and sometimes prompts us to reclaim offenders from sin and danger, Eph. iv. 26, but it becomes sinful when conceived upon trivial occasions or inadequate provocations; when it breaks forth into outrageous actions; vents itself in reviling language, or is concealed in our thoughts to the degree of hatred. To suppress this passion, the following reflections of Archdeacon Paley may not be unsuitable:—"We should consider the possibility of mistaking the motives from which the conduct that offends us proceeded; how often *our* offences have been the effect of inadvertency, when they were construed into indications of malice; the inducement which prompted our adversary to act as he did, and how powerfully the same inducement has, at one time or other, operated upon ourselves; that he is suffering, perhaps, under a contrition, which he is ashamed, or wants opportunity, to confess; and how ungenerous it is to triumph, by coldness or insult, over a spirit already humbled in secret; that the returns of kindness are sweet, and that there is neither honour, nor virtue, nor use, in resisting them; for some persons think themselves bound to cherish and keep alive their indignation, when they find it dying away of itself. We may remember that others have their passions, their prejudices, their favourite aims, their fears, their cautions, their interests, their sudden impulses, their varieties of apprehension, as well as we: we may recollect what has sometimes passed in our own minds when we have got on the wrong side of a quarrel, and imagine the same to be passing in our adversary's mind now: when we became sensible of our misbehaviour, what palliations we perceived in it, and expected others to perceive; how we were affected by the kindness, and felt the superiority of a generous reception, and ready forgiveness; how persecution revived our spirits with our enmity, and seemed to justify the conduct in ourselves, which we before blamed. Add to this the indecency of extravagant anger; how it renders us whilst it lasts the scorn and sport of all about us, of which it leaves us, when it ceases, sensible and ashamed; the inconveniences, and irretrievable misconduct into which our irascibility has sometimes betrayed us; the friendships it has lost us; the distresses and embarrassments in which we have been involved by it; and the repentance which, on one account or other, it always cost us. But the reflection calculated above all others, to allay that haughtiness of temper which is ever finding out provocations, and which renders anger so impetuous, is, that which the Gospel proposes; namely, that we ourselves are, or shortly shall be, supplicants for mercy and pardon at the judgment-seat of God. Imagine our secret sins all disclosed and brought to light; imagine us thus humbled and exposed; trembling under the hand of God; casting ourselves on his compassion: crying out for mercy; imagine such a creature to talk of satisfaction and revenge; refusing to be entreated, disdaining to forgive, extreme to mark and to resent what is done amiss: imagine, I say, this, and you can hardly feign to yourself an instance of more impious and unnatural arrogance." *Paley's Moral Phil.* ch. 7. vol. i.; *Fawcett's excellent Treatise on Anger*; *Seed's Posth. Serm.* ser. 11.

ANGER of GOD. See WRATH.

ANGLO-CALVINISTS, a name given by some writers to the members of the church of England, as agreeing with the other Calvinists in most points, excepting church government.

ANNATES, an ecclesiastical term, signifying a year's income of a spiritual living. These were in ancient times, given to the Pope throughout all Christendom, upon the decease of any bishop, abbot, or parish clerk, and were paid by his successor. At the Reformation they were taken from the Pope and vested in the king; and finally queen Anne restored them to the church, by appropriating them to the augmentation of poor livings.—B.

ANNIHILATION, the act of reducing any created substance, whether spirit or matter, into nothing. On this, as well as every other subject on which revelation is not express, endless diversities of opinion have prevailed in the world. Dr. Thomas Bennett, in his *Archæologia*, under takes to show that the first notions of the production of a thing from, or the reduction of it to nothing, arose from the Christian theology; the words *creation* and *annihilation*, in the sense now given to them, having been equally unknown to the Hebrews, the Greeks, and the Latins. The ancient philosophers, he says, denying all annihilation as well as creation, resolved all changes in the world into new modifications, without supposing the production of any thing new, or the destruction of the old. In respect to annihilation Christianity adds nothing to the light of reason and philosophy. That the power which created is able to destroy, cannot be doubted; but whether as a matter of fact, omnipotence *will* ever reduce the smallest particle of matter to a state of nonentity we are not informed; and throughout the whole extent of nature we meet with no changes or operations calculated to solve the question. The eternal existence of human and angelic spirits at least appears to be secured by the plain declarations of holy writ, though some have asserted the contrary. See DESTRUCTIONISTS.

As to the idea that existence is a state of violence; that all things are continually endeavouring to return to their primitive nothing; that no positive power is required to effect it, but that the mere withdrawal of the Creator's upholding energy is sufficient, we conceive that these are subjects beyond the grasp of human intellect, and that speculations upon them are entirely profitless.—B.

ANNUNCIATION, the tidings brought by
ne angel Gabriel to the Virgin Mary of the in-
rnation of Christ. It is also used to denote a
stival kept by the church on the 25th of March,
commemoration of those tidings.

ANOMOEANS, the name by which the pure
rians were called in the fourth century, in con-
a-distinction to the Semi-arians. The word is
rmed from the Greek ανομοιος, *different*. See
RIANS and SEMI-ARIANS.

ANTEDILUVIANS, a general name for all
ankind who lived before the flood, including the
hole human race from the creation to the de-
ge. For the history of the Antediluvians, see
ook of Genesis, *Whiston's Josephus*, *Cockburn's*
reatise on the Deluge, and article DELUGE.

ANTHEM, a church song performed in ca-
edral service by choristers who sung alternately.
was used to denote both psalms and hymns,
hen performed in this manner; but, at present,
nthem is used in a more confined sense, being
pplied to certain passages taken out of the
criptures, and adapted to a particular solemnity.
nthems were first introduced in the reformed
rvice of the English church, in the beginning
the reign of Queen Elizabeth.

ANTHROPOMORPHITES, a sect of an-
ent heretics, who, taking every thing spoken of
od in the Scripture in a literal sense, particu-
rly that passage of Genesis in which it is said,
God made man after his own image," main-
ined that God had a human shape.

ANTHROPOPATHY, a figure, expression,
r discourse, whereby some passion is attributed
God which properly belongs only to man.
nthropopathy is frequently used promiscuously
ith anthropology; yet in strictness they ought
be distinguished, as the genus from the species.
nthropology may be understood of any thing
uman attributed to God, as eyes, hands, &c. but
nthropopathy only of human affections and pas-
ons, as joy, grief. We have frequent instances
f the use of these figures in holy Scripture.

ANTIBURGHERS, a numerous and re-
pectable body of dissenters from the church of
cotland, who differ from the established church
hiefly in matters of church government; and
ho differ, also, from the Burgher seceders, with
hom they were originally united, chiefly, if not
olely, respecting the lawfulness of taking the
urgess oath. For an account of their origin
nd principles, see SECEDERS.

ANTICHRIST, from αντι, *against*, and
ριστος, *Christ*. The exact import of the name
important to a right determination of the cha-
acter. The Greek αντι signifies *pro*, *vice*, *loco*,
e. *in the place of*, *instead of*, as well as *contra*,
dversus, i. e. *against*, in *opposition to*. Thus,
ντιβασιλευς is *pro-rex*, or *vice-king*; αντιθεος, *like*
god, *equal to a god*; αντιλεων, *like a lion*: Al-
hough, therefore, Antichrist is usually defined an
dversary of Jesus Christ, the word includes the
wofold idea of *rival* and *adversary*, or one who
ecomes an adversary by claiming to be a rival.
n order, then, to appropriate this title where it
roperly belongs, we must have recourse to the
ids of history, and find if possible a power which
ombines the above attributes in itself. To be-
tow it where it is not due is to bear false-witness
gainst our neighbour, and to become an accuser
f the brethren. The words of an apostle furnish
s with a luminous clue towards a right applica-

tion. 1 John ii. 18—22. "As ye have heard that Antichrist shall come, even now are there many Antichrists. Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son." We may say then that wherever, under the profession of Christianity, the true doctrines and institutions of the Gospel are contravened, there is the working of Antichrist; and we are not to look upon the name as the designation of an individual person, or some single formidable adversary, who was to arise and be a scourge to the church in the latter day, as was anciently believed, but rather as the denomination of a *power*, a corrupt and baneful *influence*, existing in a wicked mystical body, directly opposed to the spiritual body of Christ. Such is Antichrist of the Scriptures, which frequently employs a singular title to point out a collective body united in a kind of corporate capacity, or assimilated by a common character, and actuated by the same spirit. Thus the expression, *the new man*, is used to signify the whole mass of real believers. *Satan* is also a term of collective import; and what is still more to the point, *man of sin*, and *son of perdition*, are both employed as appellations of a community of wicked men, setting themselves against God and his kingdom, whatever might be their pretences. Antichrist, therefore, is a word of great latitude of meaning, and not confined in the Scriptures exclusively to any particular society, church, or communion, but as descriptive of all, in every place, and every age, who under the form of Christianity renounce its spirit, corrupt its doctrines, pervert its institutions, and assume the prerogatives of its Head. Still it may be supposed, and can doubtless be shown, that this epithet is emphatically applied wherever this impious power is more especially concentrated and drawn to a head, where it manifests itself in the most unblushing manner, and does, as it were, fix its throne and dominion. Accordingly, Protestant writers, with scarce a dissenting voice, agree in applying it pre-eminently to the church of Rome, which, as we learn from history, answers to all the characters of Antichrist. Grotius, Hammond, Bossuet, and others, supposed Rome pagan to be designed; but Rome Christian seems more evident, for John "saw the beast rise up out of the sea," Rev. xiii. 1.—Now, as heathen Rome had risen and been established long before his time, this could not refer to the Roman empire then subsisting, but to a form of government afterwards to arise. As, therefore, none did arise, after Rome was broken to pieces by the barbarians, but that of the papal power, it must be considered as applying to that. The descriptions, also, of the beast, as the *great apostacy*, the *man of sin*, the *mystery of iniquity*, and the *son of perdition*, will apply only to Christian Rome. See Daniel vii. 2 Thess. ii. and Rev. xiii. Besides, the time allowed for the continuance of the beast will not apply to heathen Rome; for power was given to the beast for 1260 years, whereas heathen Rome did not last 400 years after this prophecy was delivered.

Authors have differed as to the time when Antichrist arose. Some suppose that his reign did not commence till he became a temporal prince in the year 756, when Pepin wrested the exarchate of Ravenna from the Lombards, and made it over to the pope and his successors.

Others think that it was in 727, when Rome and the Roman dukedom came from the Greeks to the Roman pontiff. Mede dates his rise in the year 456; but others, and I think with the greatest reason, place it in the year 606. Now, it is generally agreed that the reign of Antichrist is 1260 years; consequently, if his rise is not to be reckoned till he was possessed of secular authority, then his fall must be when this power is taken away. According to the first opinion, he must have possessed his temporal power till the year 2016; according to the second, he must have possessed it till the year 1987. If his rise began, according to Mede, in 456, then he must have fallen in 1716. Now that these dates were wrong, circumstances have proved; the first and second being too late, and the third too early. As these hypotheses, therefore, must fall to the ground, it remains for us to consider why the last-mentioned is the more probable. It was about the year 606 that pope Boniface III., by flattering Phocas, the emperor of Constantinople, one of the worst of tyrants, procured for himself the title of Universal Bishop. The bishops of Rome and Constantinople had long been struggling for this honour; at last, it was decided in favour of the bishop of Rome; and from this time he was raised above all others, and his supremacy established by imperial authority: it was now, also, that the most profound ignorance, debauchery, and superstition reigned. From this time the popes exerted all their power in promoting the idolatrous worship of images, saints, reliques, and angels. The church was truly deplorable; all the clergy were given up to the most flagrant and abominable acts of licentiousness. Places of worship resembled the temples of heathens more than the churches of Christians; in fine, nothing could exceed the avarice, pride, and vanity of all the bishops, presbyters, deacons, and even the cloistered monks! All this fully answered the description St. Paul gave of Antichrist, 2 Thess. ii. It is necessary also to observe, that this epoch agrees best with the time when, according to prophecy, he was to be revealed. The rise of Antichrist was to be preceded by the dissolution of the Roman empire, the establishment of a different form of government in Italy, and the division of the empire into ten kingdoms; all these events taking place, make it very probable that the year 606 was the time of his rise. Nor have the events of the last century made it less probable. The power of the pope was never so much shaken as within a few years: "his dominion is, in a great measure, taken from him;" and every thing seems to be going on gradually to terminate his authority; so that, by the time this 1260 years shall be concluded, we may suppose that Antichrist shall be finally destroyed.

As to the cruelties of Antichrist, the persecutions that have been carried on, and the miseries to which mankind have been subject, by the power of the beast, the reader may consult the articles INQUISITION and PERSECUTION. In this we have to rejoice, that, however various the opinions of the learned may be as to the time when Antichrist rose, it is evident to all that he is fast declining, and will certainly fall, Rev. xviii. 1, 5. What means the Almighty may further use, the *exact* time when, and the manner how, all shall be accomplished, we must leave to Him who ordereth all things after the counsel of his own will. See *Bp. Newton on the Prophecies*, *Simpson's Key to ditto*; *Mosely's Scr. on Fall of Babylon*; *Ward's Three Discourses on Prophecy*, and books under that article.

ANTICHRISTIANISM, a state or quality in persons or principles, which denominates them antichristian or opposite to the kingdom of Christ. M. Juricu takes the idea of *the visible unity of the church* to have been the source of Antichristianism. Had not mankind been infatuated with this, they would never have stood in such awe of the anathemas of Rome. It was on this the popes erected their monarchical power.

ANTIDORON, a name given by the Greeks to the consecrated bread; out of which the middle part, marked with the cross, wherein the consecration resides, being taken away by the priest, the remainder is distributed after mass to the poor.

ANTINOMIANS, those who maintain that the law is of no use or obligation under the Gospel dispensation, or who hold doctrines that clearly supersede the necessity of good works. The Antinomians took their origin from John Agricola, about the year 1538, who taught that the law is no way necessary under the Gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the Gospel. This sect sprung up in England during the protectorate of Cromwell, and extended their system of libertinism much farther than Agricola did. Some of them, it is said, maintained, that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; and that it is one of the distinguishing characters of the elect, that they cannot do any thing displeasing to God. It is necessary, however, to observe here, and candour obliges us to confess, that there have been others, who have been styled Antinomians, who cannot, strictly speaking, be ranked with these men; nevertheless, the unguarded expressions they have advanced, the bold positions they have laid down, and the double construction which might so easily be put upon many of their sentences, have led some to charge them with Antinomian principles. For instance; when they have asserted justification to be eternal, without distinguishing between the secret determination of God in eternity and the execution of it in time; when they have spoken lightly of good works, or asserted that believers have nothing to do with the law of God, without fully explaining what they mean; when they assert that God is not angry with his people for their sins, nor in any sense punishes them for them, without distinguishing between fatherly correction and vindictive punishment; these things, whatever be the private sentiments of those who advance them, have a tendency to injure the minds of many. It has been alleged, that the principal thing they have had in view, was to counteract those legal doctrines which have so much abounded among the self-righteous: but granting this to be true, there is no occasion to run from one extreme to another. Had many of those writers proceeded with more caution, been less dogmatical, more explicit in the explanation of their sentiments, and possessed more candour towards those who differed from them, they would have been more serviceable to the cause of truth and religion. Some of the chief of those who have been charged as favouring the

above sentiments are, *Crisp, Richardson, Saltmarsh, Hussey, Eaton, Town, &c.* These have been answered by *Gataker, Sedgwick, Witsius, Bull, Williams, Ridgley, Beart, De Fleury, &c.* See also *Bellamy's Letters and Dialogues between Theron, Paulinus, and Aspasio;* with his *Essay on the Nature and Glory of the Gospel; Edwards's Crispianism unmasked.*

ANTIPATHY, hatred, aversion, repugnancy. *Hatred* is entertained against persons, *aversion* and *antipathy* against persons or things, and *repugnancy* against actions alone. *Hatred* is more voluntary than *aversion, antipathy,* or *repugnancy:* these last have greater affinity with the animal constitution. The causes of *antipathy* are less known than those of *aversion. Repugnancy* is less permanent than either the one or the other. We hate a vicious character; we feel an aversion to its exertions. We are affected with antipathy for certain persons at first sight; there are some affairs which we transact with *repugnancy. Hatred* calumniates, *aversion* keeps us at a distance from certain persons. *Antipathy* makes us detest them; *repugnancy* hinders us from imitating them.

ANTIPÆDOBAPTISTS (from αντι, *against,* and παις, παιδος, *child,* and βαπτιζω, *baptize,*) is a distinguishing denomination given to those who object to the baptism of infants. See BAPTISTS, BAPTISM.

ANTIQUITIES, a term implying all testimonies of authentic accounts that have come down to us of ancient nations. As the study of antiquity may be useful both to the inquiring Christian, as well as to those who are employed in, or are candidates for the Gospel ministry, we shall here subjoin a list of those which are esteemed the most valuable.—*Fabricii Bibliographia Antiquaria; Spencer de Legibus Heb. Ritualibus; Godwyn's Moses and Aaron; Bingham's Antiquities of the Christian Church; Jennings's Jewish Antiquities; Potter's and Harwood's Greek, and Kennett's and Adams's Roman Antiquities; Preface to the Prussian Testament, published by L'Enfant and Beaubobre; Prideaux and Shuckford's Connections; Jones's Asiatic Researches;* and *Maurice's Indian Antiquities; Brown's Jewish Antiquities; Lewis's Origines Hebraæ; Fleury's Manners of the Ancient Israelites.*

ANTISABBATARIANS, a modern religious sect, who deny the necessity of observing the Sabbath Day. Their chief arguments are, 1. That the Jewish Sabbath was only of ceremonial, not of moral obligation; and consequently, is abolished by the coming of Christ.—2. That no other Sabbath was appointed to be observed by Christ or his apostles.—3. That there is not a word of *Sabbath-breaking* in all the New Testament.—4. That no command was given to Adam or Noah to keep any Sabbath.—And, 5. That, therefore, although Christians are commanded "not to forsake the assembling of themselves together," they ought not to hold one day more holy than another. See article SABBATH.

ANTITRINITARIANS, those who deny the Trinity, and teach that there are not three persons in the Godhead. See TRINITY.

ANTITYPE, a Greek word, properly signifying a type or figure corresponding to some other type.

The word antitype occurs twice in the New Testament, viz. in the Epistle to the Hebrews, chap. ix. v. 24. and in the 1st Epistle of St. Peter, chap. iii. v. 21. where its genuine import has been much controverted. The former says, that Christ is not entered into the holy places made with hands, which are αντιτυπα, the figures or antitypes of the true—now to appear in the presence of God. Now τυπος signifies the pattern by which another thing is made; and as Moses was obliged to make the tabernacle, and all things in it, according to the pattern shown him in the Mount, the tabernacle so formed was the antitype of what was shown to Moses; any thing, therefore, formed according to a model or pattern, is an antitype. In the latter passage, the Apostle, speaking of Noah's flood, and the deliverance of only eight persons in the ark from it, says, ω και ημας αντιτυπον νυν σωζει βαπτισμα: *Baptism being an antitype to that, now saves us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God, &c.* The meaning is, that righteousness, or the answer of a good conscience towards God, now saves us, by means of the resurrection of Christ, as formerly righteousness saved these eight persons by means of the ark during the flood. The word antitype, therefore, here signifies a general similitude of circumstances; and the particle ω, *whereunto,* refers not to the immediate antecedent υδατος, *water,* but to all that precedes.

ANTOSIANDRIANS, a sect of rigid Lutherans, who opposed the doctrine of Osiander relating to justification. These are otherwise denominated *Osiandromastiges.*—The Antosiandrians deny that man is made just, with that justice wherewith God himself is just; that is, they assert that he is not made essentially, but only imputatively just; or that he is not really made just, but only pronounced so.

APATHY, among the ancient philosophers, implied an utter privation of passion, and an insensibility of pain. The word is compounded of α, priv. and παθος, *affection.* The Stoics affected an entire apathy; they considered it as the highest wisdom to enjoy a perfect calmness or tranquillity of mind, incapable of being ruffled by either pleasure or pain. In the first ages of the church, the Christians adopted the term *apathy* to express a contempt of all earthly concerns; a state of mortification such as the Gospel prescribes. Clemens Alexandrinus, in particular, brought it exceedingly in vogue, thinking hereby to draw such philosophers to Christianity who aspired after such a sublime pitch of virtue.

APELLEANS, so called from Apelles, in the second century. They affirmed, that Christ, when he came down from heaven, received a body not from the substance of his mother, but from the four elements, which at his death he rendered back to the world, and so ascended into heaven without a body.

APOCALYPSE, or Revelation, from the Greek αποκαλυπτω, to *unveil, discover, reveal;* the name of the last of the sacred books of the New Testament, and so called from its containing important revelations concerning the future destinies of the church. See REVELATION.—B.

APOCRYPHA, books not admitted into the canon of Scripture, being either spurious, or at least not acknowledged as divine. The word is Greek, and is derived from απο, *from,* and

κρυπτω, *to hide* or *conceal*. They seem most of them to have been composed by Jews. None of the writers of the New Testament mention them; neither Philo nor Josephus speak of them. The Christian church was for some ages a stranger to them. Origen, Athanasius, Hilary, Cyril of Jerusalem, and all the orthodox writers who have given catalogues of the canonical books of Scripture, unanimously concur in rejecting these out of the canon. The Protestants acknowledge such books of Scripture only to be canonical as were esteemed to be so in the first ages of the church; such as are cited by the earliest writers among the Christians, as of divine authority, and after the most diligent inquiry, were received and judged to be so by the council of Laodicea. They were written after the days of Malachi, in whom, according to the universal testimony of the Jews, the spirit of prophecy ceased, Mal. iv. 4—6. Not one of the writers in direct terms advances a claim to inspiration. They contain fables, lies, and contradictions. 1 Maccabees, vi. 4, 16. 2 Maccabees, i. 13, 16. ix. 28. The apocryphal books are in general believed to be canonical by the church of Rome; and, even by the sixth article of the church of England, they are ordered to be read for example of life and instruction of manners, though it doth not apply them to establish any doctrine. Other reformed churches do not so much as make even this use of them. See *Prideaux's Connection*, vol. i. p. 36—42; *Lee's Dis. on Esdras*; *Dick on Inspiration*, p. 344; *Alexander on the Canon*; *Horne's Introduction*, vol. iv. p. 239.

APOLLINARIANS were ancient heretics, who denied the proper humanity of Christ, and maintained that the body he assumed was endowed with a sensitive and not a rational soul; but that the divine nature supplied the place of the intellectual principle in man. This sect derived its name from Apollinaris, bishop of Laodicea. Their doctrine was first condemned by a council at Alexandria in 362, and afterwards in a more formal manner by a council at Rome in 375, and by another council in 378, which deposed Apollinaris from his bishopric. This, with other laws enacted against them, reduced them to a very small number; so that at last they dwindled away.

APOLOGY, a Greek term, literally importing an excuse or defence of some person, cause, or action. Both in ancient and modern times the word has been applied to works written for the professed design of defending or vindicating Christianity from the attacks of its enemies, and also to those written in defence of certain religious sects by their advocates. Thus, among the ancients, we meet with the *Apology* of Justin Martyr, the *Apologetic* of Tertullian, &c. And among the moderns, with Watson's *Apology*, Barclay's *Apology*, and others.—B.

APOSTACY, a forsaking or renouncing our religion, either by an open declaration in words, or a virtual declaration of it by our actions. The primitive Christian church distinguished several kinds of apostacy: the first, of those who went entirely from Christianity to Judaism: the second, of those who complied so far with the Jews, as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, of those who mingled Judaism and Christianity together; and fourthly, of those who voluntarily relapsed into paganism. Apostacy may be farther considered as 1. Original, in which we have all participated, Rom. iii. 23;—2. National, when a kingdom relinquishes the profession of Christianity;—3. Personal, when an individual backslides from God, Heb. x. 38;—4. Final, when men are given up to judicial hardness of heart, as Judas. See BACKSLIDING.

APOSTLE, properly signifies a messenger or person sent by another upon some business. It is particularly applied to them whom our Saviour deputed to preach.—2. Apostle, in the Greek liturgy, is used for a book containing the epistles of St. Paul, printed in the order wherein they are to be read in churches through the course of the year.—3. The appellation was also given to the ordinary travelling ministers of the church, Rom. xvi. 7. Phil. ii. 25., though in our translation the last is rendered messenger.—4. It is likewise given to those persons who first planted the Christian faith in any place. Thus Dionysius of Corinth is called the Apostle of France, Xavier the Apostle of the Indies, &c.

APOSTLES' CREED. See CREED.

APOSTOLATE, in a general sense, is used for mission; but it more properly denotes the dignity or office of an apostle of Christ. It is also used in ancient writers for the office of a bishop. But as the title *apostolicus* has been appropriated to the pope, so that of apostolate became at length restrained to the sole dignity of the popedom.

APOSTOLIC, apostolical; something that relates to the apostles, or descends from them. Thus we say, the *apostolical* age, *apostolical* doctrine, *apostolical* character, constitutions, traditions, &c.

APOSTOLIC, in the primitive church, was an appellation given to all such churches as were founded by the apostles; and even to the bishops of those churches, as being the reputed successors of the apostles. These were confined to four, viz. Rome, Alexandria, Antioch, and Jerusalem. In after-times, the other churches assumed the same quality, on account, principally, of the conformity of their doctrine with that of the churches which were apostolical by foundation, and because all bishops held themselves successors of the apostles, or acted in their dioceses with the authority of apostles.

The first time the term *apostolical* is attributed to bishops, as such, is in a letter of Clovis to the council of Orleans, held in 511, though that king does not there expressly denominate them *apostolical*, but (*apostolica sedè dignissimi*) highly worthy of the apostolical see. In 581, Guntram calls the bishops, met at the council of Macon, *apostolical* pontiffs, *apostolici pontifices*.

In progress of time, the bishop of Rome growing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem falling into the hands of the Saracens, the title *apostolical* was restrained to the pope and his church alone; though some of the popes, and St. Gregory the Great, not contented to hold the title by this tenure, began at length to insist that it belonged to them by another and peculiar right, as being the successors of St. Peter. The council of Rheims, in 1049, declared that the pope was the sole apostolical primate of the universal church. And hence a great number of apostolicals; *apostolical* see, *apostolical* nuncio, *apostoli*

cal notary, *apostolical* brief, *apostolical* chamber, *apostolical* vicar, &c.

APOSTOLICAL CONSTITUTIONS, a collection of regulations attributed to the apostles, and supposed to have been collected by St. Clement, whose name they likewise bear. It is the general opinion, however, that they are spurious, and that St. Clement had no hand in them. They appeared first in the fourth century, but have been much changed and corrupted since. There are so many things in them different from and even contrary to the genius and design of the New Testament writers, that no wise man would believe, without the most convincing and irresistible proof, that both could come from the same hand. *Grabe's Answer to Whiston; Saurin's Ser.* vol. ii. p. 185; *Lardner's Cred.* vol. iii. p. 11. *ch. ult.; Doddridge's Lect.* lec. 119.

APOSTOLIC FATHERS, an appellation usually given to the writers of the first century, who employed their pens in the cause of Christianity. Of these writers, Cotelerius, and after him Le Clerc, have published a collection in two volumes, accompanied both with their own annotations, and the remarks of other learned men. See also the genuine epistles of the apostolic fathers by Abp. Wake.

APOSTOLIC SUCCESSION. See Succession.

APOTACTITÆ, an ancient sect, who affected to follow the example of the apostles, and renounced all their effects and possessions. It does not appear that they held any errors at first; but afterwards they taught that the renouncing of all riches was not only a matter of counsel and advice, but of precept and necessity.

APPLICATION is used for the act whereby our Saviour transfers or makes over to us what he had earned or purchased by his holy life and death. Accordingly it is by this application of the merits of Christ that we are to be justified and entitled to grace and glory.

Application is also used for that part of a sermon in which the preacher brings home or applies the truth of religion to the consciences of his hearers. See Sermon.

APPROBATION, a state or disposition of the mind, wherein we put a value upon, or become pleased with, some person or thing. Moralists are divided on the principle of approbation, or the motive which determines us to approve or disapprove. The Epicureans will have it to be only self-interest: according to them, that which determines any agent to approve his own action, is its apparent tendency to his private happiness; and even the approbation of another's action flows from no other cause but an opinion of its tendency to the happiness of the approver, either immediately or remotely. Others resolve approbation into a moral sense, or a principle of benevolence, by which we are determined to approve every kind affection either in ourselves or others, and all publicly useful actions which we imagine to flow from such affections, without any view therein to our own private happiness.

But may we not add, that a true Christian's approbation arises from his perception of the will of God? See Obligation.

APPROPRIATION, the annexing a benefice to the proper and perpetual use of some religious house. It is a term also often used in the religious world as referring to that act of the mind by which we apply the blessings of the Gospel to ourselves. This appropriation is *real* when we are enabled to believe in, feel, and obey the truth; but merely *nominal* and *delusive* when there are no fruits of righteousness and true holiness. See Assurance.

AQUARIANS, those who consecrated water in the eucharist instead of wine. Another branch of them approved of wine in the sacrament, when received at the evening: they likewise mixed water with the wine.

ARABICI, erroneous Christians, in the third century, who thought that the soul and body died together, and rose again. It is said that Origen convinced them of their error, and that they then abjured it.

ARCHANGEL, according to some divines, means an angel occupying the eighth rank in the celestial hierarchy; but others, not without reason, reckon it a title only applicable to our Saviour. Compare Jude ix. with Dan. xii. 1. 1 Thes. iv. 16.

ARCHBISHOP, the chief or metropolitan bishop, who has several suffragans under him. Archbishops were not known in the East till about the year 320; and though there were some soon after this who had the title, yet that was only a personal honour, by which the bishops of considerable cities were distinguished. It was not till of late that archbishops became metropolitans, and had suffragans under them. The ecclesiastical government of England is divided into two provinces, viz. Canterbury and York. The first archbishop of Canterbury was Austin, appointed by king Ethelbert, on his conversion to Christianity, about the year 598. His grace of Canterbury is the first peer of England, and the next to the royal family, having precedence of all dukes, and all great officers of the crown. It is his privilege, by custom, to crown the kings and queens of this kingdom. The archbishop of York has precedence of all dukes not of the royal blood, and of all officers of state, except the lord high chancellor. The first archbishop of York was Paulinus, appointed by pope Gregory about the year 622.

ARCHDEACON, a priest invested with authority or jurisdiction over the clergy and laity, next to the bishop, either through the whole diocese, or only a part of it. There are sixty in England, who visit every two years in three, when they inquire into the reparations and moveables belonging to churches; reform abuses; suspend; excommunicate; in some places prove wills; and induct all clerks into benefices within their respective jurisdictions.

ARCHONTICS, a sect about the year 160 or 203. Among many other extravagant notions, they held that the world was created by archangels; they also denied the resurrection of the body.

ARCH-PRESBYTER, or Arch-Priest, a priest established in some dioceses with a superiority over the rest. He was anciently chosen out of the college of presbyters, at the pleasure of the bishop. The arch-presbyters were much of the same nature with our deans in cathedral churches.

ARIANS, followers of Arius, a presbyter of the church of Alexandria, about 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had

created—the instrument, by whose subordinate operation he formed the universe; and, therefore, inferior to the Father both in nature and dignity: also, that the Holy Ghost was not God, but created by the power of the Son. The Arians owned that the Son was the Word; but denied that Word to have been eternal. They held that Christ had nothing of man in him but the flesh, to which the λογος, or word, was joined, which was the same as the soul in us. The Arians were first condemned and anathematized by a council at Alexandria, in 320, under Alexander, bishop of that city, who accused Arius of impiety, and caused him to be expelled from the communion of the church; and afterwards by 380 fathers in the general council of Nice, assembled by Constantine, in 325. His doctrine, however, was not extinguished; on the contrary, it became the reigning religion, especially in the east. Arius was recalled from banishment by Constantine in two or three years after the council of Nice, and the laws that had been enacted against him were repealed. Notwithstanding this, Athanasius, then bishop of Alexandria, refused to admit him and his followers to communion. This so enraged them, that, by their interest at court, they procured that prelate to be deposed and banished; but the church of Alexandria still refusing to admit Arius into their communion, the emperor sent for him to Constantinople; where upon delivering in a fresh confession of his faith in terms less offensive, the emperor commanded him to be received into their communion; but that very evening, it is said, Arius died as his friends were conducting him in triumph to the great church of Constantinople. Arius, pressed by a natural want, stepped aside, but expired on the spot, his bowels gushing out. The Arian party, however, found a protector in Constantius, who succeeded his father in the East. They underwent various revolutions and persecutions under succeeding emperors; till, at length, Theodosius the Great exerted every effort to suppress them. Their doctrine was carried, in the fifth century, into Africa, under the Vandals; and into Asia under the Goths.—Italy, Gaul, and Spain, were also deeply infected with it; and towards the commencement of the sixth century, it was triumphant in many parts of Asia, Africa, and Europe: but it sunk almost at once, when the Vandals were driven out of Africa, and the Goths out of Italy by the arms of Justinian. However, it revived again in Italy, under the protection of the Lombards, in the seventh century, and was not extinguished till about the end of the eighth. Arianism was again revived in the West by Servetus, in 1531, for which he suffered death. After this the doctrine got footing in Geneva, and in Poland; but at length degenerated in a great measure into Socinianism. Erasmus, it is thought, aimed at reviving it, in his commentaries on the New Testament; and the learned Grotius seems to lean that way. Mr. Whiston was one of the first divines who revived this controversy in the eighteenth century. He was followed by Dr. Clarke, who was chiefly opposed by Dr. Waterland. Those who hold the doctrine which is usually called *Low Arianism*, say that Christ pre-existed; but not as the eternal Logos of the Father, or as the being by whom he made the worlds, and had intercourse with the patriarchs, or as having any certain rank or employment whatever in the divine dispensations. In modern times, the term *Arian* is indiscriminately applied to those who consider Jesus simply subordinate to the Father. Some of them believe Christ to have been the creator of the world; but they all maintain that he existed previously to his incarnation, though in his pre-existent state they assign him different degrees of dignity. Hence the terms *High* and *Low Arian*. See PRE-EXISTENCE. Some of the more recent vindicators of Arianism have been *H. Taylor*, in his *Apology of Ben Mordecai to his friends for embracing Christianity*; *Dr. Harwood*, in his *Five Dissertations*; *Dr. Price*, in his *Sermons on the Christian Doctrine*. See also the 4th vol. of the *Theological Repository*, p. 153—163, and *Cornish's Tract on the Pre-existence of Christ*.

On the opposite side, *Bogue and Bennett's Hist of Dissenters*, vol. iii. *Abbadie, Waterland, Guyse, Hey, Robinson, Evelcigh, Harker on the Divinity of Christ*;—*Calamy, Taylor, Gill, Jones, Pike*, and *Simpson on the Trinity*.

ARISTOTELIANS. The followers of Aristotle. They believed in the eternity of the world, and represented the Deity as somewhat similar to a principle of power giving motion to a machine; and as happy in the contemplation of himself, but regardless of human affairs. They were uncertain as to the immortality of the soul.—As this was rather a philosophical than religious sect, we shall not enlarge on it.

ARK, or NOAH'S ARK, a floating vessel built by Noah for the preservation of his family, and the several species of animals, during the deluge. The form of the ark was an oblong, with a flat bottom, and a sloped roof, raised to a cubit in the middle; it had neither sails nor rudder; nor was it sharp at the ends for cutting the water. This form was admirably calculated to make it lie steady on the water, without rolling, which might have endangered the lives of the animals within.

The length of this ark was 300 cubits, which, according to Dr. Arbuthnot's calculation, amount to a little more than 547 feet; its breadth, 50 cubits, or 91-2 feet; its height, 30 cubits, or 54-72 feet: and its solid contents 2,730-782 solid feet, sufficient for a carriage for 81,062 tons. It consisted of three stories, each of which, abating the thickness of the floors, might be about 18 feet high, and no doubt was partitioned into a great many rooms or apartments. This vessel was doubtless so contrived, as to admit the air and the light on all, though the particular construction of the windows be not mentioned.

ARK OF THE COVENANT, a small chest or coffer, three feet nine inches in length, two feet three inches in breadth, and two feet three inches in height, in which were contained the golden pot that had manna, Aaron's rod, and the tables of the covenant. The ark was reposited in the holiest place of the tabernacle. It was taken by the Philistines, and detained twenty (some say forty) years at Kirjath-jearim; but, the people being afflicted with emerods on account of it, returned it with divers presents. It was afterwards placed in the temple. The lid or covering of the ark was called the *propitiatory* or *mercy-seat*; over which two figures were placed, called *cherubims*, with expanded wings of a peculiar form. Here the Shechinah rested both in the

tabernacle and temple in a visible cloud: hence were issued the Divine oracles by an audible voice; and the high priest appeared before this mercy-seat once every year on the great day of expiation; and the Jews, wherever they worshipped, turned their faces towards the place where the ark stood.

In the second temple there was also an ark, made of the same shape and dimensions with the first, and put in the same place, but without any of its contents and peculiar honours. It was used as a representative of the former on the day of expiation, and a repository of the original copy of the holy Scriptures, collected by Ezra and the men of the great synagogue after the captivity; and, in imitation of this, the Jews, to this day, have a kind of ark in their synagogues, wherein their sacred books are kept.

ARMENIANS, the inhabitants of Armenia, whose religion is the Christian of the Eutychian sect; that is, they hold but one nature in Jesus Christ. See EUTYCHIANS. They assert also the procession of the Holy Ghost from the Father only. They believe that Christ, at his descent into hell freed the souls of the damned from thence, and reprieved them to the end of the world, when they shall be remanded to eternal flames. They believe that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection, notwithstanding which they pray to departed saints, adore their pictures, and burn lamps before them. The Armenian clergy consist of patriarchs, archbishops, doctors, secular priests, and monks. The Armenian monks are of the order of St. Basil; and every Wednesday and Friday they eat neither fish, nor eggs, nor oil, nor any thing made of milk; and during Lent they live upon nothing but roots. They have seven sacraments; baptism, confirmation, penance, the eucharist, extreme unction, orders, and matrimony.—They admit infants to the communion at two or three months old. They seem to place the chief part of their religion in fastings and abstinences; and, among the clergy, the higher the degree, the lower they must live; insomuch, that it is said the archbishops live on nothing but pulse. They consecrate holy water but once a year; at which time every one fills a pot, and carries it home, which brings in a considerable revenue to the church.

ARMINIANS, persons who follow the doctrines of Arminius, who was pastor at Amsterdam, and afterwards professor of divinity at Leyden. Arminius had been educated in the opinions of Calvin; but, thinking the doctrine of that great man with regard to free will, predestination and grace, too severe, he began to express his doubts concerning them in the year 1591; and, upon further inquiry, adopted the sentiments of those whose religious system extends the love of the supreme Being and the merits of Jesus Christ to all mankind. The Arminians are also called Remonstrants, because, in 1611, they presented a remonstrance to the states-general, wherein they state their grievances, and pray for relief.

The distinguishing *tenets* of the Arminians may be comprised in the five following articles relative to predestination, universal redemption, the corruption of man, conversion, and perseverance, viz.

I. That God, from all eternity, determined to bestow salvation on those who he foresaw would persevere unto the end; and to inflict everlasting punishments on those who should continue in their unbelief, and resist his divine succours; so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness.

II. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of divine benefits.

III. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operations of the Holy Ghost, which is the gift of God through Jesus Christ.

IV. That this divine grace or energy of the Holy Ghost begins and perfects every thing that can be called good in man, and, consequently all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner. Some modern Arminians interpret this and the last article with a greater latitude.

V. That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state. The first Arminians, indeed, had some doubt with respect to the closing part of this article; but their followers uniformly maintain "that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins."

After the appointment of Arminius to the theological chair at Leyden, he thought it his duty to avow and vindicate the principles which he had embraced; and the freedom with which he published and defended them, exposed him to the resentment of those that adhered to the theological system of Geneva, which then prevailed in Holland; but his principal opponent was Gomar, his colleague. The controversy which was thus begun became more general after the death of Arminius, in the year 1609, and threatened to involve the United Provinces in civil discord. The Arminian tenets gained ground under the mild and favourable treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction. The Calvinists or Gomarists, as they were now called, appealed to a national synod; accordingly the synod of Dort was convened, by order of the states-general, in 1618; and was composed of ecclesiastic deputies from the United Provinces as well as from the reformed churches of England, Hessia, Bremen, Switzerland, and the Palatinate. The principal advocate in favour of the Arminians was Episcopius, who at that time was professor of divinity at Leyden. It was first proposed to discuss the principal subjects in dispute, that the Arminians should be allowed to state and vindicate the grounds on which their opinions were founded, but, some difference arising, as to the proper mode of conducting the debate, the Arminians were excluded from the assembly, their case was tried in their absence, and they were pronounced guilty

of pestilential errors, and condemned as corrupters of the true religion. A curious account of the proceedings of the above synod may be seen in a series of letters written by Mr. John Hales, who was present on the occasion.

In consequence of the abovementioned decision, the Arminians were considered as enemies to their country, and its established religion, and were much persecuted. They were treated with great severity, and deprived of all their posts and employments; their ministers were silenced, and their congregations were suppressed. The great Barneveldt was beheaded on a scaffold; and the learned Grotius, being condemned to perpetual imprisonment, fled, and took refuge in France.

After the death of prince Maurice, who had been a violent partisan in favour of the Gomarists, in the year 1625, the Arminian exiles were restored to their former reputation and tranquillity; and under the toleration of the state, they erected churches and founded a college at Amsterdam, appointing Episcopius the first theological professor. The Arminian system has very much prevailed in England since the time of Archbishop Laud, and its votaries in other countries are very numerous. It is generally supposed that a majority of the clergy in both the established churches of Great Britain favour the Arminian system, notwithstanding their articles are strictly Calvinistic. The name of Mr. John Wesley hardly need be mentioned here. Every one knows what an advocate he was for the tenets of Arminius, and the success he met with. See METHODISTS.

Some of the principal writers on the side of the Arminians have been *Arminius, Episcopius, Vorstius, Grotius, Curcellæus, Limborch, Le Clerc, Wetstein, Goodwin, Whitby, Taylor, Fletcher,* &c.

Some of the principal writers on the other side have been *Polhill* in his *Book on the Decrees; John Edwards* in his *Veritas Redux; Cole* in his *Sovereignty of God; Edwards on the Will, and Original Sin; Dr. Owen* in his *Display of Arminianism, and on Particular Redemption; Gill* in his *Cause of God and Truth;* and *Toplady* in almost all his works.

ARNOLDISTS, the followers of Arnold, of Brescia, in the twelfth century, who was a great declaimer against the wealth and vices of the clergy. He is also charged with preaching against baptism, and the eucharist. He was burnt at Rome in 1155, and his ashes cast into the Tiber.

ARRHABONARII, a sect who held that the eucharist is neither the real flesh or blood of Christ, nor yet the sign of them, but only the pledge or earnest thereof.

ARTEMONTES, a denomination in the second century; so called from Artemon, who taught that at the birth of the man Christ, a certain divine energy, or portion of the divine nature, united itself to him.

ARTICLE OF FAITH is, by some, defined a point of Christian doctrine, which we are obliged to believe as having been revealed by God himself, and allowed and established as such by the church. See CONFESSIONS.

ARTICLES OF THE CHURCH OF ENGLAND. See CHURCH OF ENGLAND.

ARTICLES, LAMBETH. The Lambeth articles were so called, because drawn up at Lambeth palace, under the eye and with the assistance of archbishop Whitgift, bishop Bancroft, bishop Vaughan, and other eminent dignitaries of the Church. That the reader may judge how Calvinistic the clergy were under the reign of queen Elizabeth, we shall here insert them. "1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith or of perseverance, or of good works, or of any thing that is in the persons predestinated; but the alone will of God's good pleasure. 3. The predestinati are a pre-determined and certain number which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally. 6. A true believer, that is, one who is endued with justifying faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will. 8. No man is able to come to Christ, unless it be given him; and unless the Father drew him; and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved." What gave occasion to the framing these articles was this:—Some persons had distinguished themselves at the university of Cambridge, by opposing predestination. Alarmed at the opinions that were vented, the above-mentioned archbishop, with others, composed these articles, to prevent the belief of a contrary doctrine. These, when completed, were sent down to Cambridge, to which the scholars were strictly enjoined to conform.

ARTOTYRITES, a Christian sect in the primitive church, who celebrated the eucharist with bread and cheese. The word is derived from ἄρτος, *bread,* and τυρος, *cheese.* The Artotyrites admitted women to the priesthood and episcopacy; and Epiphanius tells us that it was a common thing to see seven girls at once enter into their church robed in white, and holding a torch in their hand; where they wept and bewailed the wretchedness of human nature, and the miseries of this life.

ASCENSION OF CHRIST, his visible elevation to heaven. The ascension of Jesus Christ was not only presignified by many Scripture types, but also by many remarkable Scripture prophecies, Ps. xlvii. 5. cx. 1. Dan. vii. 13, 14. Mic. ii. 13. Ps. lxviii. 18.

The evidences of his ascension were numerous. The disciples saw him ascend, Acts i. 9, 10. Two angels testified that he did ascend, Acts i. 11. Stephen, Paul, and John saw him in his ascended state, Acts vii. 55, 56. ix. Rev. i. The marvellous descent of the Holy Ghost demonstrated it, John xvi. 7. 14. Acts ii. 33. The terrible overthrow and dispersion of the Jewish nation is a standing proof of it, John viii. 21. Matt xxvi. 64.

The time of his ascension. It was forty days after his resurrection. He continued so many days on earth, that he might give many repeated proofs of his resurrection, Acts i. 3; that he might instruct his followers in every thing

which pertained to the abolishment of the Jewish ceremonies, Acts i. 3; and that he might open to them the Scriptures concerning himself, and renew their commission to preach the gospel, Acts . 5, 6. Mark xvi. 15.

The manner of his ascension. It was from Mount Olivet to heaven, Acts i. 12; not in appearance only, but in reality and truth; visibly and locally; a real motion of his human nature; sudden, swift, glorious, and in a triumphant manner. He was parted from his disciples while he was solemnly blessing them; and multitudes of angels attended him with shouts of praise, Ps. xviii. 17. xlvii. 5, 6.

The effects or ends of Christ's ascension were, . To fulfil the prophecies and types concerning t. 2. To take upon him more openly the exercise of his kingly office. 3. To receive gifts for nen both ordinary and extraordinary, Ps. lxviii. 18. 4. To open the way into heaven for his people, Heb. x. 19, 20. 5. To assure the saints of their ascension also, John xiv. 1, 2.

ASCETIC, one who retires from the world for the purpose of devotion and mortification. When the monks came in fashion, this title was bestowed upon them, especially such as lived in solitude. It was also the title of several books of spiritual exercises, as the *Ascetics*, or devout exercises of St. Basil, &c.

ASCODROGITES, a denomination which rose about the year 181. They brought into their churches bags or skins filled with new wine, to represent the new bottles filled with new wine, mentioned by Christ. They danced round these bags or skins, and, it is said, intoxicated themselves with the wine.

ASCOODRUTES, a sect, in the second century, who rejected the use of all symbols and sacraments, on this principle, that incorporeal things cannot be communicated by things corporeal, nor vine mysteries by any thing visible.

ASSEMBLIES OF THE CLERGY are called convocations, synods, councils. The annual meeting of the church of Scotland is called general assembly. In this assembly his majesty is represented by his commissioner, who dissolves the meeting and calls another in the name of the king, while the moderator does the same in the name of Jesus Christ. See CONVOCATION, PRESBYTERIANS, WESTMINSTER ASSEMBLY.

ASSENT, that act of the mind, whereby it likes or acknowledges any proposition to be true or false. There are three degrees of *assent*; *conjecture*, *opinion*, and *belief*. *Conjecture* is but a slight and weak inclination to assent to the thing proposed by reason of the weighty objections that lie against it. *Opinion* is a more steady and fixed assent, when a man is almost certain, though with some fear of the contrary remains with him. *Belief* is a more full and assured assent to the truth. See BELIEF.

ASSURANCE is the firm persuasion we have of the certainty of any thing, or a certain expectation of something future.

Assurance of the Understanding is a well-grounded knowledge of divine things founded on God's word. Col. ii. 2.—*Assurance of Faith* is not relate to our personal interest in Christ, consists in a firm belief of the revelation that God has given us of Christ in his word, with an entire dependence on him. Heb. x. 22.—*Assurance of Hope* is a firm expectation that God

will grant us the complete enjoyment of what he has promised, Heb. vi. 11.

The doctrine of assurance, i. e. the belief that we have an interest in the divine favour, has afforded matter for dispute among divines. Some have asserted that it is not to be obtained in the present state, allowing that persons may be in a hopeful way to salvation, but that they have no real or absolute assurance of it: but this is clearly refuted by fact as well as by scripture. That it is to be obtained is evident, for we have reason to believe many persons have actually obtained it. Job xix. 25. Ps. xvii. 15. 2 Tim. i. 12. The Scriptures exhort us to obtain it, 2 Cor. xiii. 5. Heb. vi. 11. 1 Thess. v. 21. The Holy Spirit is said to bear witness of it, Rom. viii. 16. The exercise of the Christian graces is considered as a proof of it, 1 John iii. 14. 1 John ii. 3. We must, however guard against presumption; for a mere persuasion that Christ is our's is no proof that he is so. We must have evidence before we can have genuine assurance. It is necessary to observe, also, that it is not a duty imposed upon all mankind, so that every one, in whatsoever state he may be, ought to be fully persuaded of his salvation. "We do not affirm," says Saurin, "that Christians, of whose sincerity there may be some doubt, have a right to assurance; that backsliders, as such, ought to persuade themselves that they shall be saved; nor do we say that Christians who have arrived to the highest degree of holiness can be persuaded of the certainty of their salvation in every period of their lives; nor, if left to their own efforts, can they enjoy it; but believers, supported by the Divine aid, who walk in all good conscience before him, these only have ground to expect this privilege."

Some divines have maintained that assurance is included in the very essence of faith, so that a man cannot have faith without assurance; but we must distinguish between assurance and justifying faith. The apostle, indeed, speaks of the full assurance of faith; but then this is a full and firm persuasion of what the Gospel reveals; whereas the assurance we are speaking of relates to our personal interest in Christ, and is an effect of this faith, and not faith itself. Faith in Christ certainly includes some idea of assurance; for, except we be assured that he is the Saviour, we shall never go to rely upon him as such; but faith in Christ does not imply an assurance of *our interest* in him; for there may be faith long before the assurance of personal interest commences. The confounding of these ideas has been the cause of presumption on the one hand, and despair on the other. When men have been taught that faith consists in believing that Christ died for them, and been assured that, if they can only believe so, all is well; and that then they are immediately pardoned and justified, the consequence has been, that the bold and self-conceited have soon wrought themselves up to such a persuasion, without any ground for it, to their own deception; whilst the dejected, humble, and poor in spirit, not being able to work themselves to such a pitch of confidence, have concluded that they have not the faith of God's elect, and must inevitably be lost.

The means to attain assurance are not those of an extraordinary kind, as some people imagine; such as visions, dreams, voices, &c.; but such as are ordinary; self-examination, humble and con

stant prayer, consulting the sacred oracles, Christian communication, attendance on the divine ordinances, and perseverance in the path of duty; without which all our assurance is but presumption, and our profession but hypocrisy.

Assurance may be lost for a season through bodily diseases which depress the spirits, unwatchfulness, falling into sin, manifold temptations, worldly cares, and neglect of private duty. He, therefore, who would wish to enjoy this privilege, let him cultivate communion with God, exercise a watchful spirit against his spiritual enemies, and give himself unreservedly to him whose he is, and whom he professes to serve. See *Szurin's Ser.* vol. iii. ser. 10, Eng. ed.; *Case's Sermons*, ser. 13.; *Lambert's Ser. on John* ix. 35; *Hervey's Theron and Aspasio*, dialogue 17; *Howe's Works*, vol. i. p. 342, 348; *Brooks, Burgess, Roberts, Baxter, Polhill, and Davye on Assurance; Horæ Sol.* vol. ii. p. 269.

ASSURITANS, a branch of the Donatists, who held that the Son was inferior to the Father, and the Holy Ghost to the Son. See DONATISTS.

ASTONISHMENT, a kind or degree of wonder introduced by surprise. This emotion always relates to things of the highest importance; to things which appear too vast and extensive for the grasp of intellect, rather than to any thing of an intricate nature. The body marks in a striking manner the singular state of the mind under this emotion. The eyes are firmly fixed, without being directed to any particular object; the character of countenance, which was formed by the habitual influence of some predominant affection, is for a time effaced; and a suspension of every other expression, a certain vacuity, strongly notes this state of mind.

ATHANASIANS, those who profess the sentiments held in the Athanasian creed. See CREED.

ATHEIST, one who denies the existence of God:—this is called speculative atheism. Professing to believe in God, and yet acting contrary to this belief, is called practical atheism. Absurd and irrational as atheism is, it has had its votaries and martyrs. In the seventeenth century, Spinosa, a foreigner, was its noted defender. Lucilio Vanini, a native of Naples, also publicly taught atheism in France; and being convicted of it at Toulouse, was condemned and executed in 1619. It has been questioned, however, whether any man ever seriously adopted such a principle. The pretensions to it have been generally founded on pride or affectation. The open avowal of atheism by several of the leading members of the French convention seems to have been an extraordinary moral phenomenon. This, however, as we have seen, was too vague and uncomfortable a principle to last long. Archbishop Tillotson justly observes, that speculative atheism is unreasonable upon five accounts. 1. Because it gives no tolerable account of the existence of the world.—2. It does not give any reasonable account of the universal consent of mankind in this apprehension, that there is a God.—3. It requires more evidence for things than they are capable of giving.—4. The atheist pretends to know that which no man can know.—5. Atheism contradicts itself. Under the first of these he thus argues.—"I appeal to any man of reason whether any thing can be more unreasonable than obstinately to impute an effect to chance, which carries in the very face of it all the argument and characters of a wise design and contrivance. Was ever any considerable work, in which there was required a great variety of parts, and a regular and orderly disposition of those parts, done by chance? Will chance fit means to ends, and that in ten thousand instances, and not fail in any one? How often might a man, after he had jumbled a set of letters in a bag, fling them out upon the ground before they would fall into an exact poem; yea, or so much as make a good discourse in prose? And may not a little book be as easily made by chance as the great volume of the world? How long might a man be in sprinkling colours upon canvass with a careless hand before they would happen to make the exact picture of a man? And is a man easier made by chance than his picture? How long might twenty thousand blind men who should be sent out from several remote parts of England, wander up and down before they would all meet upon Salisbury plain, and fall into rank and file in the exact order of an army? And yet this is much more easy to be imagined than how the innumerable blind parts of matter should rendezvous themselves into a world. A man that sees Henry the Seventh's chapel at Westminster might with as good reason maintain (yea, with much better, considering the vast difference betwixt that little structure and the huge fabric of the world) that it was never contrived or built by any means, but that the stones did by chance grow into those curious figures into which they seem to have been cut and graven; and that upon a time (as tales usually begin) the materials of that building, the stone, mortar, timber, iron, lead, and glass happily met together, and very fortunately ranged themselves into that delicate order in which we see them, now so close compacted, that it must be a very great chance that parts them again. What would the world think of a man that should advance such an opinion as this, and write a book for it? If they would do him right, they ought to look upon him as mad; but yet with a little more reason than any man can have to say, that the world was made by chance, or that the first men grew up out of the earth as plants do now. For, can any thing be more ridiculous, and against all reason, than to ascribe the production of men to the first fruitfulness of the earth, without so much as one instance and experiment, in any age or history, to countenance so monstrous a supposition? The thing is, at first sight, so gross and palpable, that no discourse about it can make it more apparent. And yet, these shameful beggars of principles give this precarious account of the original of things; assume to themselves to be the men of reason, the great wits of the world, the only cautious and wary persons that hate to be imposed upon, that must have convincing evidence for every thing, and can admit of nothing without a clear demonstration of it." See EXISTENCE OF GOD.

Some of the principal writers on the existence of a Deity have been *Charnock, Newton, Boyle, Cheyne, Locke, Nieuwentyt, Derham, Bentley, Ray, Cudworth, Samuel* and *John Clarke, Abernethy, Balguy, Baxter, Fenelon*, &c. &c. Tillotson's sermon on the subject, as quoted above, has been considered as one of the best in the English language. See ser. i. vol. I.

ATONEMENT is the satisfying Divine Jus-

tice by Jesus Christ giving himself a ransom for us, undergoing the penalty due to our sins, and thereby releasing us from that punishment which God might justly inflict upon us, Rom. v. 11. The Hebrew word signifies *covering*, and intimates that our offences are, by a proper atonement, covered from the avenging justice of God. In order to understand the *manner* wherein Christ becomes an atonement, "we should," says Dr. Watts, "consider the following propositions, 1. The great God having made man, appointed to govern him by a wise and righteous law, wherein glory and honour, life and immortality, are the designed rewards for perfect obedience; but tribulation and wrath, pain and death, are the appointed recompense to those who violate this law, Gen. iii. Rom. ii. 6, 16. i. 32.—2. All mankind have broken this law, Rom. iii. 23. v. 12.—3. God, in his infinite wisdom, did not think fit to pardon sinful man, without some compensation for his broken law; for, 1. If the great Ruler of the world had pardoned the sins of men without any satisfaction, then his laws might have seemed not worth the vindicating.—2. Men would have been tempted to persist in their rebellion, and to repeat their old offences.—3. His forms of government among his creatures might have appeared as a matter of small importance.—4. God had a mind to make a very illustrious display both of his justice and of his grace among mankind; on these accounts he would not pardon sin without a satisfaction.—5. Man, sinful man, is not able to make any satisfaction to God for his own sins, neither by his labours, nor by his sufferings, Eph. ii. 1, 8, 9.—6. Though man be incapable to satisfy for his own violation of the law, yet God would not suffer all mankind to perish.—7. Because God intended to make a full display of the terrors of his justice, and his divine resentment for the violation of his law, therefore he appointed his own Son to satisfy for the breach of it, by becoming a proper sacrifice of expiation or atonement, Gal. iii. 10, 13.—8. The Son of God being immortal, could not sustain all these penalties of the law which man had broken without taking the mortal nature of man upon him, without assuming flesh and blood, Heb. ii. 13, 14.—9. The Divine Being having received such ample satisfaction for sin by the sufferings of his own Son, can honourably forgive his creature man, who was the transgressor, Rom. iii. 25, 26. *Now that this doctrine is true, will appear, if we consider*, 1. That an atonement for sin, or an effectual method to answer the demands of an offended God, is the first great blessing guilty man stood in need of, Mic. vi. 6, 7.—2. The very first discoveries of grace which were made to man after his fall implied in them something of an atonement for sin, and pointed to the propitiation Christ has now made, Gen. iii. 15.—3. The train of ceremonies which were appointed by God in the Jewish church are plain significations of such an atonement, 2 Cor. iii, Col. ii. 7, 8, 9. Heb. —4. Some of the prophecies confirm and explain the first promise, and show that Christ was to die as an atoning sacrifice for the sins of men, Dan. ix. 24—26. Is. liii.—5. Our Saviour himself taught us the doctrine of the atonement for sin by his death, Matt. xx. 28. John vi. 51. Luke xxii. 19.—6. The terrors of soul, the consternation and inward agonies which our blessed Lord sustained a little before his death, were a sufficient proof that he endured punishments in his soul which were due to sin, Mark xiv. 33. Heb. v. 7.—7. This doctrine is declared, and confirmed, and explained at large, by the apostles in their writings, 1 Cor. xv. 3. Eph. i. 7. 1 John ii. 2., &c. &c.—8. This was the doctrine that was witnessed to the world by the amazing gifts of the Holy Ghost, which attended the Gospel. [See the Acts of the Apostles.] *The inferences and uses to be derived from this doctrine are these:* 1. How vain are all the labours and pretences of mankind to seek or hope for any better religion than that which is contained in the Gospel of Christ! It is here alone that we can find the solid and rational principle of reconciliation to an offended God, Heb. iv. 14.—2. How strange and unreasonable is the doctrine of the Popish church, which, while it professes to believe the religion of Christ, yet introduces many other methods of atonement for sin, besides the sufferings of the Son of God. [See above.]—3. Here is a solid foundation, on which the greatest of sinners may hope for acceptance with God, 1 Tim. i. 15.—4. This doctrine should be used as a powerful motive to excite repentance, Acts v. 31.—5. We should use this atonement of Christ as our constant way of access to God in all our prayers, Heb. x. 19, 22.—6. Also as a divine guard against sin, Rom. vi. 1, 2. 1 Pet. i. 15, 19.—7. As an argument of prevailing force to be used in prayer, Rom. viii. 32.—8. As a spring of love to God, and to his Son Jesus Christ, 1 John iv. 10.—9. As a strong persuasive to that love and pity which we should show on all occasions to our fellow creatures, 1 John iv. 11.—10. It should excite patience and holy joy under afflictions and earthly sorrows, Rom. v. 1 to 3.—11. We should consider it as an invitation to the Lord's Supper, where Christ is set forth to us in the memorials of his propitiation.—12. As a most effectual defence against the terrors of dying, and as our joyful hope of a blessed resurrection, 1 Cor. xv. 50.—13. Lastly, as a divine allurement to the upper world." See *Watts's Ser.*, ser. 34, 35, 36, 37; *Evans on the Atonement; Dr. Owen on the Satisfaction of Christ; West's Scripture Doctrine of the Atonement; Hervey's Theron and Aspasio*, dial. 3; *Dr. Magee's Discourses on the Atonement; Jerram's Letters on ditto.*

[The Christian doctrine of Atonement, considered especially in respect to its *nature* and *extent*, has in our own country undergone great discussion, and given rise to a diversity of opinions, since Mr. Buck's work was first published. Of the leading views entertained among the orthodox on this subject, it will be proper to give a brief notice. These may be classed under the heads of the *general* or *indefinite*, and the *limited* or *definite* scheme. The advocates of the former maintain, that the atonement is to be viewed distinct from its application—that the sufferings of Christ were of such a nature that they constitute a real atonement though we should suppose that none should ever actually repent and be saved—that the grand design of the Saviour's sufferings was to make a display of the evil of sin and of the divine justice, and thereby to remove the obstacle in the way of the sinner's salvation—that in consequence of the death of Christ, God can now consistently with all his perfections and the honour of his law, exercise his sovereign mercy and bestow eternal life upon whom he pleases—

and as it was not designed for one man more than another, but has an equal bearing upon the whole world indiscriminately, the offers of salvation can now be freely made to all mankind without distinction. Some of the friends of this theory go still further, and deny that Christ made a plenary satisfaction for the sins of believers, because such a satisfaction would, in their view, be incompatible with the grace that reigns in the salvation of sinners; and consequently, although a provision has been made by which all who believe will be saved, yet they assert that the claims of the law will remain for ever unsatisfied, that the ransomed of the Lord will never be free from guilt, and that Paul and his companions now in glory, are at this moment as guilty as when on earth, and will for ever deserve the punishment of hell.

The grounds upon which this theory of the atonement is urged, are the following:—1. The style of the Scriptures; which, in speaking of the atonement, apply to it the most universal and unlimited language. "Who gave himself a ransom for all to be testified in due time." "Who is the Saviour of all men, especially of them that believe." "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world."—2. If Christ has made an atonement for the elect, and for them only, then salvation is not provided for all, and those for whom it is not provided, cannot be guilty in not receiving it. But this is contrary to the whole tenor of the Gospel, which every where exhibits sinners as greatly guilty for rejecting Christ. 3. The Gospel, or glad tidings published by Christ, is said to be good tidings unto all people. But if there be no atonement made for the sins of all people, the Gospel, instead of being good news to them, is not addressed to them at all. 4. Ministers are required to preach faith, as well as repentance, to all sinners as their duty. But if no atonement has been made for their sins, they cannot believe; for to them Christ is in no sense a Saviour, and therefore not a possible object of faith.

The advocates of the *limited* or *definite* atonement, on the other hand, maintain, that the atonement cannot properly be considered apart from its actual application, or from the intention of the author in regard to its application—that, in strictness of speech, the death of Christ is not an atonement to any until it be applied—that the sufferings of the Lamb of God are therefore truly vicarious, or in other words, that Christ in suffering became a real substitute for his people, was charged with their sins, and bore the punishment of them, and thus has made a full and complete satisfaction to divine justice in behalf of all who shall ever believe on him—that this atonement will eventually be applied to all for whom in the divine intention it was made, or to all to whom God in his sovereignty has been pleased to decree its application. They believe, however, notwithstanding the atonement is to be properly considered as exactly commensurate with its *intended application*, that the Lord Jesus Christ did offer a sacrifice sufficient in its intrinsic value to expiate the sins of the whole world, and that if it had been the pleasure of God to apply it to every individual, the whole human race would have been saved by its immeasurable worth. They hold, therefore, that on the ground of the infinite value of the atonement, the offer of salvation can be consistently and sincerely made to all who hear the Gospel, assuring them that if they will believe they shall be saved; whereas, if they wilfully reject the overtures of mercy, they will increase their guilt and aggravate their damnation. At the same time, the Scriptures plainly teach, that the will and disposition to comply with this condition depends upon the sovereign gift of God, and that the actual compliance is secured to those only for whom in the divine counsels the atonement was specifically intended.

This view of the atonement is supported by the following considerations:—1. The language of Scripture. "Christ loved the church and gave himself *for it*." "All that the Father *hath given me* shall come unto me." "I lay down my life for *the sheep*." "I pray *not* for the world, but for them which thou hast given me." As to passages of apparently a contrary import, which seem to extend the object and design of the atonement to *all*, these they say are capable in general of being interpreted, according to the plain usages of Scripture, as implying *some of all sorts*, instead of *every individual*, or as pointing out every one of *the class or body spoken of*. 2. That the doctrine of vicarious or substitutive atonement was taught by the typical sacrifices of the Jewish economy. 3. That the meaning of the term implies an *actual reconciliation* as the effect of a satisfaction to the demands of divine justice; consequently, if the atonement was made for all men, all men are actually reconciled, which is contrary to fact. 4. That inasmuch as it is admitted on all sides that the Saviour suffered and died, not with the actual intention of securing the salvation of all men universally, but only of a definite number determined by the gift of the Father in the decree of election, the atonement is therefore properly to be denominated a *definite atonement*, and that every objection brought against this view of it falls directly against the doctrine of election. If it be conceded that the Father gave to the Son in the covenant of redemption a particular definite number of the human race to save; that for *these*, and *these alone*, did the Son die with an *intention* to save them; that to none but this elect number will the atonement ever be in fact applied, the consequence is affirmed to be inevitable, that the atonement is definite, because election is definite. "We may call it otherwise; we may call it *general*, we may call it *indefinite*. But it retains its true character. It is what the divine purpose has made it—*definite, limited;* not, indeed, in its value, which is unlimited and infinite; but in its application, and in respect to the intention of the Father who appointed, and of the Son who made, the atonement." As to the objection, that if the atonement was not made for all, then those for whom it was not intentionally made are not guilty for not receiving it, and therefore cannot justly be condemned on this account, it is answered, that the primary ground of a sinner's condemnation is not so much his rejection of the Gospel as his previous violation of the law. The rejection of the Gospel when sincerely, though conditionally, offered, aggravates his guilt, and according to human modes of speech adopted in the Scriptures, there is no impropriety in referring his condemnation to his slighting the terms of pardon; as he knows nothing of the secret purposes of Heaven in regard to himself, and, therefore, has no excuse to offer for his perverseness. Thus, if a capital offender were doomed to die for a crime

against the laws of his country, and a pardon were tendered him on certain terms while under sentence of death, which pardon he madly rejects from disaffection with the terms, it might be said, the man dies, because he rejected the offered pardon, whereas the real ground of his condemnation is his previous crime. The same holds in the case of sinners under the Gospel. Their voluntary rejection of proffered mercy greatly illustrates the deep-rooted depravity of their hearts, and in the same proportion displays the justice of God in their punishment. See *Dwight's Theology*, vol. ii. serm. 56. *Janeway's Letters on the Atonement. Beman on the Atonement. Murdock's Sermon on the Atonement. Review of Murdock in Christian Advocate*, vol. v.—B.]

ATTRIBUTES OF GOD are the several qualities or perfections of the Divine nature. Some distinguish them into the negative and positive or affirmative. The negative are such as remove from him whatever is imperfect in creatures: such are infinity, immutability, immortality, &c. The positive are such as assert some perfection in God which is in and of himself, and which in the creatures, in any measure, is from him. This distinction is now mostly discarded. Some distinguish them into absolute and relative: absolute ones are such as agree with the essence of God; as Jehovah, Jah, &c.: relative ones are such as agree with him in time, with some respect to his creatures, as Creator, Governor, Preserver, Redeemer, &c. But the more commonly received distinction of the attributes of God, is into *communicable* and *incommunicable* ones. The communicable ones are those of which there is some resemblance in men; as goodness, holiness, wisdom, &c. the incommunicable ones are such as there is no appearance or shadow of in men; as independence, immutability, immensity, and eternity. See those different articles in this work; and *Bates, Charnock, Abernethy*, and *Saurin on the Divine Perfections*.

ATTRITION. The casuists of the church of Rome have made a distinction between a perfect and an imperfect *contrition*. The latter they call attrition; which is the lowest degree of repentance, or a sorrow for sin arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of the punishment due to it, without any resolution to sin no more: in consequence of which doctrine, they teach that, after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven on his death-bed, by confessing them to the priest with this imperfect degree of sorrow and repentance. This distinction was settled by the council of Trent. It might, however, be easily shown that the mere sorrow for sin because of its consequences, and not on account of its evil nature, is no more acceptable to God than hypocrisy itself can be.

AVARICE is an immoderate love to and desire after riches, attended with extreme diffidence of future events, making a person rob himself of the necessary comforts of life, for fear of diminishing his riches. See COVETOUSNESS and MISER.

AVERSION, hatred, or dislike. Dr. Watts and others oppose aversion to desire. When we look, say they, upon an object as good, it excites desire; but when we look upon an object as evil, it awakens what we call aversion or avoidance. But Lord Kaimes observes that aversion is opposed to affection, and not to desire. We have an affection to one person, we have an aversion to another; the former disposes us to do good, the latter to do ill.

AUDIENTES, an order of catechumens in the primitive Christian church. They were so called from their being admitted to hear sermons and the Scriptures read in the church; but they were not allowed to be present at the prayers.

AUGSBURGH, or AUGUSTAN CONFESSION, a celebrated confession of faith drawn up by Luther and Melancthon on behalf of themselves and other ancient reformers, and presented in 1550 to the emperor Charles V. at the diet of Augusta, or Augsburgh, in the name of the evangelic body. This confession contains twenty-eight chapters, of which the greatest part is employed in representing with perspicuity and truth the religious opinions of the Protestants, and the rest in pointing out the errors and abuses that occasioned their separation from the church of Rome. The leading doctrines of this confession are, the true and essential divinity of the Son of God; his substitution and vicarious sacrifice, and the necessity, freedom, and efficacy of Divine grace. A civil war followed this diet that lasted upwards of twenty years, but which only spread the new opinions, instead of extirpating them.

AUGUSTINS, a religious order, who observed the rule of St. Augustin, prescribed them by pope Alexander IV. in 1256. This rule was to have all things in common; the rich who enter among them to sell their possessions, and give them to the poor; to employ the first part of the morning in labouring with their hands, and the rest in reading: when they go abroad, to go always two in company; never to eat but in their monastery, &c.

AUSTERITY, a state of rigid mortification. It is distinguished from severity and rigour thus: *Austerity*, relates to the manner of living; *severity* to the manner of thinking; *rigour* to the manner of punishing. To austerity is opposed effeminacy; to severity, relaxation; to rigour, clemency. A hermit is austere in his life; a casuist severe in his application of religion or law; a judge rigorous in his sentences.

AUTOCEPHALI BISHOPS. This denomination was given to such bishops in the primitive church as were exempted from the jurisdiction of others.

B.

BACKBITING. See DETRACTION and SLANDER.

BACKSLIDING, the act of turning from the path of duty. It may be considered as *partial* when applied to true believers, who do not backslide with the whole bent of their will; as *voluntary*, when applied to those who, after professing to know the truth, wilfully turn from it, and live in the practice of sin; as *final*, when the mind is given up to judicial hardness, as in the case of

Judas. *Partial backsliding* must be distinguished from *hypocrisy*, as the former may exist where there are gracious intentions on the whole; but the latter is a studied profession of appearing to be what we are not.

The *causes* of backsliding are—the cares of the world; improper connexions; inattention to secret or closet duties; self-conceit and dependence; indulgence; listening to and parleying with temptations. A *backsliding state is manifested* by indifference to prayer and self-examination; trifling or unprofitable conversation; neglect of public ordinances; shunning the people of God; associating with the world; thinking lightly of sin; neglect of the Bible; and often by gross immorality. The *consequences* of this awful state are—loss of *character*; loss of *comfort*; loss of *usefulness*; and, as long as any remain in this state, a loss of a *well-grounded* hope of future happiness. To *avoid this state*, or recover from it, we should beware of the first appearance of sin; be much in prayer; attend the ordinances; and unite with the people of God. We should consider the awful instances of apostacy, as Saul, Judas, Demas, &c.; the many warnings we have of it, Matt. xxiv. 13. Heb. x. 38. Luke ix. 62; how it grieves the Holy Spirit; and how wretched it makes us; above all things, our dependence should be on God, that we may always be directed by his Spirit, and kept by his power. See APOSTACY.

BANGORIAN CONTROVERSY, so called from Bangor, or the bishop thereof. Bishop Hoadley, the bishop of that diocese, preaching before George I., asserted the supreme authority of Christ, as king in his own kingdom; and that he had not delegated his power, like temporal lawgivers during their absence from their kingdom, to any persons, as his vicegerents or deputies. This important sermon may be seen reprinted in the Liverpool Theological Repository, vol. v. p. 301. In 1717, he also published his *Preservative*, in which he advanced some positions contrary to temporal and spiritual tyranny, and in behalf of the civil and religious liberties of mankind: upon which he was violently opposed, accused, and persecuted, by the advocates for church power; but he was defended and supported by the civil powers, and his abilities and meekness gained him the plaudits of many.

BANIANS, a religious sect in the empire of the Mogul, who believe a Metempsychosis; and will therefore eat no living creature, nor kill even noxious animals, but endeavour to release them when in the hands of others. The name Banian is sometimes extended to all the idolators of India, as contradistinguished from the Mahometans.

BAPTISM, the ceremony of washing, or the application of water to a person, in the name of the Father, the Son, and the Holy Ghost, by which he is initiated into the visible church. Baptism exhibits to us the blessings of pardon, salvation through Jesus Christ, union to and communion with him; the out-pouring of the Spirit, regeneration, and sanctification. From baptism results the obligation of repentance, love to Christ, and perpetual devotedness to his praise. Baptism does not constitute a visible subject, but only recognizes one. Ministers only have a right to administer it, and have a negative voice in opposition to all claims. It is an ordinance binding on all who have been given up to God in it; and to be perpetuated to the end of the world. It is not, however, essential to salvation; for mere participation of sacraments cannot qualify men for heaven: many have real grace, and are consequently in a salvable state, before they were baptized: besides, to suppose it essential is to put it in the place of *that* which it signifies.

Baptism has been supposed by many learned persons to have had its origin from the Jewish church; in which, they maintain, it was the practice, long before Christ's time, to baptize proselytes or converts to their faith, as part of the ceremony of their admission. "It is strange to me," says Dr. Doddridge, "that any should doubt of this, when it is plain from express passages in the Jewish law, that no Jew who had lived like a Gentile for one day could be restored to the communion of this church without it. Compare Numb. xix. 19 and 20, and many other precepts relating to ceremonial pollutions, in which it may be seen, that the Jews were rendered incapable of appearing before God in the tabernacle or temple, till they were washed either by bathing or sprinkling." Others, however, insist that the Jewish proselyte baptism is not by far so ancient, and that John the Baptist was the first administrator of baptism among the Jews.

The baptism of John, and that of our Saviour and his apostles, have been supposed to be the same; because they agree, it is said, in their subjects, form, and end. But it must be observed that though there be an agreement in some particulars, yet there is not in all. The immediate institutor of John's baptism was God the Father, John 1. 33; but the immediate institutor of the Christian baptism was Christ, Matt. xxviii. 19. John's baptism was a *preparatory* rite, referring the subjects to Christ, who was about to confer on them spiritual blessings, Matt. iii. 11. John's baptism was confined to the Jews; but the Christian was common to Jews and Gentiles, Matt. iii. 5, 7. xxviii. 19. It does not appear that John had any formula of administration, but the Christian baptism has, viz. "In the name," &c. The baptism of John was the concluding scene of the legal dispensation, and, in fact, part of it; and to be considered as one of those "divers washings" among the Jews; for he did not attempt to make any alteration in the Jewish religion, nor did the persons he baptized cease to be members of the Jewish church on account of their baptism: but Christian baptism is the regular entrance into, and is a part of, the evangelical dispensation, Gal. iii. 27. It does not appear from the inspired narrative (however probable from inferential reasoning), that any but John himself was engaged as operator in his baptism; whereas Christ himself baptized none; but his disciples, by his authority, and in his name. John iv. 2.

Baptism has been the subject of long and sharp controversy, both as it respects the subject and the mode. To state all that has been said on both sides would be impossible in a work of this kind. An abstract, however, of the chief arguments, I think it my duty to present to the reader, in order that he may judge for himself.

As to the subject.

The ANTIPÆDOBAPTISTS hold the belief that adults only are proper subjects, because Christ's commission to baptize appears to them to restrict this ordinance to such only as

are taught, or made disciples; and that, consequently infants, who cannot be thus taught, are to be excluded It does not appear, say they, that the apostles, in executing Christ's commission, ever baptized any but those who were first instructed in the Christian faith, and professed their belief of it. They contend that infants can receive no benefit from it, are not capable of faith and repentance, which are to be considered as pre-requisites.

As to the mode.

They observe that the meaning of the word βαπτιζω signifies immersion or dipping only; that John baptized *in* Jordan; that he chose a place where there was *much* water; that Jesus came up *out of* the water; that Philip and the eunuch went down both *into* the water. That the terms washing, purifying, burying in baptism, so often mentioned in Scripture, allude to this mode; that immersion *only* was the practice of the apostles and the first Christians; and that it was only laid aside from the love of novelty, and the coldness of our climate. These positions, they think are so clear from Scripture, and the history of the church, that they stand in need of but little argument to support them. Further, they also insist that all positive institutions depend entirely upon the will and declaration of the institutor, and that, therefore, reasoning by analogy from previous abrogated rites, is to be rejected, and the express command of Christ respecting baptism ought to be our rule.

PÆDOBAPTISTS.

The Pædobaptists, however, are of a different opinion. As to the *subject*, they believe that qualified adults who have not been baptized before are certainly proper subjects; but, then, they think also that infants are not to be excluded. They believe that, as the Abrahamic and the Christian covenants are the same, Gen. xvii. 7. Heb. viii. 12; that as children were admitted under the former; and that as baptism is now a seal, sign, or confirmation of this covenant, infants have as great a right to it as the children had a right to the seal of circumcision under the law, Acts i. 39. Rom. iv. 11. That if children are not to be baptized because there is no positive command for it, for the same reason women should not come to the Lord's Supper; we should not keep the first day of the week, nor attend public worship, for none of these are expressly commanded; that if infant baptism had been a human invention, how would it have been so universal in the first 300 years, and yet no record left when it was introduced, nor any dispute or controversy about it? Some bring it to these two ideas: 1. That God did constitute in the Jewish church, the membership of infants, and admitted them to it by a religious ordinance, Gen. xvii. Gal. iii. 14, 17. 2. That this right of infants to church membership was never taken away. This being the case, infants must be received, because God has instituted it; and, since infants must be received, it must be either without baptism or with it: but none must be received without baptism, therefore infants must, of necessity, be baptized. Hence, it is clear, that under the Gospel, infants are still continued exactly in the same relation to God and his church, in which they were originally placed under the former dispensation.

That infants are to be received into the church, and as such baptized, is also inferred from the following passages of Scripture: Gen. xvii. Isa. xliv. 3. Matt xix. 13. Luke ix. 47, 48. Mark ix. 14. Acts ii. 38, 39. Rom. xi. 17, 21. 1 Cor. vii. 14.

Though there are no express examples in the New Testament of Christ and his apostles baptizing infants, yet this is no proof that they were excluded. Jesus Christ actually blessed little children; and it would be hard to believe that such received his blessing, and yet were not to be members of the Gospel church. If Christ received them, and would have us receive them in his name, how can it be reconciled to keep them out of the visible church? Besides, if children were not to be baptized, it would have been expressly forbidden. None of the Jews had any apprehension of the rejection of infants, which they must have had, if infants had been rejected. As whole households were baptized, it is probable there were children among them. From the year 400 to 1150, no society of men, in all that period of 750 years, ever pretended to say it was unlawful to baptize infants; and still nearer the time of our Saviour, there appears to have been scarcely any one that so much as advised the delay of infant baptism. Irenæus, who lived in the second century, and was well acquainted with Polycarp, who was John's disciple, declares expressly that the church learned from the apostles to baptize children. Origen, in the third century, affirmed that the custom of baptizing infants was received from Christ and his apostles. Cyprian, and a council of ministers (held about the year 254), no less than sixty-six in number, unanimously agreed that children might be baptized as soon as they were born. Ambrose, who wrote about 274 years from the apostles, declares that the baptism of infants had been the practice of the apostles themselves, and of the church, till that time. The catholic church every where declared, says Chrysostom, in the fifth century, that infants should be baptized; And Augustin affirmed that he never heard nor read of any Christian, catholic, or sectarian, but who always held that infants were to be baptized. They further believe, that there needed no mention in the New Testament of receiving infants into the church, as it had been once appointed and never repealed. The dictates of nature, also, in parental feelings; the verdict of reason in favour of privileges; the evidence in favour of children being sharers of the seals of grace, in common with their parents, for the space of 4000 years; and especially the language of prophecy, in reference to the children of the Gospel church, make it very probable that they were not to be rejected. So far from confining it to adults it must be remembered that there is not a single instance recorded in the New Testament in which the descendants of Christian parents were baptized in adult years.

That infants are not proper subjects for baptism because they cannot profess faith and repentance, they deny. This objection falls with as much weight upon the institution of circumcision as infant baptism; since they are as capable, or are as fit subjects for the one as the other. It is generally acknowledged, that, if infants die (and a great part of the human race do die in infancy,) they are saved: if this be the case, then, why refuse them the sign in infancy, if they are capable of enjoying the thing signified? "Why," says

Dr. Owen, "Is it the will of God that unbelievers should not be baptized? It is because, not granting them the grace he will not grant them the sign. If God, therefore, denies the sign to the infant seed of believers, it must be because he denies them the grace of it; and then all the children of believing parents (upon these principles) dying in their infancy, must, without hope, be eternally damned. I do not say that all must be so who are not baptized; but all must be so whom God would not have baptized." Something is said of baptism, it is observed, that cannot agree to infants: faith goes before baptism; and, as none but adults are capable of believing, so no others are capable of baptism; but it is replied, if infants must not be baptized because something is said of baptism that does not agree to infants, Mark xvi. 16, then infants must not be saved, because something is said of salvation that does not agree to infants, Mark xvi. 16. As none but adults are capable of believing, so, by the argument of the Baptists, none but adults are capable of salvation: for he that believeth not shall be damned. But Christ, it is said, set an example of adult baptism. True; but he was baptized in honour to John's ministry, and to conform himself to what he appointed to his followers; for which last reason he drank of the sacramental cup: but this is rather an argument for the Pædobaptists than against them; since it plainly shows, as Doddridge observes, that baptism may be administered to those who are not capable of all the purposes for which it was designed; since Jesus Christ, not being a sinner, could not be capable of that faith and repentance which are said to be necessary to this ordinance.

As to the mode.

They believe that the word βαπτω signifies to dip or plunge; but that the term βαπτιζω, which is only a derivative of βαπτω, and consequently must be somewhat less in its signification, should be invariably used in the New Testament to express plunging, is not so clear. It is therefore doubted whether dipping be the *only* meaning, and whether Christ absolutely enjoined immersion, and that it is his positive will that no other should be used. As the word βαπτιζω is used for the various ablutions among the Jews, such as sprinkling, pouring, &c. Heb. ix. 10; for the custom of washing before meals, and the washing of household furniture, pots, &c.; it is evident from hence that it does not express the manner of doing, whether by immersion or affusion, but only the thing done, that is, washing, or the application of water in one form or other. Dr. Owen observes, that it no where signifies to *dip* but as denoting a mode of and in order to washing or cleansing; and, according to others, the mode of use is only the ceremonial part of a positive institute; just as in the supper of the Lord, the time of the day, the number and posture of communicants, the quality and quantity of bread and wine, are circumstances not accounted essential by any party of Christians. As to the Hebrew word *Tabal*, it is considered as a *generic* term; that its radical, primary, and proper meaning is to tinge, to dye, to wet, or the like: which primary design is effected by different modes of application. If in baptism also there is an expressive emblem of the descending influence of the Spirit, pouring must be the mode of administration; for that is the Scriptural term most commonly and properly used for the communication of divine influences. There is no object whatever in all the New Testament so frequently and so explicitly signified by baptism as these divine influences. Matt. iii. 11. Mark i. 8, 10. Luke iii. 16 to 22. John i. 33. Acts i. 5. ii. 38, 39. viii. 12, 17. xi. 15, 16. The term sprinkling, also, is made use of in reference to the act of purifying, Isa. lii. 15. Heb. ix. 13, 14. Ezek. xxxvi. 25, and therefore cannot be inapplicable to baptismal purification. But it is observed that John baptized *in Jordan:* to this it is replied, to infer always a plunging of the whole body in water from this word, would, in many instances, be false and absurd: the same Greek preposition εν is used when it is said they should be baptized *with* fire; while few will assert that they should be *plunged* into it. The apostle, speaking of Christ, says, he came not (εν) by water only, but (εν) by water and blood. There the same word εν is translated *by*, and with justice and propriety, for we know no good sense in which we could say he came *in* water. It has been remarked, that εν is more than a hundred times, in the New Testament, rendered "*at*," and in a hundred and fifty others it is translated *with*. If it be rendered so here, "John baptized at Jordan," or with the water of Jordan, there is no proof from thence that he *plunged* his disciples in it.

It is urged that John's choosing a place where there was *much* water is a certain proof of immersion. To which it is answered, that as there went out to him Jerusalem, and all Judea, and all the region round about Jordan, that by choosing a place where there were many streams or rivulets, it would be much more expeditiously performed by pouring; and that it seems in the nature of things highly improbable that John should have baptized this vast multitude by immersion, to say nothing of the indecency of both sexes being baptized together.

Jesus, it is said, came up *out of* the water; but this is said to be no proof of his being immersed, as the Greek term απο often signifies *from;* for instance, "who hath warned you to flee *from*," not *out of*, "the wrath to come," with many others which might be mentioned.

Again: it is said that Philip and the eunuch went down both *into* the water. To this it is answered that here is no proof of *immersion*; for if the expression of their going down *into* the water necessarily includes dipping, then Philip was dipped as well as the eunuch. The preposition (εις) translated *into*, often signifies no more than *to* or *unto*. See Matt. xv. 24. Rom. x. 10. Acts xxviii. 14. Matt. xvii. 27. iii. 11. So that, from all these circumstances, it cannot be concluded that there was a single person of all the baptized who went into the water ankle deep. As to the apostle's expression, "buried with him in baptism," they think it has no force; and that it does not allude to any custom of dipping, any more than our baptismal crucifixion and death has any such reference. It is not the sign but the thing signified that is here alluded to. As Christ was buried, and rose again to a heavenly life, so we by baptism signify that we are cut off from the life of sin, that we may rise again to a new life of faith and love.

To conclude this article, it is observed against

the mode of immersion, that, as it carries with it too much of the appearance of a burdensome rite for the Gospel dispensation; that as it is too indecent for so solemn an ordinance; as it has a tendency to agitate the spirits, often rendering the subject unfit for the exercise of proper thoughts and affections, and, indeed, utterly incapable of them; as in many cases the immersion of the body would in all probability be instant death; as in other situations it would be impracticable for want of a sufficient quantity of water, it cannot be considered as necessary to the ordinance of baptism.

See *Gale, Robinson, Stennett, Gill*, and *Booth, on Antipædobaptism*; and *Wall, Henry, Bradbury, Bastwick, Towgood, Addington, Williams, Edwards, Miller, Evans*, &c. on the other side.

BAPTISM OF THE DEAD, a custom which anciently prevailed among some people in Africa, of giving baptism to the dead. The third council of Carthage speaks of it as a thing that ignorant Christians are fond of: Gregory Nazianzen also takes notice of the same superstitious opinion. The practice seems to be grounded on a vain idea, that, when men had neglected to receive baptism in their lifetime, some compensation might be made for this default by receiving it after death.

BAPTISM FOR THE DEAD, a practice formerly in use, when a person dying without baptism, another was baptized in his stead; thus supposing that God would accept the baptism of the proxy, as though it had been administered to the principal. Chrysostom says, this was practised among the Marcionites with a great deal of ridiculous ceremony, which he thus describes:—"After any catechumen was dead, they had a living man under the bed of the deceased: then, coming to the dead man, they asked him whether he would receive baptism: and he making no answer, the other answered for him, and said he would be baptized in his stead; and so they baptized the living for the dead." If it can be proved (as some think it can) that this practice was as early as the days of the apostle Paul, it might probably form a solution of those remarkable words in 1 Cor. xv. 29: "If the dead rise not at all, what shall they do who are baptized for the dead?" The allusion of the apostle to this practice, however, is rejected by some, and especially by Dr. Doddridge, who thinks it too early: he thus paraphrases the passage: "Such are our views and hopes as Christians, *else*, if it were not so, what should they do who are baptized in token of their embracing the Christian faith, *in the room of the dead*, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions who have just been slain in their sight?"

Lay baptism we find to have been permitted by both the common prayer-books of king Edward and queen Elizabeth, when an infant was in immediate danger of death, and a lawful minister could not be had. This was founded on a mistaken notion of the impossibility of salvation without the sacrament of baptism; but afterwards, when they came to have clearer notions of the sacraments, it was unanimously resolved, in a convocation held in 1575, that even private baptism in a case of necessity was only to be administered by a lawful minister.

BAPTISM METAPHORICAL. In Scripture the term Baptism is used as referring to the work of the Spirit on the heart, Matt. iii. 11.; also to the sufferings of Christ, Matt. xx. 22; and to so much of the Gospel as John the Baptist taught his disciples, Acts xviii. 25.

BAPTISTS, a denomination of Christians who maintain that baptism is to be administered by immersion, and not by sprinkling. See BAPTISM.

Although there were several Baptists among the Albigenses, Waldenses, and the followers of Wickliffe, it does not appear that they were formed into any stability until the time of Menno, about the year 1536. See ANABAPTISTS and MENNONITES. About 1644 they began to make a considerable figure in England, and spread themselves into several separate congregations. They separated from the Independents about the year 1638, and set up for themselves under the pastoral care of Mr. Jesse; and, having renounced their former baptism, they sent over one of their number to be immersed by one of the Dutch Anabaptists of Amsterdam, that he might be qualified to baptize his friends in England after the same manner.

The Baptists subsist under two denominations, viz. the *Particular*, or *Calvinistical*, and the *General*, or *Arminian*. Their modes of church government and worship are the same as those of the Independents; in the exercise of which they are protected, in common with other dissenters, by the act of toleration. Some of both denominations allow of mixed communion; by which it is understood that those who have not been baptized by immersion, on the profession of their faith, may sit down at the Lord's table with those who have been thus baptized. Others, however, disallow it, supposing that such have not been actually baptized at all. See FREE COMMUNION.

Some of them observe the seventh day of the week as the Sabbath, apprehending the law that enjoined it not to have been repealed by Christ.

The Baptists in America and in the East and West Indies are chiefly Calvinists, and hold occasional fellowship with the Particular Baptist churches in England. Those in Scotland, having imbibed a considerable part of the principles of Messrs. Glass and Sandeman, have no communion with the other. They have liberally contributed, however, towards the translation of the Scriptures into the Bengalee language, which some of the Baptist brethren are now accomplishing in the East. See *Rippon's Baptist Register*, vol. i. p. 172—175; *Adams's View of Religions*, article *Baptists*; *Evans's Sketch of Religious Denominations*.

BAPTISTERY, the place in which the ceremony of baptism is performed. In the ancient church, it is said, it was generally a building separate and distinct from the church. It consisted of an ante-room, where the adult persons to be baptized made their confession of faith; and an inner room, where the ceremony of baptism was performed. Thus it continued to the sixth century, when the baptisteries began to be taken into the church.

BARDESANISTS, a sect so denominated from their leader Bardesanes, a Syrian, of Edessa, in Mesopotamia, who lived in the second century. They believed that the actions of men depended altogether on fate, and that God himself is subject to necessity.—They denied the resurrection of

the body, and the incarnation and death of our Saviour.

BARLAAMITES, the followers of Barlaam, in the fourteenth century, who was a very zealous champion in behalf of the Greek against the Latin church. It is said that he adopted the sentiments and precepts of the Stoics, with respect to the obligations of morality and the duties of life; and digested them into a work of his, which is known by the title of Ethica ex Stoicis.

BARNABAS, EPISTLES OF, an apocryphal work ascribed to St. Barnabas. It was first published in Greek, from a copy of father Hugh Menaed, a monk. Vossius published it, in 1656, with the epistles of Ignatius.—The Gospel of Barnabas is another apocryphal work ascribed to Barnabas, wherein the history of Jesus Christ is given in a different manner from that of the evangelists.

BARNABITES, a religious order, founded in the sixteenth century, by three Italian gentlemen, who had been advised by a famous preacher of those days to read carefully the epistles of St. Paul. Hence they were called *clerks of St. Paul*; and *Barnabites*, because they performed their first exercise in a church of St. Barnabas at Milan. Their habit is black; and their office is to instruct, catechise, and serve in mission.

BARTHOLOMEW'S DAY, St. (the 24th August) is a day distinguished in history, as the anniversary of the horrid and atrocious sacrifices of human blood, called the Parisian Massacre. See Persecution.

BARTHOLOMITES, a religious order founded at Geneva in 1307; but, the monks leading irregular lives, it was suppressed in 1650, and their effects confiscated. In the church of the monastery of this order at Geneva is preserved the image, which, it is pretended, Christ sent to king Abgarus.

BASILIAN MONKS, religious of the order of St. Basil, in the fourth century, who, having retired into a desert in the province of Pontus, founded a monastery, and drew up rules, to the amount of some hundreds, for his disciples. This new society soon spread all over the East: nor was it long before it passed into the West. Some pretend that St. Basil saw himself the spiritual father of more than 90,000 monks in the East only; but this order, which flourished for more than three centuries, was considerably diminished by heresy, schism, and a change of empire. The historians of this order say that it has produced 14 popes, 1805 bishops, 3010 abbots, and 11,085 martyrs, besides an infinite number of confessors and virgins. This order likewise boasts of several emperors, kings, and princes, who have embraced its rule.

BASILIDIANS, a denomination in the second century, from Basilides, chief of the Egyptian Gnostics. He acknowledged the existence of one supreme God, perfect in goodness and wisdom, who produced from his own substance seven beings, or *aions*, of a most excellent nature. Two of these *aions*, called Dynamis and Sophiz (i. e. *power* and *wisdom*), engendered the angels of the highest order. These angels formed a heaven for their habitation, and brought forth other angelic beings of a nature somewhat inferior to their own. Many other generations of angels followed these. New heavens were also created, until the number of angelic orders, and of their respective heavens, amounted to three hundred and sixty-five, and thus equalled the days of the year. All these are under the empire of an omnipotent Lord, whom Basilides called *Abraxas*.

The inhabitants of the lowest heavens, which touched upon the borders of the eternal, malignant, and self-animated matter, conceived the design of forming a world from that confused mass, and of creating an order of beings to people it. This design was carried into execution, and was approved by the Supreme God, who to the animal life, with which only the inhabitants of this new world were at first endowed, added a reasonable soul, giving at the same time to the angels the empire over them.

These angelic beings, advanced to the government of the world which they had created, fell by degrees from their original purity, and soon manifested the fatal marks of their depravity and corruption. They not only endeavoured to efface in the minds of men their knowledge of the Supreme Being, that they might be worshipped in his stead, but also began to war against each other, with an ambitious view to enlarge every one the bounds of his respective dominion. The most arrogant and turbulent of all these angelic spirits was that which presided over the Jewish nation.—Hence the Supreme God, beholding with compassion the miserable state of rational beings, who groaned under the contest of these jarring powers, sent from heaven his son *Nus*, or Christ, the chief of the *aions*, that, joined in a substantial union with the man Jesus, he might restore the knowledge of the Supreme God, destroy the empire of those angelic natures which presided over the world, and particularly that of the arrogant leader of the Jewish people. The God of the Jews, alarmed at this, sent forth his ministers to seize the man Jesus, and put him to death. They executed his commands; but their cruelty could not extend to Christ, against whom their efforts were vain. Those souls, who obey the precepts of the Son of God, shall, after the dissolution of their mortal frame, ascend to the Father, while their bodies return to the corrupt mass of matter whence they were formed. Disobedient spirits, on the contrary, shall pass successively into other bodies.

BATANISTS, or Assassins; a famous heretical sect of murderers among the Mahometans, who settled in Persia about 1090. Their head and chief seems to have been Hassan Sabah, who made fanatical slaves of his subjects. Their religion was a compound of that of the Magi, the Jews, the Christians, and the Mahometans. They believed the Holy Ghost resided in their chief; that his orders proceeded from God himself, and were real declarations of his will.

This chief, from his exalted residence on Mount Lebanon, was called the *old man of the mountain*; who, like a vindictive deity, with the thunderbolt in his hand, sent inevitable death to all quarters, so that even kings trembled at his sanguinary power. His subjects would prostrate themselves at the foot of his throne, requesting to die by his hand or order, as a favour by which they were sure of passing into paradise. "Are your subjects," said the old man of the mountain to the son-in-law of Amoury, king of Jerusalem, "as ready in their submission as mine?" and without staying for an answer, made a sign with

his hand, when ten young men in white, who were standing on an adjacent tower, instantly threw themselves down. To one of his guards he said, "Draw your dagger, and plunge it into your breast;" which was no sooner said than obeyed. At the command of their chief, they made no difficulty of stabbing any prince, even on his throne; and for that purpose conformed to the dress and religion of the country, that they might be less suspected. To animate them on such attempts, the Scheik previously indulged them with a foretaste of the delights of paradise. Delicious soporific drinks were given them; and while they lay asleep, they were carried into beautiful gardens, where, awakening, as it were, in paradise, and inflamed with views of perpetual enjoyments, they sallied forth to perform assassinations of the blackest dye.

It is said, they once thought of embracing the Christian religion; and some have thought the Druses a remnant of this singular race of barbarians.

BATH-KOL (i. e. the daughter of a voice), an oracle among the Jews, frequently mentioned in their books, especially the Talmud. It was a fantastical way of divination invented by the Jews, though called by them a revelation from God's will, which he made to his chosen people after all verbal prophecies had ceased in Israel.

BAXTERIANS, so called from the learned and pious Mr. Richard Baxter, who was born in the year 1615. His design was to reconcile Calvin and Arminius: for this purpose he formed a middle scheme between their systems. He taught that God had elected some, whom he is determined to save, without any foresight of their good works; and that others to whom the Gospel is preached have common grace, which, if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination own, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert that all men are in a state capable of salvation.

Mr. Baxter maintains that there may be a certainty of perseverance here, and yet he cannot tell whether a man may not have so weak a degree of saving grace as to lose it again.

In order to prove that the death of Christ has put all in a state capable of salvation, the following arguments are alleged by this learned author. 1. It was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering.—2. It was to Adam, as the common father of fallen mankind, that God made the promise (Gen. iii. 15.) The conditional new covenant was equally give Christ, pardon, and life to all mankind, on condition of acceptance. The condicional grant is universal: *Whoever believeth shall be saved.*—3. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his Gospel, and offer the benefits of his procuring.

There are, Mr. Baxter allows, certain fruits of Christ's death which are proper to the elect only: 1. Grace eventually worketh in them true faith, repentance, conversion, and union with Christ as his living members.—2. The actual forgiveness of sin as to the spiritual and eternal punishment.—3. Our reconciliation with God, and adoption and right to the heavenly inheritance.—4. The Spirit of Christ to dwell in us and sanctify us, by a habit of divine love, Rom. viii. 9—13. Gal. v. 6.—5. Employment in holy, acceptable service, and access in prayer, with a promise of being heard through Christ, Heb. ii. 5, 6. John xiv. 13.—6. Well-grounded hopes of salvation, peace of conscience, and spiritual communion with the church mystical in heaven and earth, Rom. v. 12. Heb. xii. 22.—7. A special interest in Christ, and intercession with the Father, Rom. viii. 32, 33.—8. Resurrection unto life, and justification in judgment; glorification of the soul at death, and of the body at the resurrection, Phil. iii. 20, 21. 2 Cor. v. 1, 2, 3.

Christ has made a conditional deed of gift of these benefits to all mankind; but the elect only accept and possess them. Hence he infers, that though Christ never absolutely intended or decreed that his death should eventually put all men in possession of those benefits, yet he did intend and decree that all men should have a conditional gift of them by his death.

Baxter, it is said, wrote 120 books, and had 60 written against him. 20,000 of his Call to the Unconverted were sold in one year. He told a friend, that six brothers were converted by reading that Call. The eminent Mr. Elliott, of New England, translated this tract into the Indian tongue. A young Indian prince was so taken with it, that he read it with tears, and died with it in his hand. *Calamy's Life of Baxter; Baxter's Catholic Theology*, p. 51—53; *Baxter's End of Doctrinal Controversy*, p. 154, 155.

BEATIFICATION, in the Romish church, the act whereby the pope declares a person happy after death. See CANONIZATION.

BEATITUDE imports the highest degree of happiness human nature can arrive to, the fruition of God in a future life to all eternity. It is also used when speaking of the theses contained in Christ's sermon on the Mount, whereby he pronounces the several characters there mentioned blessed.

BEGHARDS, or BEGUARDS, a sect that arose in Germany in the thirteenth century, and took St. Begghe for their patroness. They employed themselves in making linen cloth, each supporting himself by his labour, and were united only by the bonds of charity, without having any particular rule; but when pope Nicholas IV. had confirmed that of the third order of St. Francis, in 1289, they embraced it the year following.

BEGUINES, a congregation of nuns, founded either by St. Begghe or by Lambert le Begue. They were established, first at Liege, and afterwards at Neville, in 1207; and from this last settlement sprang the great number of Beguinages which are spread over all Flanders, and which have passed from Flanders into Germany. In the latter country some of them fell into extravagant errors, persuading themselves that it was possible in the present life to arrive to the highest perfection, even to impeccability, and a clear view of God; in short, to so eminent a degree of contemplation, that there was no necessity, after this, to submit to the laws of mortal men, civil or ecclesiastical. The council of Vienna condemned these errors; permitting, nevertheless, those among them, who continued in the true faith, to live in charity and penitence, either with or without vows. There still subsists, or at least subsisted till lately, many communities of them in

Flanders. Their grand rule of conduct was universal charity, and their only motive, the love of God.

BEHMENISTS, a name given to those mystics who adopt the explications of the mysteries of nature and grace, as given by Jacob Behmen. This writer was born in the year 1575, at Old Seidenburg, near Gorlitz, in Upper Lusatia; he was a shoemaker by trade. He is described as having been thoughtful and religious from his youth up, taking peculiar pleasure in frequenting public worship. At length, seriously considering within himself that speech of our Saviour, *My Father which is in heaven will give the Holy Spirit to them that ask him*, he was thereby thoroughly awakened in himself, and set forward to desire that promised Comforter; and, continuing in that earnestness, he was at last, to use his own expression, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys!" After this, about the year 1600, he was again surrounded by the divine light, and replenished with the heavenly knowledge; insomuch as, going abroad into the fields, and viewing the herbs and grass, by his inward light, he saw into their essences, use and properties, which were discovered to him by their lineaments, figures and signatures. In the year 1610, he had a third special illumination, wherein still further mysteries were revealed to him. It was not till the year 1612, that Behmen committed these revelations to writing. His first treatise is entitled *Aurora*, which was seized on and withheld from him by the senate of Gorlitz (who persecuted him at the instigation of the primate of that place) before it was finished, and he never afterwards proceeded with it further than by adding some explanatory notes. The next production of his pen is called *The Three Principles*. In this work he more fully illustrates the subjects treated of in the former, and supplies what is wanting in that work. The contents of these two treatises may be divided as follow:—1. How all things came from a working will of the holy triune incomprehensible God, manifesting himself as Father, Son, and Holy Spirit, through an outward perceptible working triune power of fire, light, and spirit, in the kingdom of heaven.—2. How and what angels and men were in their creation; that they are in and from God, his real offspring; that their life began in and from this divine fire, which is the Father of light, generating a birth of light in their souls; from both which proceeds the Holy Spirit, or breath of divine love in the triune creature, as it does in the triune Creator.—3. How some angels, and all men, are fallen from God, and their first state of a divine triune life in him; what they are in their fallen state, and the difference between the fall of angels and that of man.—4. How the earth, stars, and elements were created in consequence of the fallen angels.—5. Whence there is good and evil in all this temporal world, in all its creatures animate and inanimate; and what is meant by the curse that dwells every where in it.—6. Of the kingdom of Christ; how it is set in opposition to and fights and strives against the kingdom of hell.—7. How man, through faith in Christ, is able to overcome the kingdom of hell, and triumph over it in the divine power, and thereby obtain eternal salvation; also how, through the working of the hellish quantity or principle, he casts himself into perdition.—8. How and why sin and misery, wrath and death, shall only reign for a time, till the love, the wisdom, and the power of God shall in a supernatural way (the mystery of God made man) triumph over sin, misery, and death; and make fallen man rise to the glory of angels, and this material system shake off its curse, and enter into an everlasting union with that heaven from whence it fell.

The year after he wrote his *Three Principles* by which are to be understood—the dark world or hell, in which the devils live—the light world or heaven, in which the angels live—the external and visible world, which has proceeded from the internal and spiritual worlds, in which man, as to his bodily life, lives; Behmen produced his *Threefold Life of Man, according to the Three Principles*. In this work he treats more largely of the state of man in this world:—1. That he has that immortal spark of life which is common to angels and devils.—2. That divine life of the light and spirit of God, which makes the essential difference between an angel and a devil, the last having extinguished this divine life in himself; but that man can only attain unto this heavenly life of the second principle through the new birth in Christ Jesus.—3. The life of the third principle, or of this external and visible world. Thus the life of the first and third principles is common to all men; but the life of the second principle only to a true Christian or child of God.

Behmen wrote several other treatises, besides the three already enumerated; but these three being, as it were, the basis of all his other writings it was thought proper to notice them particularly. His conceptions are often clothed under allegorical symbols; and in his latter works he has frequently adopted chemical and Latin phrases to express his ideas, which phrases he borrowed from conversation with learned men, the education he had received being too illiterate to furnish him with them: but as to the matter contained in his writings, he disclaimed having borrowed it either from men or books. He died in the year 1624. His last words were, "Now I go hence into Paradise."

Some of Behmen's principles were adopted by the ingenious and pious William Law, who clothed them in a more modern dress, and in a less obscure style. See *Behmen's Works*; *Okely's Memoirs of Behmen*.

BELIEF, in its general and natural sense, denotes a persuasion or an assent of the mind to the truth of any proposition. In this sense belief has no relation to any particular kind of means or arguments, but may be produced by any means whatever; thus we are said to believe our senses, to believe our reason, to believe a witness. Belief, in its more restrained sense, denotes that kind of assent which is grounded only on the authority or testimony of some person. In this sense belief stands opposed to knowledge and science. We do not say that we *believe* snow is white, but we *know* it to be so. But when a thing is propounded to us, of which we ourselves have no knowledge, but which appears to us to be true from the testimony given to it by another, this is what we call belief. See FAITH.

BELIEVERS, an appellation given, towards the close of the first century, to those Christians who had been admitted into the church by baptism, and instructed in all the mysteries of religion

hey were thus called in contradistinction to the
atechumens who had not been baptized, and
ere debarred from those privileges. Among us
is often used synonymously with Christian.
ee CHRISTIAN.

BENEDICTINES, an order of monks, who
ofessed to follow the rules of St. Benedict.
hey were obliged to perform their devotions
ven times in twenty-four hours. They were
liged always to go two and two together.
very day in Lent they fasted till six in the even-
g, and abated of their usual time in sleeping,
ting, &c.—Every monk had two coats, two
wls, a table-book, a knife, a needle, and a hand-
rchief; and the furniture of his bed was a mat,
blanket, a rug, and a pillow. The time when
s order came into England is well known, for
it the English owe their conversion from idola-
. They founded the metropolitan church of
anterbury, and all the cathedrals that were af-
wards erected. The order has produced a vast
mber of eminent men. Their Alcuinus form-
the university of Paris; their Dionysius Exi-
us perfected the ecclesiastical computation;
ir Guido invented the scale of music; and their
vester the organ.

BENEDICTION, in a general sense, the
of blessing, or giving praise to God, or return-
thanks for his favours. The Jews, it is said,
obliged to rehearse a hundred benedictions
day, of which eighty are to be spoken in the
rning. It was usual to give a benediction to
vellers on their taking leave; a practice which
ill preserved among the monks. Benedictions
e likewise given among the ancient Jews as
as Christians, by imposition of hands. And
en at length the primitive simplicity of the
ristian worship began to give way to ceremo-
they added the sign of the cross, which was
e with the same hand as before, only elevated
extended. Hence benediction in the modern
mish church is used, in a more particular
nner, to denote the sign of the cross made by
shop or prelate as conferring some grace on
people.

Benediction is also used for an ecclesiastical
remony, whereby a thing is rendered sacred or
erable. In this sense benediction differs from
secration, as in the latter unction is applied,
ich is not in the former: thus the chalice is
secrated and the pix blessed; as the former,
the latter, is anointed; though in the common
e these two words are applied promiscuously.
spirit of piety, or rather of superstition, has
duced into the Romish church benedictions
almost every thing: we read of forms of bene-
ons for wax candles, for boughs, for ashes,
urch vessels, for ornaments, for flags, or en-
, arms, first-fruits, houses, ships, paschal
cilicium, or the hair-cloth of penitents,
ch-yards, &c. In general, these benedictions
performed by aspersions of holy water, signs
e cross, and prayers suitable to the nature of
remony. The forms of these benedictions
ound in the Roman pontifical, in the Roman
l, in the book of ecclesiastical ceremonies,
d in Pope Leo X.'s time, and in the rituals
ceremonies of the different churches, which
ound collected in father Martene's work on
ites and discipline of the church.

ENEFICENCE, the practice of doing good;
active goodness.—Next to justice, the most pro-
minent virtue in the system of morality, is benefi-
cence. Power makes us to be feared, riches to
be flattered, learning to be admired; but benefi-
cence renders us amiable and useful in the scale
of society. Some qualifications are solitary, and
centre mostly in ourselves; but this is social, dif-
fusive and kind. The objects of our beneficence
are all those who are in the sphere of our influ-
ence and action, without respect to party or sect.
Towards superiors, beneficence expresses itself in
respect, honour, submission, and service; toward
inferiors, in liberality, condescension, protection,
and support; toward equals, in all the offices of
love their cases require, and which they have
ability for. It includes all the kind exertions on
the behalf of the poor, the sick, the fatherless,
the widow, the distressed, &c. and especially
those "who are of the household of faith," Gal.
vi. 10. The *means* of beneficence are—communi-
cation of temporal supplies, Gal. vi. 6; prayer,
James v. 16; sympathy, Rom. xii. 15; appropri-
ate advice and conversation, Col. iii. 16.—*Obli-
gations* to beneficence arise from the law of na-
ture, Acts xvii. 26; the law of revelation, Heb.
xiii. 16; the relations we stand in to each other,
Gal. vi. 1, 2; the example of Christ and illustri-
ous characters, Acts x. 38; the resemblance we
herein bear to the best of Beings, Acts xiv. 17;
and the pleasure we receive and give in so noble
an employ. See BENEVOLENCE, CHARITY, LOVE.

BENEVOLENCE, the love of mankind in
general, accompanied with a desire to promote
their happiness. It is distinguished from *benefi-
cence*, that being the *practice*, benevolence the
desire of doing good. Benevolence must be uni-
versal, reaching to every man without exception;
but beneficence cannot be so universal, for it is
necessarily confined by several considerations;
such as our knowledge of objects, and their dif-
ferent circumstances, as well as our own abilities
and opportunities of exercising them. Bene-
volence or good will to others does not imply
that we are to neglect our own interests. Our
salvation, health, prosperity, and reputation,
should all be objects of concern: nor will this
clash with the affection we may bear to others;
on the contrary, experiencing the importance
of these blessings ourselves, we shall be anxious
for others to possess them also. The *duties*
of benevolence include those we owe to men,
purely on the ground of their being of the
same species with ourselves; such as sympa-
thy, relief, &c.; those we owe to our country,
desiring its honour, safety, prosperity; those we
owe to the church of God, as love, zeal, &c.;
those we owe to families and individuals, as af-
fection, care, provision, justice, forbearance, &c.
Benevolence manifests itself by being pleased
with the share of good every creature enjoys; in
a disposition to increase it; in feeling an uneasi-
ness at their sufferings; and in the abhorrence of
cruelty under every disguise or pretext. The
desire of doing good unconnected with any idea
of advantage to ourselves is called *disinterested*
benevolence, though some doubt whether, strictly
speaking, there be any such thing; as benevo-
lence is always attended with a pleasure to our-
selves, which forms a kind of mental interest.
So far, however, as we are able to prefer the good
of others to our own, and sacrifice our own com-

fort for the welfare of any about us, so far it may be said to be disinterested. See *Hutcheson on the Passions*, p. 13—26; *Doddridge's Lect.* 65; *Beattie's Elements of Moral Science*, vol. i. p. 244—249; *Brown's Second Essay on Shaftesbury's Characteristics*; and articles LOVE and SELF-LOVE.

BEREANS, a sect of Protestant Dissenters from the church of Scotland, who take their title from and profess to follow the example of the ancient Bereans, in building their system of faith and practice upon the Scriptures alone, without regard to any human authority whatever.

As to the *origin* of this sect, we find that the Bereans first assembled as a separate society of Christians, in the city of Edinburgh, in the autumn of 1773, and soon after in the parish of Fettercairn. The opponents of the Berean doctrines allege, that this new system of faith would never have been heard of, had not Mr. Barclay, the founder of it, been disappointed of a settlement in the church of Scotland. But the Bereans, in answer to this charge, appeal not only to Mr. Barclay's doctrine, uniformly preached in the church of Fettercairn, and many other places in that neighbourhood, for fourteen years before that benefice became vacant, but likewise to two different treatises, containing the same doctrines, published by him about ten or twelve years before that period. They admit, indeed, that previous to May 1773, when the general assembly, by sustaining the king's presentation in favour of Mr. Foote, excluded Mr. Barclay from succeeding to the church of Fettercairn (notwithstanding the almost unanimous desire of the parishioners), the Bereans had not left the established church, or attempted to erect themselves into a distinct society; but they add, that this was by no means necessary on their part, until by the assembly's decision they were in danger of being not only deprived of his instructions, but of being scattered as sheep without a shepherd. And they add, that it was Mr. Barclay's open and public avowal, both from the pulpit and the press, of those peculiar sentiments which now distinguish the Bereans, that was the first and principal, if not the only cause of the opposition set on foot against his settlement in Fettercairn.

The Bereans agree with the great majority of Christians respecting the doctrine of the Trinity, which they hold as a fundamental article; and they also agree in a great measure with the professed principles of both our established churches respecting predestination and election, though they allege that these doctrines are not consistently taught in either church. But they differ from the majority of all sects of Christians in various other important particulars, such as, 1. Respecting our knowledge of the Deity. Upon this subject they say, the majority of professed Christians stumble at the very threshold of revelation; and, by admitting the doctrine of natural religion, natural conscience, natural notices, &c. not founded upon revelation, or derived from it by tradition, they give up the cause of Christianity at once to the infidels; who may justly argue, as Mr. Paine in fact does in his Age of Reason, that there is no occasion for any revelation or word of God, if man can discover his nature and perfections from his works alone. But this the Bereans argue is beyond the natural powers of human reason; and therefore our knowledge of God is

from revelation alone, and that without revelatio man would never have entertained an idea of h existence.—2. With regard to faith in Chris and assurance of salvation through his merit they differ from almost all other sects whatsoeve These they reckon inseparable, or rather th same, because (say they) "God hath expressl declared, he that believeth shall be saved; an therefore it is not only absurd but impious, an in a manner calling God a liar, for a man to sa I believe the Gospel, but have doubts, neverth less, of my own salvation." With regard to th various distinctions and definitions that have bee given of different kinds of faith, they argue tha there is nothing incomprehensible or obscure i the meaning of this word as used in Scripture but that as faith, when applied to human test mony, signifies neither more nor less than th mere simple belief of that testimony as true, upo the authority of the testifier, so, when applied t the testimony of God, it signifies precisely "th belief of his testimony, and resting upon his ve racity alone, without any kind of collateral su port from concurrence of any other evidence o testimony whatever." And they insist that, s this faith is the gift of God alone, so the perso to whom it is given is as conscious of possessin it as the being to whom God gives life is of bein alive; and therefore he entertains no doub either of his faith or his consequent salvatio through the merits of Christ, who died and ro again for that purpose. In a word, they argu that the Gospel would not be what it is held fort to be, glad tidings of great joy, if it did not brin full personal assurance of eternal salvation to th believer; which assurance, they insist, is th present infallible privilege and portion of ever individual believer of the Gospel.—3. Consis ently with the above definition of faith, they sa that the sin against the Holy Ghost, which ha alarmed and puzzled so many in all ages, is n thing else but unbelief; and that the expression— "it shall not be forgiven neither in this world n that which is to come," means only that a perso dying in infidelity would not be forgiven, neithe under the former dispensation by Moses (th then *present* dispensation, kingdom, or govern ment of God), nor under the Gospel dispensatio which, in respect of the Mosaic, was a kind o future world or kingdom to come.—4. The Be reans interpret a great part of the Old Testamen prophecies, and in particular the whole of th Psalms, excepting such as are merely historica or laudatory, to be typical or prophetical of Jesu Christ, his sufferings, atonement, mediation, an kingdom; and they esteem it a gross perversio of these Psalms and prophecies to apply them t the experiences of private Christians. In proo of this, they not only urge the words of the apos tle, that no prophecy is of any private interpreta tion, but they insist that the whole of the quota tions from the ancient prophecies in the New Testament, and particularly those from th Psalms, are expressly applied to Christ. In thi opinion many other classes of Protestants agre with them.—5. Of the absolute all-superintend ing sovereignty of the Almighty, the Berean entertain the highest idea, as well as of the unin terrupted exertion thereof over all his works, in heaven, earth, and hell, however unsearchable by his creatures. A God without election, they argue, or choice in all his works, is a God with-

out existence, a mere idol, a non-entity. And to deny God's election, purpose, and express will in all his works, is to make him inferior to ourselves.

As to their *practice* and *discipline*, they consider infant baptism as a divine ordinance, instituted in the room of circumcision; and think it absurd to suppose that infants, who, all agree, are admissible to the kingdom of God in heaven, should, nevertheless, be incapable of being admitted into his visible church on earth. They commemorate the Lord's Supper generally once a month; but as the words of the institution fix no particular period, they sometimes celebrate it oftener, and sometimes at more distant periods, as it may suit their general convenience. They meet every Lord's day for the purpose of preaching, praying, and exhorting to love and good works. With regard to admission and exclusion of members, their method is very simple: when any person, after hearing the Berean doctrines, professes his belief and assurance of the truths of the Gospel, and desires to be admitted into their communion, he is cheerfully received upon his profession, whatever may have been his former manner of life. But if such a one should afterwards draw back from his good profession or practice, they first admonish him, and, if that has no effect, they leave him to himself. They do not think that they have any power to deliver a backsliding brother to Satan; that text, and other similar passages, such as, "Whatsoever ye shall bind on earth shall be bound in heaven," &c. they consider as restricted to the apostles, and to be inspired testimony alone, and not to be extended to any church on earth, or any number of churches or of Christians, whether decided by a majority of votes, or by unanimous voices. Neither do they think themselves authorized, as a Christian church, to enquire into each other's political opinions, any more than to examine into each other's notions of philosophy. They both recommend and practise, as a Christian duty, submission to lawful authority; but they do not think that a man, by becoming a Christian, or joining their society, is under any obligation by the rules of the Gospel to renounce his right of private judgment upon matters of public or private importance. Upon all such subjects they allow each other to think and act as each may see his duty; and they require nothing more of their members than a uniform and steady profession of the apostolic faith, and a suitable walk and conversation.

It is said that their doctrine has found converts in various places of Scotland, England, and America; and that they have congregations in Edinburgh, Glasgow, Paisley, Stirling, Crieff, Dundee, Arbroath, Montrose, Fettercairn, Aberdeen, and other towns in Scotland, as well as in London, and various places in England.

For further particulars of the doctrines of this sect, see the works of Messrs. *Barclay, Nicol, Brooksbank*, and *M'Rae*. See also *Mr. A. Dean's Treatise on the Commission*, first edition, p. 88, in which Mr. Barclay's notion of entrance is combated.

BERENGARIANS, a denomination in the eleventh century, which adhered to the opinions of Berengarius, who asserted that the bread and wine in the Lord's Supper are not really and essentially, but figuratively changed into the body and blood of Christ. His followers were divided in opinion as to the eucharist. Some allowed them to be changed in effect; others admitted a change in part; and others an entire change, with this restriction, that, to those who communicated unworthily, the elements were changed back again.

BERYLLIANS, so called from Beryllus, an Arabian, bishop of Bozrah, who flourished in the third century. He taught that Christ did not exist before Mary; but that a spirit issuing from God himself, and therefore superior to all human souls, as being a portion of the divine nature, was united to him at the time of his birth.

BETHLEHEMITES, a sect called also Star-bearers, because they were distinguished by a red star having five rays, which they wore on their breast, in memory of the star which appeared to the wise men. Several authors have mentioned this order, but none of them have told us their origin, nor where their convents were situated; if we except Matthew Paris, who says that, in 1257, they obtained a settlement in England, which was at Cambridge, in Trumpington-street.

BIBLE, the name applied by Christians, by way of eminence, to the collection of sacred writings, or the Holy Scriptures of the Old and New Testaments.

1. BIBLE, *ancient Divisions and Order of*. After the return of the Jews from the Babylonish captivity, Ezra collected as many copies as he could of the sacred writings, and out of them all prepared a correct edition, arranging the several books in their proper order. These books he divided into three parts. I. The law. II. The prophets. III. The Hagiographia, *i. e.* the holy writings. I. The law contains—1. Genesis;—2. Exodus;—3. Leviticus;—4. Numbers;—5. Deuteronomy. II. The writings of the prophets are—1. Joshua;—2. Judges, with Ruth;—3. Samuel;—4. Kings;—5. Isaiah;—6. Jeremiah, with his Lamentations;—7. Ezekiel;—8. Daniel;—9. The twelve minor prophets;—10. Job;—11. Ezra;—12. Nehemiah;—13. Esther. III. The Hagiographia consists of—1. The Psalms;—2. The Proverbs;—3. Ecclesiastes;—4. The Song of Solomon. This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which amount to twenty-two. Afterwards the Jews reckoned twenty-four books in their canon of Scripture; in disposing of which the law stood as in the former division, and the prophets were distributed into former and latter: the former prophets are Joshua, Judges, Samuel, and Kings; the latter prophets are Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. And the Hagiographia consists of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, the Chronicles. Under the name of Ezra they comprehended Nehemiah: this order hath not always been observed, but the variations from it are of no moment. The five books of the law are divided into forty-five sections. This division many of the Jews hold to have been appointed by Moses himself; but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every sabbath day: the number was fifty-four, because, in their intercalated years, a month being then added, there were fifty-four sabbaths: in other years they reduced them to

fifty-two, by twice joining together two short sections. Till the persecution of Antiochus Epiphanes, they read only the law; but the reading of it being then prohibited, they substituted in the room of it fifty-four sections out of the prophets; and when the reading of the law was restored by the Maccabees, the section which was read every sabbath out of the law served for their first lesson, and the section out of the prophets for their second. These sections were divided into verses; of which division, if Ezra was not the author, it was introduced not long after him, and seems to have been designed for the use of the Targumists, or Chaldee interpreters; for after the return of the Jews from the Babylonish captivity, when the Hebrew language ceased to be their mother tongue, and the Chaldee grew into use instead of it, the custom was, that the law should be first read in the original Hebrew, and then interpreted to the people in the Chaldee language; for which purpose these shorter sections were very convenient.

II. Bible, *History of.* It is thought that Ezra published the Scriptures in the Chaldee character, for, that language being generally used among the Jews, he thought proper to change the old Hebrew character for it, which hath since that time been retained only by the Samaritans, among whom it is preserved to this day. Prideaux is of opinion that Ezra made additions in several parts of the Bible, where any thing appeared necessary for illustrating, connecting, or completing the work; in which he appears to have been assisted by the same Spirit in which they were first written. Among such additions are to be reckoned the last chapter of Deuteronomy, wherein Moses seems to give an account of his own death and burial, and the succession of Joshua after him. To the same cause our learned author thinks are to be attributed many other interpolations in the Bible, which created difficulties and objections to the authenticity of the sacred text, no ways to be solved without allowing them. Ezra changed the names of several places which were grown obsolete, and, instead of them, put their new names by which they were then called, in the text. Thus it is that Abraham is said to have pursued the kings who carried Lot away captive as far as Dan; whereas that place in Moses's time was called Laish, the name Dan being unknown till the Danites, long after the death of Moses, possessed themselves of it. The Jewish canon of Scripture was then settled by Ezra, yet not so but that several variations have been made in it. Malachi, for instance, could not be put in the Bible by him, since that prophet is allowed to have lived after Ezra; nor could Nehemiah be there, since that book mentions (chap. xii. v. 22.) Jaddua as high priest, and Darius Codomanus as king of Persia, who were at least a hundred years later than Ezra. It may be added, that, in the first book of Chronicles, the genealogy of the sons of Zerubbabel is carried down for so many generations as must necessarily bring it to the time of Alexander; and consequently this book, or at least this part of it, could not be in the canon in Ezra's days. It is probable the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, were adopted into the Bible in the time of Simon the Just, the last of the men of the great synagogue. The Jews, at first, were very reserved in communicating their Scriptures to strangers; despising and shunning the Gentiles, they would not disclose to them any of the treasures concealed in the Bible. We may add, that the people bordering on the Jews, as the Egyptians, Phœnicians, Arabs, &c were not very curious to know the laws or history of a people, whom in their turn they hated and despised. Their first acquaintance with these books was not till after the several captivities of the Jews, when the singularity of the Hebrew laws and ceremonies induced several to desire a more particular knowledge of them. Josephus seems surprised to find such slight footsteps of the Scripture history interspersed in the Egyptian, Chaldean, Phœnician, and Grecian history; and accounts for it hence, that the sacred books were not as yet translated into Greek or other languages, and consequently not known to the writers of those nations. The first version of the Bible was that of the Septuagint into Greek, by order of that patron of literature, Ptolemy Philadelphus; though some maintain that the whole was not then translated, but only the Pentateuch; between which and the other books in the Septuagint version, the critics find a great diversity in point of style and expression, as well as of accuracy.

III. Bible, *modern Divisions of.* The division of the Scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III. But the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican that ever was raised to the degree of cardinal. This Hugo flourished about A. D. 1240: he wrote a comment on the Scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into sub-divisions; for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible hath ever since been divided; but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters, A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had its original from a famous Jewish rabbi named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses: this being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the Apocrypha excepted) as that made by the council of Trent.

IV. Bible, *rejected Books of.* The apocryphal books of the Old Testament, according to the Romanists, are the books of Enoch (see

Jude xiv.,) the third and fourth books of Esdras, the third and fourth books of Maccabees, the prayer of Manasseh, the Testament of the twelve Patriarchs, the Psalter of Solomon, and some other pieces of this nature. The apocryphal books of the New Testament are the epistle of St. Barnabas, the pretended epistle of St. Paul to the Laodiceans, several spurious Gospels, Acts of the Apostles, and Revelations; the book of Hermas, entitled the Shepherd; Jesus Christ's letter to Abgarus; the epistles of St. Paul to Seneca, and several other pieces of the like nature; as may be seen in the collection of the apocryphal writings of the New Testament made by Fabricius. Protestants, while they agree with the Roman Catholics in rejecting all those as uncanonical, have also justly rejected the books of Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and 1st and 2d Maccabees.

V. Bible, *Translations of.* We have already mentioned the first translation of the Old Testament by the LXX. (§ 2.) Both Old and New Testaments were afterwards translated into Latin by the primitive Christians; and while the Roman empire subsisted in Europe, the reading of the Scriptures in the Latin tongue, which was the universal language of that empire, prevailed every where; but since the face of affairs in Europe has been changed, and so many different monarchies erected upon the ruins of the Roman empire, the Latin tongue has by degrees grown into disuse; whence has arisen a necessity of translating the Bible into the respective languages of each people: and this has produced as many different versions of the Scriptures in the modern languages as there are different nations professing the Christian religion. Of the principal of these, as well as of some other ancient translations, and the earliest and most elegant printed editions, we shall now take notice in their order.

1. Bible, *Armenian.* There is a very ancient Armenian version of the whole Bible done from the Greek of the LXX. by some of their doctors, about the time of Chrysostom. This was first printed entire, 1664, by one of their bishops at Amsterdam, in quarto, with the New Testament in octavo.

2. Bible, *Bohemian.* The Bohemians have a Bible translated by eight of their doctors, whom they had sent to the schools of Wirtemberg and Basil on purpose to study the original languages: it was printed in Moravia in 1539.

3. Bible, *Croatian.* A translation of the New Testament into the Croatian language was published by Faber Creiu, and others, in 1562 and 1563.

4. Bible, *Gaelic.* A few years ago, a version of the Bible in the Gaelic or Erse language was published at Edinburgh, where the Gospel is preached regularly in that language in two chapels, for the benefit of the natives of the Highlands.

5. Bible, *Georgian.* The inhabitants of Georgia, in Asia, have long had a translation of the Bible in their ancient language: but that language having now become almost obsolete, and the Georgians in general being very ignorant, few of them can either read or understand it.

6. Bible, *Gothic.* It is generally said that Ulphilas, a Gothic bishop, who lived in the fourth century, made a version of the whole Bible, except the book of Kings, for the use of his countrymen; that book he omitted, because of the frequent mention of the wars therein, as fearing to inspire too much of the military genius into that people. We have nothing remaining of this version but the four Evangelists, printed in quarto, at Dort, in 1665, from a very ancient manuscript.

7. Bible, *Grison.* A translation of the Bible into the language of the Grisons, in Italy, was completed by Coir, and published in 1720.

8. Bible, *Icelandic.* The inhabitants of Iceland have a version of the Bible in their language, which was translated by Thorlak, and published in 1584.

9. Bible, *Indian.* A translation of the Bible into the North America Indian language, by Elliot, was published in quarto, at Cambridge in 1685.

10. Bible, *Irish.* About the middle of the sixteenth century, Bedell, bishop of Kilmore, set on foot a translation of the Old Testament into the Irish language, the New Testament and the Liturgy having been before translated into that language: the bishop appointed one King to execute this work, who, not understanding the oriental languages, was obliged to translate it from the English. This work was received by Bedell, who, after having compared the Irish with the English translation, compared the latter with the Hebrew, the LXX. and the Italian version of Diodati. When it was finished, the bishop would have been himself at the charge of the impression; but his design was stopped, upon advice given to the lord lieutenant and the archbishop of Canterbury that it would seem a shameful thing for a nation to publish a Bible translated by such a despicable hand as King: however, the manuscript was not lost, for it went to press in 1685, and was afterwards published.

11. Bible, *King James's.* See No. 24.

12. Bible, *Malabarian.* In 1714, Messrs. Ziegenbald and Grindler, two Danish missionaries, published a translation of the New Testament in the Malabarian language, after which they proceeded to translate the Old Testament.

13. Bible, *Malayan.* About 1670, Sir Robert Boyle procured a translation of the New Testament into the Malayan language, which he printed, and sent the whole impression to the East Indies.

14. Bible, *Rhemish.* See No. 23.

15. Bible, *Samaritan.* At the head of the oriental versions of the Bible must be placed the Samaritan, as being the most ancient of all (though neither its age nor author have been yet ascertained), and admitting no more for the Holy Scripture but the five books of Moses. This translation is made from the Samaritan Hebrew text, which is a little different from the Hebrew text of the Jews: this version has never been printed alone, nor any where but in the Polyglots of London and Paris.

16. Bible, *Swedish.* In 1534, Olaus and Laurence published a Swedish Bible from the German version of Martin Luther: it was revised in 1617, by order of king Gustavus Adolphus, and was afterwards almost universally received.

17. Bible, *Anglo Saxon.* If we inquire into the versions of the Bible of our own country, we shall find that Adelm, bishop of Sherburn, who lived in 709, made an English Saxon version of

the Psalms; and that Edfrid, or Ecbert, bishop of Lindisferne, who lived about 730, translated several of the books of Scripture into the same language. It is said, likewise, that the venerable Bede, who died in 785, translated the whole Bible into Saxon.—But Cuthbert, Bede's disciple, in the enumeration of his master's works, speaks only of his translation of the Gospels, and says nothing of the rest of the Bible. Some say that king Alfred, who lived about 890, translated a great part of the Scriptures. We find an old version in the Anglo Saxon of several books of the Bible, made by Elfric, abbot of Malmesbury: it was published at Oxford in 1699. There is an old Anglo Saxon version of the four Gospels, published by Matthew Parker, archbishop of Canterbury, in 1571, the author whereof is unknown. Mr. Mill observes, that this version was made from a Latin copy of the old Vulgate. The whole Scripture is said by some to have been translated into the Anglo Saxon by Bede, about 701, though others contend he only translated the Gospels. We have certain books or parts of the Bible by several other translators; as, first, the Psalms, by Adelm, bishop of Sherburn, contemporary with Bede, though by others this version is attributed to king Alfred, who lived two hundred years later. Another version of the Psalms, in Anglo Saxon, was published by Spelman, in 1640.—2. The evangelists, still extant, done from the ancient Vulgate, before it was revised by St. Jerome, by an author unknown, and published by Matthew Parker in 1571. An old Saxon version of several books of the Bible made by Elfric, abbot of Malmesbury, several fragments of which were published by Will. Lilly, 1638; the genuine copy by Edm. Thwaites, in 1699, at Oxford.

18. Bibles, *Arabic*. In 1516, Aug. Justinian, bishop of Nebio, printed at Genoa an Arabic version of the Psalter, with the Hebrew text and Chaldee paraphrase, adding Latin interpretations: there are also Arabic versions of the whole Scripture in the Polyglots of London and Paris; and we have an edition of the Old Testament entire, printed at Rome, in 1671, by order of the congregation *de propaganda fide*; but it is of little esteem, as having been altered agreeably to the Vulgate edition. The Arabic Bibles among us are not the same with those used with the Christians in the East. Some learned men take the Arabic version of the Old Testament printed in the Polyglots to be that of Saadias's, who lived about A. D. 900: their reason is, that Aben Ezra, a great antagonist of Saadias, quotes some passages of his version, which are the same with those in the Arabic version of the Polyglots; yet others are of opinion that Saadias's version is not extant. In 1622, Erpenius printed an Arabic Pentateuch, called also the Pentateuch of Mauritania, as being made by the Jews of Barbary, and for their use. This version is very literal, and esteemed very exact. The four evangelists have also been published in Arabic, with a Latin version, at Rome, in 1591, folio. These have been since reprinted in the Polyglots of London and Paris, with some little alteration of Gabriel Sionita. Erpenius published an Arabic New Testament entire, as he found it in his manuscript copy, at Leyden, 1616. There are some other Arabic versions of later date, mentioned by Walton in his Prolegomena, particularly a version of the Psalms, preserved at Sion College, London, and another of the prophets at Oxford; neither of which have been published. Proposals were issued for printing a new edition of the Arabic Bible, by Mr. Carlyle, chancellor of the diocese of Carlisle, and professor of Arabic in the university of Cambridge; but his death prevented his finishing it.

19. Bibles, *Chaldee*, are only the glosses or expositions made by the Jews at the time when they spoke the Chaldee tongue: these they call by the name of Targumim, or paraphrases, as not being any strict version of the Scripture. They have been inserted entire in the large Hebrew Bibles of Venice and Basil; but are read more commodiously in the Polyglots, being there attended with a Latin translation.

20. Bibles, *Coptic*. There are several manuscript copies of the Coptic Bible in some of the great libraries, especially in that of the king of France. Dr. Wilkins published the Coptic New Testament, in quarto, in 1716; and the Pentateuch, also in quarto, in 1731, with Latin translations. He reckons these versions to have been made in the end of the second or the beginning of the third century.

21. Bibles, *Danish*. The first Danish Bible was published by Peter Palladus, Olaus Chrysostom, John Synningius, and John Maccabæus, in 1550, in which they followed Luther's first German version. There are two other versions, the one by John Paal Resenius, bishop of Zealand, in 1605; the other of the New Testament only, by John Michel, in 1524.

22. Bibles, *Dutch*. See No. 26.

23. Bibles, *East Indian*. See Nos. 12, 13, 14.

24. Bibles, *English*. The first English Bible we read of was that translated by J. Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries. A translation, however, of the New Testament by Wickliffe was printed by Mr. Lewis, about 1731. J. de Trevisa, who died about 1398, is also said to have translated the whole Bible; but whether any copies of it are remaining does not appear. The first printed Bible in our language was that translated by W. Tindal, assisted by Miles Coverdale, printed abroad in 1526; but most of the copies were bought up and burnt by bishop Tunstal and Sir Thomas More. It only contained the New Testament, and was revised and republished by the same person in 1530. The prologues and prefaces added to it, reflect on the bishops and clergy; but this edition was also suppressed, and the copies burnt. In 1532 Tindal and his associates finished the whole Bible, except the Apocrypha, and printed it abroad; but, while he was afterwards preparing a second edition, he was taken up and burnt for heresy in Flanders. On Tindal's death, his work was carried on by Coverdale, and John Rogers, superintendant of an English church in Germany, and the first martyr in the reign of queen Mary, who translated the Apocrypha, and revised Tindal's translation, comparing it with the Hebrew, Greek, Latin, and German, and adding prefaces and notes from Luther's Bible. He dedicated the whole to Henry VIII. in 1537, under the borrowed name of Thomas Matthews; whence this has been usually called Matthews's Bible. It was printed at Hamburgh, and licence obtained for publishing it in England, by the fa

vour of archbishop Cranmer, and the bishops Latimer and Shaxton. The first Bible printed by authority in England, and publicly set up in churches, was the same Tindal's version, revised and compared with the Hebrew, and in many places amended by Miles Coverdale, afterwards bishop of Exeter; and examined after him by archbishop Cranmer, who added a preface to it; whence this was called Cranmer's Bible. It was printed by Grafton, of the largest volume, and published in 1540; and by a royal proclamation, every parish was obliged to set one of the copies in their church, under the penalty of forty shillings a month; yet, two years after, the popish bishops obtained its suppression by the king. It was restored under Edward VI., suppressed again under queen Mary's reign, and restored again in the first year of queen Elizabeth, and a new edition of it given in 1562. Some English exiles at Geneva, in queen Mary's reign, viz., Coverdale, Goodman, Gilbie, Sampson, Cole, Wittingham, and Knox, made a new translation, printed there in 1560, the New Testament having been printed in 1557; hence called the Geneva Bible, containing the variations of readings, marginal annotations, &c. on account of which it was much valued by the puritan party in that and the following reigns. Abp. Parker resolved on a new translation for the public use of the church; and engaged the bishops, and other learned men, to take each a share or portion; these, being afterwards joined together and printed, with short annotations, in 1568, in large folio, made what was afterwards called the Great English Bible, and commonly the Bishops' Bible. In 1589, it was published in octavo, in a small but fine black letter; and here the chapters were divided into verses, but without any breaks for them, in which the method of the Geneva Bible was followed, which was the first English Bible where any distinction of verses was made. It was afterwards printed in large folio, with corrections, and several prolegomena, in 1572; this is called Matthew Parker's Bible. The initial letters of each translator's name were put at the end of his part; *e. gr.* at the end of the Pentateuch, W. E. for William Exon; that is William, bishop of Exeter, whose allotment ended there; at the end of Samuel, R. M. for Richard Menevensis, or bishop of St. David's, to whom the second allotment fell; and the like of the rest. The archbishop oversaw, directed, examined, and finished the whole. This translation was used in the churches for forty years, though the Geneva Bible was more read in private houses, being printed above twenty times in as many years. King James bore it an inveterate hatred, on account of the notes, which, at the Hampton Court conference, he charged as partial, untrue, seditious, &c. The Bishops' Bible, too, had its faults. The king frankly owned that he had seen no good translation of the Bible in English; but he thought that of Geneva the worst of all. After the translation of the Bible by the bishops, two other private versions had been made of the New Testament; the first by Laurence Thompson, from Beza's Latin edition, with the notes of Beza, published in 1582, in quarto, and afterwards in 1589, varying very little from the Geneva Bible; the second by the papists at Rheims, in 1584, called the Rhemish Bible, or Rhemish translation. These, finding it impossible to keep the people from having the

Scriptures in their vulgar tongue, resolved to give a version of their own, as favourable to their cause as might be. It was printed on a large paper, with a fair letter and margin; one complaint against it was, its retaining a multitude of Hebrew and Greek words untranslated, for want, as the editors express it, of proper and adequate terms in the English to render them by; as the words *azymes*, *tunike*, *holocaust*, *prepuce*, *pasche*, &c.: however, many of the copies were seized by the queen's searchers, and confiscated; and Thomas Cartwright was solicited by secretary Walsingham to refute it; but, after a good progress made therein, archbishop Whitgift prohibited his further proceeding, as judging it improper that the doctrine of the church of England should be committed to the defence of a puritan; and appointed Dr. Fulke in his place, who refuted the Rhemists with great spirit and learning. Cartwright's refutation was also afterwards published in 1618, under archbishop Abbot. About thirty years after their New Testament, the Roman Catholics published a translation of the Old, at Douay, 1609 and 1610, from the Vulgate, with annotations, so that the English Roman Catholics have now the whole Bible in their mother tongue; though, it is to be observed, they are forbidden to read it without a licence from their superiors. The last English Bible was that which proceeded from Hampton Court conference, in 1603; where, many exceptions being made to the Bishops' Bible, king James gave order for a new one; not, as the preface expresses it, for a translation altogether new, nor yet to make a good one better; or, of many good ones, one best. Fifty-four learned men were appointed to this office by the king, as appears by his letter to the archbishop, dated 1604; which being three years before the translation was entered upon, it is probable seven of them were either dead, or had declined the task; since Fuller's list of the translators makes but forty-seven, who, being ranged under six divisions, entered on their province in 1607. It was published in 1613, with a dedication to James, and a learned preface; and is commonly called king James's Bible. After this, all the other versions dropped, and fell into disuse, except the Epistles and Gospels in the Common Prayer Book, which were still continued according to the Bishops' translation till the alteration of the liturgy in 1661, and the psalms and hymns, which are to this day continued as in the old version. The judicious Selden, in his Table-talk, speaking of the Bible, says, "The English translation of the Bible is the best translation in the world, and renders the sense of the original best; taking in for the English translation, the Bishops' Bible, as well as king James's. The translators in king James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, (as the Apocrypha to Andrew Downs,) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, or Italian, &c. If they found any fault, they spoke; if not, he read on." [King James's Bible is that now read by authority in all the churches in Britain.]

Notwithstanding, however, the excellency of this translation, it must be acknowledged that our increasing acquaintance with oriental customs and manners, and the changes our language has

undergone since king James's time, are very powerful arguments for a new translation, or at least a correction of the old one. There have been various English Bibles with marginal references by Canne, Hayes, Parker, Scattergood, Field, Tennison, Lloyd, Blayney, Wilson, &c.; but the best we have, perhaps, of this kind, are Brown's and Scott's.

25. Bibles, *Ethiopic.* The Ethiopians have also translated the Bible into their language. There have been printed separately the Psalms, Canticles, some chapters of Genesis, Ruth, Joel, Jonah, Zephaniah, Malachi, and the New Testament, all which have been since reprinted in the Polyglot of London. As to the Ethiopic New Testament, which was first printed at Rome in 1548, it is a very inaccurate work, and is reprinted in the English Polyglot with all its faults.

26. Bibles, *Flemish.* The Flemish Bibles of the Romanists are very numerous, and for the most part have no author's name prefixed to them, till that of Nicholas Vinck, printed at Louvain in 1548. The Flemish versions made use of by the Calvinists till 1637, were copied principally from that of Luther. But the Synod of Dort having, in 1618, appointed a new translation of the Bible into Flemish, deputies were named for the work, which was not finished till 1637.

27. Bibles, *French.* The oldest French Bible we hear of is the version of Peter de Vaux, chief of the Waldenses, who lived about the year 1160. Raoul de Preste translated the Bible into French in the reign of king Charles V. of France, about A. D. 1383. Besides these, there are several old French translations of particular parts of the Scripture. The doctors of Louvain, published the Bible in French, at Louvain, by order of the emperor Charles V. in 1550. There is a version by Isaac le Maitre de Sacy, published in 1672, with explanations of the literal and spiritual meaning of the text; which was received with wonderful applause, and has often been reprinted. Of the New Testaments in French, which have been printed separately, one of the most remarkable is that of F. Amelotte, of the Oratory, composed by the direction of some French prelates, and printed with annotations in 1666, 1667, and 1670. The author pretends he had searched all the libraries in Europe, and collated the oldest manuscripts; but, in examining his work, it appears that he has produced no considerable various readings which had not before been taken notice of either in the London Polyglot, or elsewhere. The New Testament of Mons, printed 1665, with the archbishop of Cambray's permission, and the king of Spain's licence, made great noise in the world. It was condemned by pope Clement IX. in 1668; by pope Innocent XI. in 1669; and in several bishoprics of France at several times. The New Testament, published at Trevoux, in 1702, by M. Simon, with literal and critical annotations upon difficult passages, was condemned by the bishops of Paris and Meaux in 1702. F. Bohours, a Jesuit, with the assistance of F. F. Michael Tellier and Peter Bernier, Jesuits, likewise published a translation of the New Testament in 1697; but this translation is for the most part harsh and obscure, which was owing to the author's adhering too strictly to the Latin text. There are likewise French translations published by Protestant authors; one by Robert Peter Olivetan, printed in 1535, and often reprinted with the corrections of John Calvin and others; another by Sebastian Castallio, remarkable for particular ways of expression never used by good judges of the language. John Diodati likewise published a French Bible at Geneva in 1644; but some find fault with his method, in that he rather paraphrases the text than translates it. Faber Stapalensis translated the New Testament into French, which was revised and accommodated to the use of the reformed churches in Piedmont, and printed in 1534. Lastly, John le Clerc published a New Testament in French at Amsterdam, in 1703, with annotations taken chiefly from Grotius and Hammond; but the use of this version was prohibited by order of the States-general, as tending to revive the errors of Sabellius and Socinus.

28. Bibles, *German.* The first and most ancient translation of the Bible in the German language is that of Ulphilas, bishop of the Goths, in the year 360. An imperfect manuscript of this version was found in the abbey of Verden, near Cologne, written in letters of silver, for which reason it is called Codex Argenteus; and it was published by Francis Junius in 1665. The oldest German printed Bible extant is that of Nuremburg, in 1547; but who was the author of it is uncertain. John Emzer, chaplain to George duke of Saxony, published a version of the New Testament in opposition to Luther. There is a German Bible of John Ekeus, in 1537, with Emzer's New Testament added to it; and one by Ulemburgius of Westphalia, procured by Ferdinand duke of Bavaria, and printed 1630. Martin Luther, having employed eleven years in translating the Old and New Testaments, published the Pentateuch and the New Testament in 1522, the historical books and the Psalms in 1524, the books of Solomon in 1527, Isaiah in 1529, the Prophets in 1531, and the other books in 1530. The learned agree that his language is pure, and the version clear and free from intricacies. It was revised by several persons of quality, who were masters of all the delicacies of the German language. The German Bibles which have been printed at Saxony, Switzerland, and elsewhere, are, for the most part, the same as that of Luther, with little variation. In 1604, John Piscator published a version of the Bible in German, taken from that of Junius and Tremellius; but his turn of expression is purely Latin, and not at all agreeable to the genius of the German language. The Anabaptists have a German Bible printed at Worms in 1529. John Crellius published his version of the New Testament at Racovia in 1630, and Felbinger his at Amsterdam in 1660.

29. Bibles, *Greek.* There are many editions of the Bible in Greek, but they may be all reduced to three or four principal ones; viz. that of Complutum, or Alcala de Henares; that of Venice, that of Rome, and that of Oxford. The first was published in 1515 by cardinal Ximenes, and inserted in the Polyglot Bible, usually called the Complutensian Bible: this edition is not just, the Greek of the LXX. being altered in many places according to the Hebrew text. It has, however, been reprinted in the Polyglot Bible of Antwerp, in that of Paris, and in the quarto Bible commonly called Vatablus's Bible. The second Greek Bible is that of Venice, printed by Aldus in 1518. Here the Greek text of the Septuagint is reprinted just as it stood in the manuscript, full of faults of the copyists, but easily amended. This edition

was reprinted at Strasburg in 1526, at Basil in 1545, at Frankfort in 1597, and other places, with some alterations, to bring it nearer the Hebrew. The most commodious is that of Frankfort, there being added to this little *scholia*, which show the different interpretations of the old Greek translators. The author of this collection has not added his name, but it is commonly ascribed to Junius. The third Greek Bible is that of Rome, or the Vatican, in 1587, with Greek *scholia*, collected from the manuscripts in the Roman libraries by Peter Morin. It was first set on foot by Cardinal Montalbo, afterwards pope Sixtus V. This fine edition has been reprinted at Paris in 1628, by J. Morin, priest of the Oratory, who has added the Latin translation, which in the Roman was printed separately with *scholia*. The Greek edition of Rome has been printed in the Polyglot Bible of London, to which are added at the bottom the various readings of the Alexandrian manuscript. This has been also reprinted in England, in 4to. and 12mo. with some alterations. It was again published at Franeker, in 1709, by Bos, who has added all the various readings he could find. The fourth Greek Bible is that done from the Alexandrian manuscript, begun at Oxford by Grabe in 1707. In this the Alexandrian manuscript is not printed such as it is, but such as it was thought *should be*, i. e. it is altered wherever there appeared any fault of the copyists, or any word inserted from any particular dialect: this some think in excellence, but others a fault, urging that the manuscript should have been given absolutely and entirely of itself, and all conjectures as to the readings should have been thrown into the notes. We have many editions of the Greek Testament by Erasmus, Stephens, Beza; that in the Complutensian Polyglot, the Elzevirs, &c.: and with various readings by Mill, Bengelius, Wetstein, &c. Those of Wetstein and Griesbach are thought by some to exceed all the rest.

30. Bibles, *Hebrew*, are either manuscript or printed. The best manuscript Bibles are those copied by the Jews of Spain: those copied by the Jews of Germany are less exact, but more common. The two kinds are easily distinguished from each other; the former being in beautiful characters, like the Hebrew Bibles of Bomberg, Elzevirs, and Plantin: the latter in characters like those of Munster and Grypheus. F. Simon observes, that the oldest manuscript Hebrew Bibles are not above six or seven hundred years old; nor does Rabbi Menahem, who quotes a great number of them, pretend that any one of them exceeds 600 years. Dr. Kennicott, in his Dissertatio Generalis, prefixed to his Hebrew Bible, p. 1. observes, that the most ancient manuscripts were written between the years 900 and 1100; though those that are the most ancient are no more than 800 or 900 years old, they were transcribed from others of a much more ancient date. The manuscript preserved in the Bodleian Library is not less than 800 years old. Another manuscript not less ancient is preserved in the Imperian Library at Vienna. The most ancient printed Hebrew Bibles are those published by the Jews of Italy, especially of Pesaro and Bresse. Those of Portugal also printed some parts of the Bible at Lisbon before their expulsion. This may be observed in general, that the best Hebrew Bibles are those printed under the inspection of the Jews; there being so many minutiæ to be observed in the Hebrew language, that it is scarcely possible for any other to succeed in it. In the beginning of the 16th century, Dan. Bomberg printed several Hebrew Bibles in folio and quarto at Venice, most of which were esteemed both by the Jews and Christians: the first in 1517, which is the least exact, and generally goes by the name of Felix Pratensis, the person who revised it: this edition contains the Hebrew text, the Targum, and the commentaries of several rabbins. In 1528, Bomberg printed the folio Bible of Rabbi Benchajim, with his preface, the masoretical divisions, a preface of Aben Ezra, a double masora, and several various readings. The third edition was printed in 1618, the same with the second, but much more correct. From the former editions, Buxtorf, the father, printed his rabbinical Hebrew Bible at Basil, in 1618; which, though there are many faults in it, is more correct than any of the former. In 1623, appeared at Venice a new edition of the rabbinical Bible, by Leo, of Modena, a rabbin of that city, who pretended to have corrected a great number of faults in the former edition; but, besides that it is much inferior to the other Hebrew Bibles of Venice, with regard to paper and print, it has passed through the hands of the inquisitors, who have altered many passages in the commentaries of the rabbins. Of Hebrew Bibles in quarto, that of R. Stevens is esteemed for the beauty of the characters; but it is very incorrect. Plantin also printed several beautiful Hebrew Bibles at Antwerp; one in eight columns, with a preface by Arias Montanus, in 1571, which far exceeds the Complutensian in paper, print, and contents: this is called the Royal Bible, because it was printed at the expence of Philip II. king of Spain: another at Geneva, 1619, besides many more of different sizes, with and without points. Manasseh Ben Israel, a learned Portuguese Jew, published two editions of the Hebrew Bible at Amsterdam; one in quarto, in 1635; the other in octavo, in 1639: the first has two columns, and for that reason is more commodious for the reader. In 1639, R. Jac. Lombroso published a new edition in quarto at Venice, with small literal notes at the bottom of each page, where he explains the Hebrew words by Spanish words. This Bible is much esteemed by the Jews at Constantinople; in the text they have distinguished between words where the point *camets* is to be read with a *camets catuph*; that is, by *o*, and not an *a*. Of all the editions of the Hebrew Bible in octavo, the most beautiful and correct are the two of J. Athias, a Jew of Amsterdam. The first, of 1661, is the best paper; but that of 1667 is the most exact. That, however, published since at Amsterdam, by Vander Hooght, in 1705, is preferable to both. After Athias, three Hebraizing Protestants engaged in revising and publishing the Hebrew Bible, viz. Clodius, Jablonski, and Opitius. Clodius's edition was published at Frankfort, in 1677, in quarto: at the bottom of the pages it has the various readings of the former editions; but the author does not appear sufficiently versed in the accenting, especially in the poetical books; besides, as it was not published under his eye, many faults have crept in. That of Jablonski, in 1699, in quarto, at Berlin, is very beautiful as to letter and print; but, though the editor pretends he made use of the editions of Athias and Clodius, some critics find it scarcely in any thing different from the quarto editio. of

Bomberg. That of Opitius is also in quarto, at Keil, in 1709: the character is large and good, but the paper bad: it is done with a great deal of care: but the editor made use of no manuscripts but those of the German libraries, neglecting the French ones, which is an omission common to all the three. They have this advantage, however, that, besides the divisions used by the Jews, both general and particular, into *paraskes* and *pesukim*, they have also those of the Christians, or of the Latin Bibles, into chapters and verses; the *keri ketib*, or various readings, Latin summaries, &c. which made them of considerable use with respect to the Latin editions and the concordances. The little Bible of R. Stevens, in 16mo., is very much prized for the beauty of the character. Care, however, must be taken, there being another edition of Geneva exceedingly like it, excepting that the print is worse, and the text less correct. To these may be added some other Hebrew Bibles without points, in 8vo. and 24mo., which are much coveted by the Jews: not that they are more exact, but more portable than the rest, and are used in their synagogues and schools. Of these there are two beautiful editions; the one of Plantin, in 8vo. with two columns, and the other in 24mo. reprinted by Raphalengius, at Leyden, in 1610. There is also an edition of them by Laurens, at Amsterdam, in 1631, in a larger character; and another in 12mo. at Frankfort, in 1694, full of faults, with a preface of Mr. Leusden at the head of it. Houbigant published an elegant edition of the Hebrew Bible at Paris, in 1753, in 4 vols. folio: the text is that of Vander Hooght, without points; to which he has added marginal notes, supplying the variations of the Samaritan copy. Dr. Kennicott, after almost twenty years' laborious collation of near 600 copies, manuscripts and printed, either of the whole or particular parts of the Bible, published the Hebrew Bible in 2 vols. folio: the text is that of Everard Vander Hooght, already mentioned, differing from it only in the disposition of the poetical parts, which Dr. Kennicott has printed in hemistichs, into which they naturally divide themselves: however, the words follow one another in the same order as they do in the edition of Vander Hooght. This edition is printed in an excellent type: the Samaritan text, according to the copy in the London Polyglot, is exhibited in a column parallel with the Hebrew text; those parts of it only being introduced in which it differs from the Hebrew. The numerous variations, both of the Samaritan manuscript from the printed copy of the Samaritan texts, and of the Hebrew manuscripts from the printed text of Vander Hooght, are placed separately at the bottom of the page, and marked with numbers referring to the copies from which they are taken. Four quarto volumes of various readings have also been published by De Rossi, of Parma, from more than 400 manuscripts (some of which are said to be of the seventh or eighth century), as well as from a considerable number of rare and unnoticed editions. An edition of Reineccius's Hebrew Bible, with readings from Kennicott and De Rossi, has been published by Dodderlein, and will be found a useful work to the Hebrew student.

31. Bibles, *Italian*. The first Italian Bible published by the Romanists is that of Nicholas Malerme, a Benedictine monk, printed at Venice in 1471. It was translated from the Vulgate. The version of Anthony Brucioli, published at Venice in 1532, was prohibited by the council of Trent. The Calvinists likewise have their Italian Bibles. There is one of John Diodati in 1607 and 1641; and another of Maximus Theophilus, in 1551, dedicated to Francis de Medicis duke of Tuscany. The Jews of Italy have no entire version of the Bible in Italian; the Inquisition constantly refusing to allow them the liberty of printing one.

32. Bibles, *Latin*, however numerous, may be all reduced to three classes; the ancient Vulgate, called also Italica, translated from the Greek Septuagint; the modern Vulgate, the greatest part of which is done from the Hebrew text; and the new Latin translations, done also from the Hebrew text, in the sixteenth century. We have nothing remaining of the ancient Vulgate, used in the primitive times in the western churches but the Psalms, Wisdom, and Ecclesiastes. Nobilius has endeavoured to retrieve it from the works of the ancient Latin fathers; but it was impossible to do it exactly, because most of the fathers did not keep close to it in their citations. As to the modern Vulgate, there are a vast number of editions very different from each other. Cardinal Ximenes has inserted one in the Bible of Complutum, corrected and altered in many places. R. Stevens, and the doctors of Louvain, have taken great pains in correcting the modern Vulgate. The best edition of Stevens's Latin Bible is that of 1540, reprinted 1545, in which are added on the margin the various readings of several Latin manuscripts which he had consulted. The doctors of Louvain revised the modern Vulgate after R. Stevens, and added the various readings of several Latin manuscripts. The best of the Louvain editions are those in which are added the critical notes of Francis Lucas, of Bruges. All these reformations of the Latin Bible were made before the time of pope Sixtus V. and Clement VIII.; since which people have not presumed to make any alterations, excepting in comments and separate notes. The correction of Clement VIII. in 1592 is now the standard throughout all the Romish churches; that pontiff made two reformations; but it is the first of them that is followed. From this the Bibles of Plantin were done, and from those of Plantin all the rest; so that the common Bibles have none of the after corrections of the same Clement VIII. It is a heavy charge that lies on the edition of pope Clement, viz. that they have some new texts added and many old ones altered, to countenance and confirm what they call the Catholic doctrine. There are a great number of Latin Bibles of the third class, comprehending the versions from the originals of the sacred books made within these 200 years. The first is that of Santes Pagninus a Dominican, under the patronage of Leo X. printed at Lyons, in quarto, in 1527, much esteemed by the Jews. This the author improved in a second edition. In 1542 there was a beautiful edition of the same at Lyons, in folio, with *scholia*, published under the name of Michael Villanovanus, i. e. Michael Servetus, author of the *scholia*. Those of Zurich have likewise published an edition of Pagninus's Bible in quarto and R. Stevens reprinted it in folio, with the Vulgate, in 1557, pretending to give it more correct than in the former editions. There is also another edition of 1586, in four columns, under the

name of Vatablus; and we find it again, in the Hamburg edition of the Bible, in four languages. In the number of Latin Bibles is also usually ranked the version of the same Pagninus, corrected, or rather rendered literal, by Arias Montanus; which correction being approved of by the doctors of Louvain, &c. was inserted in the Polyglot Bible of Philip II., and since in that of London. There have been various editions of this in folio, quarto and octavo; to which have been added the Hebrew text of the Old Testament, and the Greek of the New. The best of them all is the first, which is in folio, 1571. Since the Reformation, there have been several Latin versions of the Bible from the originals, by Protestants. The most esteemed are those of Munster, Leo Juda, Castalio, and Tremellius; the three last of which have been reprinted various times. Munster published his version at Basil in 1534, which he afterwards revised: he published a correct edition in 1546. Castalio's fine Latin pleases most people; but there are some who think it affected: the best edition is that of 1573. Leo Juda's version, altered a little by the divines of Salamanca, was added to the ancient Latin edition, as published by R. Stevens, with notes, under the name of Vatablus's Bible, in 1545. It was condemned by the Parisian divines, but printed, with some alterations, by the Spanish divines of Salamanca. Those of Junius, Tremellius, and Beza, are considerably exact, and have undergone a great number of editions. We may add a fourth class of Latin Bibles, comprehending the Vulgate edition, corrected from the originals. The Bible of Isidorus Clarus is of this number; that author, not contented with restoring the ancient Latin copy, has corrected the translator in a great number of places which he thought ill rendered. Some Protestants have followed the same method; and among others, Andrew and Luke Osiander, who have each published a new edition of the Vulgate, corrected from the originals.

33. Bibles, *Muscovite*. See Nos. 38, and 39.

34. Bibles, *Oriental*. See Nos. 12, 13, 15, 19, 20, 23, 35, 41, 42.

35. Bibles, *Persian*. Some of the fathers seem to say that all the Scripture was formerly translated into the language of the Persians; but we have nothing now remaining of the ancient version, which was certainly done from the Septuagint. The Persian Pentateuch, printed in the London Polyglot, is without doubt the work of Rabbi Jacob, a Persian Jew. It was published by the Jews at Constantinople, in 1551. In the same Polyglot we have likewise the four evangelists in Persian, with a Latin translation; but this appears very modern, incorrect, and of little use. Walton says, this version was written above four hundred years ago. Another version of the Gospels was published at Cambridge, by Wheloc, in the seventeenth century. There are also two Persian versions of the Psalms made from the Vulgar Latin.

36. Bibles, *Polish*. The first Polish version of the Bible, it is said, was that composed by Hadewich, wife of Jagellon, duke of Lithuania, who embraced Christianity in the year 1390. In 1599 there was a Polish translation of the Bible published at Cracow, which was the work of several divines of that nation, and in which James Wuick, a Jesuit, had a principal share. The Protestants, in 1596, published a Polish Bible from Luther's German version, and dedicated to Uladislaus, fourth king of Poland.

37. Bibles, *Polyglot*. See Nos. 29, 31.

38. Bibles, *Russian*; or,

39. Bibles, *Sclavonian*. The Russians or Muscovites published the Bible in their language in 1581. It was translated from the Greek by St. Cyril, the apostle of the Sclavonians; but this old version being too obscure, Ernest Glück, who had been carried prisoner to Moscow, after the taking of Narva, undertook a new translation of the Bible into Sclavonian; who dying, in 1705, the Czar Peter appointed some particular divines to finish the translation; but whether it was ever printed we cannot say.

40. Bibles, *Spanish*. The first Spanish Bible that we hear of, is that mentioned by Cyprian de Valera, which he says was published about 1500. The epistles and gospels were published in that language by Ambrose de Montesian in 1512; the whole Bible by Cassiodore de Reyna, a Calvinist, in 1569; and the New Testament, dedicated to the Emperor Charles V. by Francis Enzina, otherwise called Driander, in 1543. The first Bible which was printed in Spanish for the use of the Jews, was that printed at Ferrara in 1553, in Gothic characters, and dedicated to Hercules D'Este, duke of Ferrara. This version is very ancient, and was probably in use among the Jews of Spain before Ferdinand and Isabella expelled them out of their dominions in 1492. After very violent opposition from the Catholic clergy, the court of Spain ordered Spanish Bibles to be printed by royal authority in 1796, and put into the hands of people of all ranks, as well as to be used in public worship.

41. Bibles, *Syriac*. There are extant two versions of the Old Testament in the Syriac language; one from the Septuagint, which is ancient, and made probably about the time of Constantine: the other called *antiqua et simplex*, made from the Hebrew, as some suppose, about the time of the apostles. This version is printed in the Polyglots of London and Paris. In 1562, Wedmanstadius printed the whole New Testament in Syriac, at Vienna, in a beautiful character; and since his time there have been several other editions. Gabriel Sionita published a beautiful Syriac edition of the Psalms at Paris in 1526, with a Latin interpretation. There is a Syriac copy of the Bible written in the *Estrangelo* character, and was brought from the Christians of Travancore, being a present from Mar Dionysius, the resident bishop at Cadenatte to Dr. Buchanan. The size is large folio in parchment: the pages are written in three columns, each column containing 60 lines. It is supposed to have been written about the 7th century. Dr. White, it is said, has for some time been engaged in reprinting the Syriac Old Testament.

42. Bibles, *Turkish*. In 1666, a Turkish New Testament was printed in London, to be dispersed in the East. In 1721, it is said, the Grand Seignior ordered an impression of Bibles at Constantinople, that they might be contrasted with Mahomet's oracle, the Alcoran. The modern Greeks in Turkey have also a translation of the Bible in their language.

43. Bibles, *Welsh*. There was a Welsh translation of the Bible made from the original in the time of Queen Elizabeth, in consequence of a bill brought into the House of Commons for this pur-

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pose in 1563: it was printed in folio, in 1588. Another version, which is the standard translation for that language, was printed in 1620: it is called *Parry's Bible*. An impression of this was printed in 1690, called *Bishop Lloyd's Bible*: these were in folio. The first octavo impression of the Welsh Bible was made in 1630.

44. BIBLE, *Bengalee*. It is with pleasure we add to all the above accounts, that a translation of the New Testament into the Sanscrit, and the last volume of the Bengalee Bible, are now completed, by the missionaries resident in that part.

Much has been done by the British and Foreign Bible Society, in printing new editions of the Scriptures in various languages. The reader will find much pleasing information on the subject in the Annual Reports of that Society.

See *Le Long's Bibliotheca Sacra*; *Wolfii Bibliotheca Hebræa*, vol. ii. p. 338; *Johnson's Historical Account of English Translations of the Bible*; *Lewis's History of the Translations of the Bible into English*; *Newcome's Historical View of English Translations*; *Butler's Horæ Biblicæ*; and the article *Bible*, in the *Encyclopædia Britannica* and *Perthensis*.

BIBLICAL, a term applied to that department of writing which treats of the Bible, considered as the prominent subject of sacred literature. The use of the term has, of late years, become more common in proportion as the study of the Scriptures in the original languages, and the criticism of the sacred text, have been more extensively cultivated. See HERMENEUTICS.—B.

BIBLIOMANCY, a kind of divination performed by means of the Bible. It consisted in taking passages of Scripture at hazard, and drawing indications thence concerning things future. It was much used at the consecration of bishops. F. J. Davidius, a Jesuit, has published a bibliomancy under the borrowed name of Veridicus Christianus. It has been affirmed that some well-meaning people practise a kind of bibliomancy with respect to the future state of their souls; and, when they have happened to fix on a text of an awful nature, it has almost driven them to despair. It certainly is not the way to know the mind of God by choosing detached parts of Scripture, or by drawing a card on which a passage may be written, the sense of which is to be gathered only from the context.

BIDDELIANS, so called from John Biddle, who, in the year 1644, formed an independent congregation in London. He taught that Jesus Christ, to the intent that he might be our brother, and have a fellow-feeling of our infirmities, and so become the more ready to help us, hath no other than a human nature; and therefore in this very nature is not only a person, since none but a human person can be our brother, but also our Lord and God.

Biddle, as well as Socinus and other Unitarians before and since, made no scruple of calling Christ God, though he believed him to be a human creature only, on account of the divine sovereignty with which he was invested.

BIDDING PRAYER. It was part of the office of the deacons in the primitive church, to be monitors and directors of the people in their public devotions in the church. To this end, they made use of certain known forms of words, to give notice when each part of the service began. Agreeable to this ancient practice, is the form, "Let us pray," repeated before several of the prayers in the English liturgy. Bishop Burnet, in his History of the Reformation, vol. ii. p. 20. has preserved the form as it was in use before the Reformation, which was this:—After the preacher had named and opened his text, he called on the people to go to their prayers, telling them what they were to pray for: Ye shall pray, says he, for the king, the pope, &c. After which all the people said their beads in a general silence, and the minister kneeled down likewise, and said his: they were to say a *paternoster*, *ave Maria*, &c. and then the sermon proceeded.

BIGOTRY consists in being obstinately and perversely attached to our own opinions; or, as some have defined it, "a tenacious adherence to a system adopted without investigation, and defended without argument, accompanied with a malignant, intolerant spirit towards all who differ." It must be distinguished from love to *truth*, which influences a man to embrace it wherever he finds it; and from *true zeal*, which is an ardour of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer. "When Jesus preached, Prejudice cried, Can any good thing come out of Nazareth? Crucify him, crucify him, said Bigotry. Why? what evil hath he done? replied Candour." Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments, or the circumstantials of religion, than the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As it is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an enemy to truth: it cuts, also, the very sinews of charity, and destroys moderation and mutual good-will. If we consider the different make of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to the peaceful religion we profess to maintain as Christians!—See PERSECUTION, and books under that article.

BIOGRAPHY, (Religious,) or the lives of illustrious and pious men, are well worthy of perusing. The advantages of religious biography, are too well known to need a recital in this place. We shall only, therefore, point out some of the best pieces, which the reader may peruse at his leisure:—

Hunter's Sacred Biography; *Robinson's Scripture Characters*; *Hunter's History of Christ*; *J. Taylor's Life of Christ*; *Cave's Lives of the Apostles*; *Cave's Lives of the Fathers*; *Fox's Lives of the Martyrs*; *Melchior Adams's Lives*; *Fuller's and Clark's Lives*; *Gilpin's Lives of Wicliff, Cranmer, Latimer, &c.*; *Walton's Lives by Zouch*; *Baxter's Narra*

tice of the most remarkable Passages of his Life and Times, by Silvester; Palmer's Nonconformist Memorial; Lives of P. and M. Henry; Life of Halyburton; Orton's Memoirs of Doddridge; Gillies' Life of Whitfield; Doddridge's Life of Gardiner; Life of Wesley by Hampson, Coke, More, and Whitehead; Middleton's Biographia Evangelica; Edwards's Life of D. Brainerd; Gibbon's Life of Watts; Brown's Life of Hervey; Fawcett's Life of Heywood; Brown's Lives in his Student and Pastor; Burnet's Life of Rochester; Hayley's Life of Cowper; Benson's Life of Fletcher; Jay's Life of Winter; Cecil's Life of Newton; Priestley's Chart of Biography, with a Book describing it, 12mo.; *Haweis's Life of Romaine; Fuller's Life of Pearce.*

BISHOP, a prelate consecrated for the spiritual government of a diocese. The word comes from the Saxon *bischop*, and that from the Greek επισκοπος, an overseer, or inspector. It is a long time since bishops have been distinguished from mere priests, or presbyters; but whether that distinction be of divine or human right; whether it was settled in the apostolic age, or introduced since, is much controverted. Churchmen in general plead for the divine right; while the Dissenters suppose that the word no where signifies more than a pastor or presbyter; the very same persons being called bishops and elders, or presbyters, Acts xx. 17, 28. 1 Pet. v. 1, 3. Tit. i. 5, 7. Phil. i. 1. See EPISCOPACY. All the bishops of England are peers of the realm, except the bishop of Man; and as such sit and vote in the house of lords. Besides two archbishops, there are twenty-four bishops in England, exclusive of the bishop of Sodor and Man. The bishops of London, Durham, and Winchester, take the precedence of the other bishops, who rank after them according to their seniority of consecration. See EPISCOPACY.

BLASPHEMY, from βλασφημια, according to Dr. Campbell, properly denotes calumny, detraction, reproachful or abusive language, against whomsoever it be vented. It is in Scripture applied to reproaches not aimed against God only but man also, Rom. iii. 8. xiv. 16. 1 Pet. iv. 4. Tit. iii. 2. It is, however, more peculiarly restrained to evil or reproachful words offered to God. According to Lindwood, blasphemy is an injury offered to God, by denying that which is due and belonging to him, or attributing to him what is not agreeable to his nature. "Three things," says a divine, "are essential to this crime; 1. God must be the object.—2. The words spoken or written, independent of consequences which others may derive from them, must be injurious in their nature.—And, 3. He who commits the crime must do it knowingly. This is *real* blasphemy: but there is a *relative* blasphemy, as when a man may be guilty *ignorantly*, by propagating opinions which dishonour God, the tendency of which he does not perceive. A man may be guilty of this *constructively*: for if he speak freely against received errors, it will be construed into blasphemy." By the English laws, blasphemies of God, as denying his being or providence, and all contumelious reproaches of Jesus Christ, &c. are offences by the common law, and punishable by fine, imprisonment, and pillory; and, by the statute law, he that denies one of the persons in the Trinity, or asserts that there are more than one God, or denies Christianity to be true, for the first offence is rendered incapable of any office; for the second, adjudged incapable of suing, being executor or guardian, receiving any gift or legacy, and to be imprisoned for years. According to the law of Scotland, blasphemy is punished with death: these laws, however, in the present age, are not enforced: the legislature thinking, perhaps, that spiritual offences should be left to be punished by the Deity rather than by human statutes. *Campbell's Prel. Diss.* vol. i. p. 395; *Robinson's Script. Plea*, p. 58.

BLASPHEMY AGAINST THE HOLY GHOST. See UNPARDONABLE SIN.

BODY OF DIVINITY. See THEOLOGY.

BOGOMILI, or BOGARMITÆ, a sect of heretics which arose about the year 1179. They held that the use of churches, of the sacrament of the Lord's Supper, and all prayer except the Lord's prayer, ought to be abolished; that the baptism of Catholics is imperfect; that the persons of the Trinity are unequal, and that they often made themselves visible to those of their sect.

BOHEMIAN BRETHREN, a sect of Christian reformers which sprung up in Bohemia in the year 1467. They treated the pope and cardinals as Antichrist, and the church of Rome as the whore spoken of in the Revelations. They rejected the sacraments of the Romish church, and chose laymen for their ministers. They held the Scriptures to be the only rule of faith, and rejected the popish ceremonies in the celebration of the mass; nor did they make use of any other prayer than the Lord's prayer. They consecrated leavened bread. They allowed no adoration but of Jesus Christ in the communion. They rebaptized all such as joined themselves to their congregation. They abhorred the worship of saints and images, prayers for the dead, celibacies, vows, and fasts; and kept none of the festivals but Christmas, Easter, and Whitsuntide.

In 1503 they were accused by the Catholics to king Ladislaus II., who published an edict against them, forbidding them to hold any meetings, either privately or publicly. When Luther declared himself against the church of Rome, the Bohemian brethren endeavoured to join his party. At first, that reformer showed a great aversion to them; but, the Bohemians sending their deputies to him in 1535, with a full account of their doctrines, he acknowledged that they were a society of Christians whose doctrines came nearest to the purity of the Gospel. This sect published another confession of faith in 1535, in which they renounced anabaptism, which they at first practised: upon which a union was concluded with the Lutherans, and afterwards with the Zuinglians, whose opinions from thenceforth they continued to follow.

BOOK OF SPORTS. See SPORTS.

BORRELLISTS, a Christian sect in Holland, so named from their founder Borrel, a man of great learning in the Hebrew, Greek, and Latin tongues. They reject the use of the sacraments, public prayer, and all other external acts of worship. They assert that all the Christian churches of the world have degenerated from the pure apostolic doctrines, because they have suffered the word of God, which is infallible, to be expounded, or rather corrupted, by doctors who are fallible. They lead a very austere life, and employ a great part of their goods in alms.

BOURIGNONISTS, the followers of Antoinette Bourignon, a lady in France, who pretended to particular inspirations. She was born at Lisle, in 1616. At her birth she was so deformed, that it was debated some days in the family whether it was not proper to stifle her as a monster; but her deformity diminishing, she was spared; and afterwards obtained such a degree of beauty, that she had her admirers. From her childhood to her old age she had an extraordinary turn of mind. She set up for a reformer, and published a great number of books filled with very singular notions; the most remarkable of which are entitled *The Light of the World*, and *The Testimony of Truth*. In her confession of faith, she professes her belief in the Scriptures, the divinity and atonement of Christ. She believed also that man is perfectly free to resist or receive divine grace; that God is ever unchangeable love towards all his creatures, and does not inflict any arbitrary punishment; but that the evils they suffer are the natural consequence of sin; that religion consists not in outward forms of worship nor systems of faith, but in an entire resignation to the will of God. She held many extravagant notions, among which, it is said, she asserted that Adam, before the fall, possessed the principles of both sexes; that in an ecstacy, God represented Adam to her mind in his original state; as also the beauty of the first world, and how he had drawn from it the chaos; and that every thing was bright, transparent, and darted forth life and ineffable glory, with a number of other wild ideas. She dressed like a hermit, and travelled through France, Holland, England, and Scotland. She died at Franekir, in the province of Frise, October 30, 1680. Her works have been printed in 18 vols. 8vo.

BOYLE'S LECTURES; a course of eight sermons, preached annually; set on foot by the honourable R. Boyle, by a codicil annexed to his will, in 1691, whose design, as expressed by the institutor, is to prove the truth of the Christian religion against infidels, without descending to any controversies among Christians, and to answer new difficulties, scruples, &c. For the support of this lecture he assigned the rent of his house in Crooked Lane to some learned divine within the bills of mortality, to be elected for a term not exceeding three years. But, the fund proving precarious, the salary was ill paid; to remedy which inconvenience, archbishop Tennison procured a yearly stipend of 50*l.* for ever, to be paid quarterly, charged on a farm in the parish of Brill, in the county of Bucks. To this appointment we are indebted for many excellent defences of natural and revealed religion, among which may be mentioned those of *Clarke*, *Kidder*, *Bentley*, *Burnet*, *Berriman*, *Whiston*, &c.

BRANDENBURG, CONFESSION OF. A formulary or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the Confession of Augsburg. See AUGSBURG CONFESSION.

BRETHREN AND SISTERS OF THE FREE SPIRIT, an appellation assumed by a sect which sprung up towards the close of the thirteenth century, and gained many adherents in Italy, France, and Germany. They took their denomination from the words of St. Paul, Rom. viii. 2, 14, and maintained that the true children of God were invested with perfect freedom from the jurisdiction of the law. They held that all things flowed by emanation from God; that rational souls were portions of the Deity; that the universe was God; and that by the power of contemplation they were united to the Deity, and acquired hereby a glorious and sublime liberty, both from the sinful lusts and the common instincts of nature, with a variety of other enthusiastic notions. Many edicts were published against them; but they continued till about the middle of the fifteenth century.

BRETHREN AND CLERKS OF THE COMMON LIFE, a denomination assumed by a religious fraternity towards the end of the fifteenth century. They lived under the rule of St. Augustine, and were said to be eminently useful in promoting the cause of religion and learning.

BRETHREN, WHITE, were the followers of a priest from the Alps, about the beginning of the fifteenth century. They and their leader were arrayed in white garments. Their leader carried about a cross like a standard. His apparent sanctity and devotion drew together a number of followers. This deluded enthusiast practised many acts of mortification and penance, and endeavoured to persuade the Europeans to renew the holy war. Boniface IX. ordered him to be apprehended, and committed to the flames; upon which his followers dispersed.

BRETHREN, UNITED. See MORAVIANS.

BREVIARY, the book containing the daily service of the church of Rome.

BRIDGETINS, or BRIGITTINS, an order denominated from St. Bridget, or Brigit, a Swedish lady, in the fourteenth century. Their rule is nearly that of St. Augustine. The Brigittins profess great mortification, poverty, and self-denial; and they are not to possess any thing they can call their own, not so much as an half-penny; nor even to touch money on any account. This order spread much through Sweden, Germany, and the Netherlands. In England we read of but one monastery of Brigittins, and this built by Henry V. in 1415, opposite to Richmond, now called Sion House; the ancient inhabitants of which, since the dissolution, are settled at Lisbon.

BRIEFS (Apostolical) are letters which the pope dispatches to princes and other magistrates concerning any public affair.

BROTHERS, LAY, among the Romanists, are illiterate persons, who devote themselves in some convent to the service of the religious.

BROWNISTS, a sect that arose among the puritans towards the close of the sixteenth century; so named from their leader, Robert Brown. He was educated at Cambridge, and was a man of good parts and some learning. He began to inveigh openly against the ceremonies of the church, at Norwich, in 1580: but being much opposed by the bishops, he, with his congregation, left England, and settled at Middleburgh, in Zealand, where they obtained leave to worship God in their own way, and form a church according to their own model. They soon, however, began to differ among themselves; so that Brown, growing weary of his office, returned to England, in 1589, renounced his principles of separation, and was preferred to the rectory of a church in Northamptonshire. He died in pri-

son, in 1630. The revolt of Brown was attended with the dissolution of the church at Middleburgh; but the seeds of Brownism which he had sown in England were so far from being destroyed, that Sir Walter Raleigh, in a speech in 1592, computes no less than 20,000 of this sect.

The articles of their faith seem to be nearly the same as those of the church of England. The occasion of their separation was not, therefore, any fault they found with the faith, but only with the discipline and form of government of the churches in England. They equally charged corruption on the episcopal and presbyterian forms; nor would they join with any other reformed church, because they were not assured of the sanctity and regeneration of the members that composed it. They condemned the solemn celebration of marriages in the church, maintaining that matrimony being a political contract, the confirmation thereof ought to come from the civil magistrate; an opinion in which they are not singular. They would not allow the children of such as were not members of the church to be baptized. They rejected all forms of prayer, and held that the Lord's prayer was not to be recited as a prayer, being only given for a rule or model whereon all our prayers are to be formed. Their form of church government was nearly as follows: When a church was to be gathered, such as desired to be members of it made a confession of their faith in the presence of each other, and signed a covenant, by which they obliged themselves to walk together in the order of the Gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands. But they did not allow the priesthood to be any distinct order. As the votes of the brethren made a man a minister, so the same power could discharge him from his office, and reduce him to a mere layman again; and as they maintained the bounds of a church to be no greater than what could meet together in one place, and join in one communion, so the power of these officers was prescribed within the same limits.—The minister of one church could not administer the Lord's Supper to another, nor baptize the children of any but those of his own society. Any lay brother was allowed the liberty of giving a word of exhortation to the people; and this was usual for some of them after sermon to ask questions, and reason upon the doctrines that had been preached. In a word, every church on their model is a body corporate, having full power in all every thing in themselves, without being accountable to any class, synod, convocation, or other jurisdiction whatever. The reader will see how near the Independent churches are said to this form of government. See INDEPENDENTS.—The laws were executed with great severity on the Brownists; their books were prohibited by queen Elizabeth, their persons imprisoned, and some hanged. Brown himself died on his death-bed that he had been in forty-two different prisons, in some of which he could not see his hand at noon-day. They were so much persecuted, that they resolved at last to leave the country. Accordingly many retired and settled at Amsterdam, where they formed a church, and chose Mr. Johnson their pastor, and after him, Mr. Ainsworth, author of the learned Commentary on the Pentateuch. Their church flourished near 100 years. Among the Brownists, too, were the famous John Robinson, a part of whose congregation from Leyden, in Holland, made the first permanent settlement in North America; and the laborious Canne, the author of the marginal references to the Bible.—*Fuller's Church History of England*, B. 9. p. 166; *Strype's Life of Parker*, p. 326; *Neale's History of the Puritans*, vol. i. p. 375; *Mosheim's Eccl. History*, vol. iv. p. 98; *Hornbeck's History of Brownism*.

BUCHANITES, a set of enthusiasts who sprung up in the west of Scotland about 1783, and took their name from a Mrs. Buchan of Glasgow, who gave herself out to be the woman spoken of in the Revelations; and that all who believed in her should be taken up to heaven without tasting death, as the end of the world was near. They never increased much; and the death of their leader, within a year or two afterwards, occasioned their dispersion, by putting an end to their hopes of reaching the New Jerusalem without death.

BUDNÆANS, a sect in Poland, who disclaimed the worship of Christ, and ran into many wild hypotheses. Budnæus, the founder, was publicly excommunicated in 1584, with all his disciples, but afterwards he was admitted to the communion of the Socinian sect.

BULLS, (Popish,) are letters called apostolic by the Canonists, strengthened with a leaden seal, and containing in them the decrees and commandments of the pope.

BURGHER SECEDERS, a numerous and respectable class of dissenters from the church of Scotland, who were originally connected with the associate presbytery; but, some difference of sentiment arising about the lawfulness of taking the Burgess oath, a separation ensued in 1739; in consequence of which, those who pleaded for the affirmative obtained the appellation of Burgher, and their opponents that of Anti-burgher Seceders. See SECEDERS.

BURIAL, the interment of a deceased person. The rites of burial have been looked upon in all countries as a debt so sacred, that such as neglected to discharge them were thought accursed. Among the Jews, the privilege of burial was denied only to self-murderers, who were thrown out to putrefy upon the ground. In the Christian church, though good men always desired the privilege of interment, yet they were not, like the heathens, so concerned for their bodies, as to think it any detriment to them if either the barbarity of an enemy, or some other accident, deprived them of this privilege. The primitive church denied the more solemn rites of burial only to unbaptized persons, self-murderers, and excommunicated persons, who continued obstinate and impenitent in a manifest contempt of the church's censures. The place of burial among the Jews was never particularly determined. We find they had graves in the town and country, upon the highway or in gardens, and upon mountains. Among the Greeks, the temples were made repositories for the dead, in the primitive ages: yet, in the latter ages, the Greeks as well as the Romans buried the dead without the cities, and chiefly by the highways. Among the primitive Christians, burying in cities was not allowed for the first three hundred years, nor in churches for many ages after

the dead bodies being first deposited in the atrium or churchyard, and porches and porticos of the church: hereditary burying-places were forbidden till the twelfth century. See FUNERAL RITES. As to burying in churches, we find a difference of opinion: some have thought it improper that dead bodies should be interred in the church. Sir Matthew Hale used to say that churches were for the living, and churchyards for the dead. In the famous bishop Hall's will we find this passage; after desiring a private funeral, he says, "I do not hold God's house a meet repository for the dead bodies of the greatest saints." Mr. Hervey, on the contrary, defends it, and supposes that it tends to render our assemblies more awful: and that, as the bodies of the saints are the Lord's property, they should be reposed in his house.

C.

CABBALA, a Hebrew word, signifying tradition: it is used for a mysterious kind of science pretended to have been delivered by revelation to the ancient Jews, and transmitted by oral tradition to those of our times: serving for interpretation of the books both of nature and Scripture.

CABBALISTS, the Jewish doctors who profess the study of the cabbala. They study principally the combination of particular words, letters, and numbers; and by this, they say, they see clearly into the sense of Scripture. In their opinion, there is not a word, letter, number, or accent, in the law, without some mystery in it; and they even pretend to discover what is future by this vain study.

Dr. Smith has given us the following description of the Cabbalistic rabbies.

They have employed the above methods of interpretation, which have rendered the Scripture a convenient instrument of subserviency to any purpose which they might choose. Disregarding the continuity of subject, and the harmony of parts, in any Scriptural composition, they selected sentences, and broken pieces of sentences, and even single words and detached letters; and these they proposed to the ignorant and abused multitude as the annunciations of truth and authority. To ascertain the native sense of the sacred writers, however momentous and valuable, was no object of their desire. Attention to the just import of words, to the scope of argument, and to the connexion of parts, was a labour from which they were utterly averse, and which they impiously despised. Instead of such faithful and honest endeavours to know the will of God, they stimulated a sportive fancy, a corrupt and often absurd ingenuity, to the invention of meanings the most remote from the design of the inspired writer, and the most foreign from the dictates of an unsophisticated understanding. No part of the Scriptures was safe from this profanation. The plainest narrative, the most solemn command, the most clear and interesting declaration of doctrine, were made to bend beneath this irreverent violence. History the most true, the most ancient, and the most important in the world, was considered merely as the vehicle of mystic allegory. The rule of faith, and the standard of indissoluble duty, were made flexible and weak as the spider's web, and the commandments of God were rendered void. See *Dr. Smith's Sermon on the Apostolic Ministry compared with the Pretensions of spurious Religion and false Philosophy.*

CAINITES, a sect who sprung up about the year 130; so called, because they esteemed Cain worthy of the greatest honours. They honoured those who carry in Scripture the most visible marks of reprobation; as the inhabitants of Sodom, Esau, Korah, Dathan, and Abiram. They had, in particular, great veneration for Judas, under the pretence that the death of Christ had saved mankind.

CALIXTINS, a branch of the Hussites in Bohemia and Moravia, in the fifteenth century. The principal point in which they differed from the church of Rome was the use of the chalice (calix), or communicating in both kinds. Calixtins was also a name given to those among the Lutherans who followed the opinions of George Calixtus, a celebrated divine in the seventeenth century, who endeavoured to unite the Romish, Lutheran, and Calvinistic churches in the bonds of charity and mutual benevolence. He maintained, 1. That the fundamental doctrines of Christianity, by which he meant those elementary principles whence all its truths flow, were preserved pure in all three communions, and were contained in that ancient form of doctrine that is vulgarly known by the name of the apostles' creed.—2. That the tenets and opinions which had been constantly received by the ancient doctors, during the first five centuries, were to be considered as of equal truth and authority with the express declarations and doctrines of Scripture.

CALL, CALLING, generally denotes God's invitation to man to participate the blessings of salvation: it is termed *effectual*, to distinguish it from that *external* or common call of the light of nature, but especially of the Gospel, in which men are invited to come to God, but which has no saving effect upon the heart: thus it is said, "Many are called, but few chosen." Matt. xxii. 14. Effectual calling has been more particularly defined to be 'the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds with the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.' This may further be considered as a call from darkness to light, 1 Pet. ii. 9; from bondage to liberty, Gal. ii. 13; from the fellowship of the world to the fellowship of Christ, 1 Cor. i. 9; from misery to happiness, 1 Cor. vii. 15; from sin to holiness, 1 Thess. iv. 7; finally, from all created good to the enjoyment of eternal felicity, 1 Pet. v. 10. It is considered in the Scripture as a *holy calling*, 2 Tim. i. 9; a *high calling*, Phil. iii. 14; a *heavenly calling*, Heb. iii. 1; and *without repentance*, as God will never cast off any who are once drawn to him, Rom. xi. 29.

It has been a matter of dispute whether the Gospel call should be *general*, i. e. proceed to all men indiscriminately. Some suppose that, as the elect only will be saved, it is to be preached only to them; and, therefore, cannot invite *all* to come

to Christ. But to this it is answered, that an unknown decree can be no rule of action, Deut. xxix. 29. Prov. ii. 13; that, as we know not who are the elect, we cannot tell but he may succeed our endeavours by enabling those who are addressed to comply with the call, and believe; that it is the Christian minister's commission to preach the Gospel to *every* creature, Mark xvi. 15; that the inspired writers never confined themselves to preach to saints only, but reasoned with and persuaded sinners, 2 Cor. v. 11;—and, lastly, that a general address to men's consciences has been greatly successful in promoting their conversion, Acts ii, 23, 41. But it has been asked, if none but the elect can believe, and no man has any ability in himself to comply with the call, and as the Almighty knows that none but those to whom he gives grace can be effectually called, of what use is it to insist on a general and external call? To this it is answered, that, by the external call, gross enormous crimes are often avoided; habits of vice have been partly conquered; and much moral good at least has been produced. It is also observed, that though a man cannot convert himself, yet he has a power to do some things that are materially good, though not good in all those circumstances that accompany or flow from regeneration: such were Ahab's humility, 1 Kings xxi. 29; Nineveh's repentance, Jer. iii. 5; and Herod's hearing of John, Mark vi. 20. On the whole, the design of God in giving this common call in the Gospel is the salvation of his people, the restraining of many from wicked practices, and the setting forth of the glorious work of redemption by Jesus Christ. See *Gill and Ridgley's Body of Div.; Witsius on the Cov.; and Bennet's Essay on the Gospel Dispensation.*

CALVINISTS, those who embrace the doctrine and sentiments of Calvin, the celebrated reformer of the Christian church from Romish superstition and doctrinal errors.

John Calvin was born at Nogen, in Picardy, in the year 1509. He first studied the civil law, and was afterwards made professor of divinity at Geneva, in the year 1536. His genius, learning, eloquence, and piety, rendered him respectable even in the eyes of his enemies.

The name of Calvinists seems to have been given at first to those who embraced not merely his doctrine, but the church government and discipline established at Geneva, and to distinguish them from the Lutherans. But since the meeting of the Synod of Dort, the name has been chiefly applied to those who embrace his leading views of the Gospel, to distinguish them from the Arminians.

The leading principles taught by Calvin were the same as those of Augustine. The main doctrines by which those who are called after his name are distinguished from the Arminians, are reduced to five articles; and which, from their containing the principal points discussed at the Synod of Dort, have since been denominated *the five points*. These are, predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

The following statement is taken principally from the writings of Calvin and the decisions at Dort, compressed in as few words as possible.

They maintain that God hath chosen a certain number of the fallen race of Adam in Christ before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonour and wrath, for their sins, to the praise of his vindictive justice.

In proof of this they allege, among many other Scripture passages, the following: "According as he hath *chosen* us in him before the foundation of the world, that we should be holy and without blame before him in love.—For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God, that showeth mercy. Thou wilt say, then, Why doth he yet find fault; for who hath resisted his will? Nay, but O man! who art thou that replies against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?—Hath God cast away his people whom he *foreknew*? Wot ye not what the Scripture saith of Elias? Even so at this present time, also, there is a remnant according to the *election of grace*. And if by grace, then it is no more of works. What then? Israel hath not obtained that which he seeketh for, but the *election hath obtained it, and the rest are blinded*.—Whom he did *predestinate*, them he also *called*. We give thanks to God always for you brethren beloved of the Lord, because God hath from the beginning *chosen you to salvation*, through sanctification of the Spirit and belief of the truth.—As many as were ordained to eternal life, believed." Eph. i. 4. Rom. ix. xi. 1—6. viii. 29, 30. 2 Thess. ii. 13. Acts xiii. 48. They think also that the greater part of these passages, being found in the epistolary writings, after the pouring out of the Holy Spirit, who was promised to guide the apostles into all truth, is an argument in favour of the doctrine.

They do not consider predestination, however, as affecting the agency or accountableness of creatures, or as being to them any rule of conduct. On the contrary, they suppose them to act as freely, and to be as much the proper subjects of calls, warnings, exhortations, promises, and threatenings, as if no decree existed. The connection in which the doctrine is introduced by the divines at Dort, is to account for one sinner's believing and being saved rather than another; and such the Calvinists say, is the connection which it occupies in the Scriptures.

With respect to the *conditional* predestination admitted by the Arminians, they say that an election upon faith or good works foreseen, is not that of the Scriptures; for that election is there made the *cause* of faith and holiness, and cannot, for this reason, be the *effect* of them. With regard to predestination *to death*, they say, if the question be, Wherefore did God decree to punish those who are punished? the answer is, On account of their sins. But if it be, Wherefore did he decree to punish them rather than others? there is no other reason to be assigned, but that *so it seemed good in his sight*. Eph. i. 3, 4. John vi. 37. Rom. viii. 29, 30. Acts xiii. 48. 1 Pet. i. 1. Rom. ix. 15, 16. xi. 5, 6.

2. They maintain that though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground the Gospel is to be preached to all mankind indiscriminately; yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.

Calvin does not appear to have written on this subject as a controversy, but his comments on Scripture agree with the above statement. The following positions are contained in the resolutions of the synod of Dort, under this head of doctrine:—"The death of the Son of God is the only and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world. —The promise of the Gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life; which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all people and individuals, to whom God in his good pleasure sends the Gospel.—Whereas, many who are called by the Gospel do not repent nor believe in Christ, but perish in unbelief; this proceeds not from any defect or insufficiency in the sacrifice of Christ offered on the cross, but from their own fault. As many as truly believe, and are saved by the death of Christ from their sins, and from destruction, have to ascribe it to the mere favour of God, which he owes to none, given them in Christ from eternity. For it was the most free counsel, and gracious *will* and *intention* of God the Father, that the quickening and saving efficacy of the most precious death of his Son should exert itself in all the elect, to give unto them only justifying faith, and by it to conduct them infallibly to salvation: that is, it was the will of God that Christ by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem out of every people, tribe, nation and language, all those, and those only, who were from eternity elected to salvation, and given to him by the Father."

These positions they appear to have considered as not only a declaration of the truth, but an answer to the arguments of the Remonstrants.

In proof of the doctrine, they allege among others the following Scripture passages: "Thou hast given him power over all flesh, that he should give eternal life to *as many as thou hast given him*.—The good shepherd giveth his life *for the sheep*.—I lay down my life for the sheep. —He died not for that nation only, but that *he might gather together in one the children of God that are scattered abroad*.—He gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*. He loved the *church and gave himself for it*, that he might sanctify and cleanse it, and present it to himself, &c.— And they sang a new song, saying Thou art worthy; for thou wast slain, and hast *redeemed us to God by thy blood*, out of every kindred, and tongue, and people, and nation." John xvii. 2. x. 11, 15. xi. 52. Tit. ii. 14. Eph. v. 25—27. Rev. v. 9.

3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who, being their public head, his sin involved the corruption of all his posterity, and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come.

The explanation of original sin, as given by Calvin, is as follows:—"Original sin seems to be the inheritable descending perverseness and corruption of our nature, poured abroad into all the parts of the soul, which first maketh us deserving of God's wrath, and then also bringeth forth those works in us, called, in Scripture, *the works of the flesh*. These two things are distinctly to be noted, that is, that, being thus in all parts of our nature corrupted and perverted, we are now, even for such corruption, only holden worthy of damnation, and stand convicted before God, to whom nothing is acceptable but righteousness, innocence, and purity. And yet we are not bound in respect of another's fault; for where it is said that by the sin of Adam we are made subject to the judgment of God, Rom. v. 18. it is not to be so taken, as if we, innocent and undeserving, did bear the blame of his fault; but, as in consequence of his offence, we are ultimately clothed with the curse, therefore it is said that he hath bound us. Nevertheless, from him not the punishment only came upon us, but also the infection distilled from him abideth in us, to the which the punishment is justly due."

The resolutions of the divines at Dort on this head, contain the following positions. "Such as man was after the fall, such children did he beget —corruption, by the righteous judgment of God, being derived from Adam to his posterity—not by imitation, but by the propagation of a vicious nature. Wherefore, all men are conceived in sin, and are born the children of wrath, unfit for every good connected with salvation, prone to evil, dead in sins, and the servants of sin; and without the Holy Spirit regenerating them, they neither will nor can return to God, amend their depraved nature, nor dispose themselves for its amendment."

In proof of this doctrine, the Calvinists allege among other Scripture passages, the following: "By one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.—By one man's disobedience many were made sinners. I was born in sin, and shapen in iniquity.—God saw that the wickedness of man was great upon the earth, and that every imagination of his heart was only evil continually.—God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doth good, no not one —And you hath he quickened who were *dead in trespasses and sins*. Wherein in time past ye walked according to the course of this world among whom also *we all* had our conversation in times past, in *the lust of our flesh*, fulfilling the desires of the flesh and of the mind; and were *by nature the children of wrath, even as others*." Rom. v. 12—19. Ps. li. 5. Gen. vi. 5. Ps. liii. 2, 3 Rom. iii. Eph. ii. 1—3.

4. They maintain that all whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spir

out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

They admit that the Holy Spirit, as calling men by the ministry of the Gospel, may be resisted; and that where this is the case, "the fault is not in the Gospel, nor in Christ offered by the Gospel, nor in God calling by the Gospel, and also conferring various gifts upon them; but in the called themselves. They contend, however, that where men come at the divine call, and are converted, it is not to be ascribed to themselves, as though by their own free will they made themselves to differ, but merely to him who delivers them from the power of darkness, and translates them into the kingdom of his dear Son, and whose regenerating influence is certain and efficacious."

In proof of this doctrine the Calvinists allege, among others, the following Scripture passages: —"Whom he did predestinate, them he also called; and whom he called, them he also glorified. That ye may know what is the exceeding greatness of his power, to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he *raised him from the dead.*—Not of works lest any man should boast. For we are his *workmanship, created* in Christ Jesus unto good works.—God, that commanded the light to shine out of darkness, hath shined into our hearts, &c.—I will take away the stony heart out of their flesh, and will give them hearts of flesh."—Rom. viii. 29. Eph. i. 19, 20. 2 Cor. iv. 6. Ezek. xxxvi. 26.

5. Lastly: They maintain that those whom God has effectually called, and sanctified by his Spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally but for the mercy and faithfulness of God, who keepeth the feet of his saints; also, that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings, and promises; but that none of these things imply the possibility of a believer's falling from a state of justification.

In proof of this doctrine, they allege the following among other Scripture passages:—"I will put my fear in their hearts, *and they shall not depart from me.*—He that believeth, and is baptized, *shall be saved.*—The water that I shall give him shall be in him a well of water, *springing up into everlasting life.*—This is the Father's will, *that of all which he hath given me I should lose nothing.*—This is *life eternal*, to know thee the only true God, and Jesus Christ, whom thou hast sent. Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God. They went *out from us*, but they were not *of us*; for if they had been *of us*, they would have *continued* with us: but they went out, that they might be made manifest that they were not all of us.—Now unto him that is *able to keep you from falling*, and *to present you faultless* before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."—Jer. xxxii. 40. Mark xvi. 16. John iv. 14. vi. 40. xvii. 11 John iii. 9. ii. 19. Jude 24, 25.

Such were the doctrines of the old Calvinists, and such in substance are those of the present class. In this, however, as in every other denomination, there are considerable shades of difference.

Some think that Calvin, though right in the main, yet carried things too far: these are commonly known by the name of *Moderate Calvinists.* Others think he did not go far enough; and these are known by the name of *High Calvinists.*

It is proper to add, that the Calvinistic system includes in it the doctrine of three co-ordinate persons in the Godhead, in one nature, and of two natures in Jesus Christ, forming one person. Justification by faith alone, or justification by the imputed righteousness of Christ, forms also an essential part of this system. They suppose that, on the one hand, our sins are imputed to Christ, and on the other, that we are justified by the imputation of Christ's righteousness to us; that is, Christ, the innocent, was treated by God as if he were guilty, that we, the guilty, might, out of regard to what he did and suffered, be treated as if we were innocent and righteous.

Calvinism originally subsisted in its greatest purity in the city of Geneva; from which place it was first propagated into Germany, France, the United Provinces, and Britain. In France it was abolished by the revocation of the edict of Nantz. It has been the prevailing religion in the United Provinces ever since 1571. The theological system of Calvin was adopted and made the public rule of faith in England under the reign of Edward VI. The Church of Scotland also was modelled by John Knox, agreeably to the doctrine, rites, and form of ecclesiastical government established at Geneva. In England, Calvinism had been on the decline from the time of queen Elizabeth until about sixty years ago, when it was again revived, and has been on the increase ever since. The major part of the clergy, indeed, are not Calvinists, though the articles of the church of England are Calvinistical. It deserves to be remarked, however, that Calvinism is preached in a considerable number of the churches in London: in nearly all the dissenting meetings of the Presbyterians, Baptists, and Independents; and in all the chapels of Whitfield, Lady Huntingdon, and others of that class. In Scotland it continues also to exist as the established religion; and within a few years it has much revived in that country, through the influence of Mr. Haldane and others; but as those among whom this revival has taken place are not of the established church, they have been treated with indifference by the clergy, and called *Haldanists.*

Calvin considered every church as a separate and independent body, invested with the power of legislation for itself. He proposed that it should be governed by presbyteries and synods composed of clergy and laity, without bishops or any clerical subordination; and maintained that the province of the civil magistrate extended only to its protection and outward accommodation. He acknowledged a real though spiritual presence of Christ in the eucharist; and he confined the privilege of communion to pious and regenerate believers. These sentiments, however, are not imbibed by all who are called Calvinists. See *Calvin's Institutes; Life of Calvin; Brine's Tracts; Jonathan Edwards's Works; Gill's Cause of God and Truth; Toplady's Historic Proof and Works at large; Assembly's Catechism; Fuller's Calvinistic and Socinian Systems Compared.*

CAMALDOLITES, an order founded by St. Romuald, an Italian fanatic, in the eleventh century. The manner of life he enjoined his disciples to observe was this:—They dwelt in separate cells, and met together only at the time of prayer. Some of them, during the two Lents in the year, observed an inviolable silence, and others for the space of a hundred days. On Sundays and Thursdays they fed on herbs, and the rest of the week only on bread and water.

CAMBRIDGE MANUSCRIPT, a copy of the Gospels and Acts of the Apostles, in Greek and Latin. Beza found it in the monastery of Irenæus, at Lyons, in 1562, and gave it to the university of Cambridge in 1582. It is a quarto, and written on vellum: sixty-six leaves of it are much torn and mutilated; and ten of these are supplied by a later transcriber. From this and the Clermont copy of St. Paul's epistles, Beza published his larger annotations in 1582. See Dr. *Kipling*'s edition of it.

CAMERONIANS, a sect in Scotland, who separated from the Presbyterians in 1666, and continued long to hold their religious assemblies in the fields. They took their name from Richard Cameron, a famous field preacher, who, refusing to accept the indulgence to tender consciences, granted by king Charles II., thinking such an acceptance an acknowledgment of the king's supremacy, made a defection from his brethren, and even headed a rebellion, in which he was killed. The Cameronians adhere rigidly to the form of government established in 1648. There are not, it is said, above fourteen or fifteen congregations among them, and these not large.

CAMERONIANS, or CAMERONITES, the denomination of a party of Calvinists in France, who asserted that the will of man is only determined by the practical judgment of the mind; that the cause of men's doing good or evil proceeds from the knowledge which God infuses into them; and that God does not move the will physically, but only morally, in virtue of its dependence on the judgment. They had this name from John Cameron, who was born at Glasgow in 1580, and who was professor there, and afterwards at Bordeaux, Sedan, and Saumur. The synod of Dort was severe upon them; yet it seems the only difference was this:—The synod had defined that God not only illuminates the understanding, but gives motion to the will, by making an internal change therein. Cameron only admitted the illumination whereby the mind is morally moved; and explained the sentiment of the synod of Dort so as to make the two opinions consistent.

CANDOUR is a disposition to form a fair and impartial judgment on the opinions and actions of others; or a temper of mind unsoured by envy, unruffled by malice, and unseduced by prejudice, sweet without weakness, and impartial without rigour. Candour is a word which, in the present day, is found exceedingly convenient. To the infidel it is a shelter for his scepticism, to the ignorant for his ignorance, to the lukewarm for his indifference, and to the irreligious for their error. "True candour is different from that guarded, inoffensive language, and that studied openness of behaviour, which we so frequently meet with among men of the world. It consists not in fairness of speech only, but in fairness of heart. It is not blind attachment, external courtesy, or a time-serving principle. Exempt, on the one hand, from the dark jealousy of a suspicious mind, it is no less removed, on the other, from that easy credulity which is imposed on by every specious pretence. Its manners are unaffected, and its professions sincere. 'It conceals faults, but it does not invent virtues.' In fine, it is the happy medium between undistinguishing credulity and universal suspicion." See LIBERALITY.

CANON, a word used to denote the authorized catalogue of the sacred writings. "The Greek word κανων," says Dr. Owen, "which gives rise to the term *canonical*, seems to be derived from the Hebrew קנה kaneh, which in general signifies any reed whatever, 1 Kings xiv. 15. Isa. xlii. 3, and particularly a reed made into an instrument, wherewith they measured their buildings, containing six cubits in length, Ezek. xl. 7. xliii. 16; and hence indefinitely it is taken for a *rule* or measure. Besides, it signifies the beam and tongue of a balance, Isa. xlvi. 6. 'They weighed silver on the *cane*;' that is, saith the *Targum*, 'in the balance.' This also is the primary and proper signification of the Greek word. Hence its metaphorical use, which is most common, wherein it signifies a *moral rule*. Aristotle calls the law κανων της πολιτειας, the *rule* of the administration; and hence it is that the written word of God being in itself absolutely *right*, and appointed to be the *rule* of faith and obedience, is eminently called 'canonical.'"

The ancient canon of the books of the Old Testament, ordinarily attributed to Ezra, was divided into the law, the prophets, and the hagiographia, to which our Saviour refers, Luke xxiv. 45. The same division is also mentioned by Josephus. This is the canon allowed to have been followed by the primitive church till the council of Carthage; and, according to Jerome, this consisted of no more than twenty-two books, answering to the number of the Hebrew alphabet, though at present they are classed into twenty-four divisions. That council enlarged the canon very considerably, taking into it the apocryphal books; which the council of Trent further enforced, enjoining them to be received as books of holy Scripture, upon pain of anathema. The Romanists, in defence of this canon, say, that it is the same with that of the council of Hippo, held in 393; and with that of the third council of Carthage in 397, at which were present forty-six bishops, and among the rest St. Augustine. Their canon of the New Testament, however, perfectly agrees with ours. It consists of books that are well known, some of which have been universally acknowledged: such are the four Gospels, the Acts of the Apostles, thirteen epistles of St. Paul, first of St. Peter, and first of St. John; and others, concerning which doubts were entertained, but which were afterwards received as genuine; such are the Epistle to the Hebrews, that of James, the second of Peter, the second and third of John, that of Jude, and the Revelation. These books were written at different times; and they are authenticated, not by the decrees of councils, or infallible authority, but by such evidence as is thought sufficient in the case of any other ancient writings. They were extensively diffused, and read in every Christian society; they were valued and preserved with care by the first Christians: they were cited by Christian writers of the second, third, and fourth centuries, as Irenæus, Clement the Alexandrian

Tertullian, Origen, Eusebius &c.; and their genuineness is proved by the testimony of those who were contemporary with the apostles themselves. The four Gospels, and most of the other books of the New Testament, were collected either by one of the apostles, or some of their disciples and successors, before the end of the first century. The catalogue of canonical books furnished by the more ancient Christian writers, as Origen, about A. D. 210, Eusebius and Athanasius in 315, Epiphanius in 370, Jerome in 382, Austin in 394, and many others, agrees with that which is now received among Christians.

See articles BIBLE, CHRISTIANITY, SCRIPTURES; *Blair's Canon of Scripture; Jones's Canonical Authority of the New Test.; Michaelis's Lect. on the New Test.; Du Pin's Canon of Script.* v. i.; *Prideaux's Connexions*, v. i.; *Dr. Owen on the Hebrews, Introd.; Alexander on the Canon.*

CANON, a person who possesses a prebend or revenue allotted for the performance of divine service in a cathedral or collegiate church. Canons are of no great antiquity. Pachier observes, that the name was not known before Charlemagne; at least, the first we hear of are in Gregory de Tours, who mentions a college of canons instituted by Baldwin XVI. archbishop of that city, in the time of Clotharius I. The common opinion attributes the institution of this order to Chrodegangus, bishop of Mentz, about the middle of the eighth century.

CANON, in an ecclesiastical sense, is a rule either of doctrine or discipline, enacted especially by a council, and confirmed by the authority of the sovereign. Canons are properly decisions of matters of religion, or regulations of the policy and discipline of a church made by councils, either general, national, or provincial; such are the canons of the council of Nice, of Trent, &c.

CANONICAL HOURS are certain stated times of the day consigned more especially by the Romish church to the offices of prayer and devotion; such are *matins, lauds*, &c. In England the canonical hours are from eight to twelve in the forenoon; before or after which marriage cannot be legally performed in any church.

CANONICAL LETTERS, in the ancient church, were testimonies of the orthodox faith, which the bishops and clergy sent each other to keep up the catholic communion, and distinguish orthodox Christians from heretics.

CANONICAL LIFE, the rule of living prescribed by the ancient clergy who lived in community. The canonical life was a kind of medium between the monastic and clerical states.

CANONICAL OBEDIENCE is that submission which, by the ecclesiastical laws, the inferior clergy are to pay to their bishops, and the religious to their superiors.

CANONIZATION, a ceremony in the Romish church, by which persons deceased are ranked in the catalogue of the saints. It succeeds beatification. Before a beatified person is canonized, the qualifications of the candidate are strictly examined into, in some consistories held for that purpose, after which one of the consistorial advocates, in the presence of the pope and cardinals, makes the panegyric of the person who is to be proclaimed a saint, and gives a particular detail of his life and miracles; which being done, the holy father decrees his canonization, and appoints the day.

On the day of canonization, the pope officiates in white, and their eminences are dressed in the same colour. St. Peter's church is hung with rich tapestry, upon which the arms of the pope, and of the prince or state requiring the canonization, are embroidered in gold and silver. A great number of lights blaze all round the church, which is crowded with pious souls, who wait with devout impatience till the new saint has made his public entry, as it were, into paradise, that they may offer up their petitions to him without danger of being rejected.

The following maxim with regard to canonization is now observed, though it has not been followed above a century, viz. not to enter into the inquiries prior to canonization till fifty years, at least, after the death of the person to be canonized. By the ceremony of canonization, it appears that this rite of the modern Romans has something in it very like the apotheosis or deification of the ancient Romans, and in all probability takes its rise from it; at least, several ceremonies of the same nature are conspicuous in both.

CAPUCHINS, religious of the order of St. Francis. They are clothed with brown or grey; always barefooted; never go in a coach, nor ever shave their beards.

CAPUTIATI, a denomination which appeared in the twelfth century, so called from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the Virgin Mary, and declared publicly that their purpose was to level all distinctions, to abrogate magistracy, and to remove all subordination among mankind, and to restore that primitive liberty, that natural equality, which were the inestimable privilege of the first mortals.

CARAITES, a Jewish sect, which adhores closely to the text and letter of the Scriptures, rejecting the rabbinical interpretations and the cabbala. The Talmud appearing in the beginning of the sixth century, those of the best sense among the Jews were disgusted at the ridiculous fables with which it abounded. But about the year 750, Anan, a Babylonish Jew, declared openly for the written word of God alone, exclusive of all tradition; and this declaration produced a schism. Those who maintained the Talmud, being almost all rabbins, were called rabbinists; and the others, who rejected traditions, were called Caraites, or Scripturists, from the word *cara*, which in the Babylonish language signifies Scripture.

CARDINAL, one of the chief governors of the Romish church, by whom the pope is elected out of their own number, which contains six bishops, fifty priests, and fourteen deacons: these constitute the sacred college, and are chosen by the pope. See POPE.

CARDINAL VIRTUES: justice, prudence, temperance, and fortitude, are called the four cardinal virtues, as being the basis of all the rest. See JUSTICE, &c.

CARE, concern, or anxiety of mind arising from the uncertainty of something future, or the oppression of the present calamity. Caution, attention to a particular subject; regard and support, when followed with the particle of. *Prudence* signifies wisdom applied to practice; *discretion* is the effect of prudence, and means a

knowledge to govern or direct one's self: by *care* we understand heed in order to preservation; *caution* implies a greater degree of wariness.

CARE OF THE SOUL, a term used for religion, or that serious attention we ought to pay to our best interests. It imports repentance, faith, devotion, and obedience. "It is considered as the one thing needful: as 1. It is matter of universal concern. 2. Of the highest importance. 3. Includes every thing worthy of our regard." 4. Essential to our peace here. 5. Without it we cannot obtain everlasting life. Luke x. 42. Jer. vi. 16. Heb. xii. 14.

CARE OF GOD, is his attention to and concern for the promotion of the welfare of his creatures, 1 Pet. v. 7. 1. That God does manifest this care is evident from the blessings we enjoy, the ordinances he has instituted, the promises he has given, and the provision he has made. Ps. lxxxiv. 11. Matt. vii. 12. 2. This care is entirely free and unmerited on our part. Gen. xxxii. 10. Deut. vii. 6. Rom. iii. 23. 3. It is every way extensive, reaching to all its creatures and to all cases. Ps. cxlv. 4. It is superior to all human care and attention. He cares for us when others cannot; when others will not care for us; or when we cannot or will not care for ourselves. Ps. cxliii. 4, 5. Jer. xlix. 11. Ps. xli. 3, 5. It is not only great, but perpetual. Through all the scenes of life, in death, and for ever. Heb. xiii. 5. John xvii. 9. See PROVIDENCE.

CARMATHITES, the followers of a noted impostor in the ninth century, who endeavoured to overthrow all the foundations of Mussulmanism. Carmath their prophet was a person of great austerity of life; and said that God had commanded him to pray not *five* times, with the Mussulmans, but *fifty* times a-day. To comply with this, they often neglected their business; they ate many things forbidden by the law of Mahomet, and believed that angels were their guides in all their actions, and that the demons or ghosts are their enemies.

CARMELITES, one of the four tribes of Mendicants, or begging friars; so named from Mount Carmel, formerly inhabited by Elias, Elisha, and the children of the prophets; from whom this order pretends to descend in uninterrupted succession. Their habit was at first white; but pope Honorius IV. commanded them to change it for that of the Minims. They wear no linen shirts, but, instead of them, linsey-wolsey.

CARPOCRATIANS, a branch of the ancient Gnostics, so called from Carpocrates, who in the second century revived and improved upon the errors of Simon Magus, Menender, Saturninus, and other Gnostics. See GNOSTICS.

CARTHUSIANS, a religious order, founded A. D. 1080, by one Bruno; so called from the desert *Chartreux*, the place of their institution. Their rule is extremely severe. They must not go out of their cells, except to church, without leave of their superior; nor speak to any person without leave. They must not keep any meat or drink till next day: their beds are of straw covered with a felt; their clothing, two hair cloths, two cowls, two pair of hose, and a cloak: all coarse. In the refectory they must keep their eyes on the dish, their hands on the table, their attention to the reader, and their hearts fixed on God. Women must not come into their churches.

CASUALTY, an event that is not foreseen or intended. See CONTINGENCY.

CASUIST, one that studies and settles cases of conscience. It is said that Escobar has made a collection of the opinions of all the casuists before him. M. Le Fevre, preceptor of Louis XIII. called the books of the casuists the art of quibbling with God; which does not seem far from truth, by reason of the multitude of distinctions and subtleties they abound with. Mayer has published a bibliotheca of casuists, containing an account of all the writers on cases of conscience, ranged under three heads; the first comprehending the Lutheran, the second the Calvinist, and the third the Romish casuists.

CASUISTRY, the doctrine and science of conscience and its cases, with the rules and principles of resolving the same; drawn partly from natural reason or equity, and partly from the authority of Scripture, the canon law, councils, fathers, &c. To casuistry belongs the decision of all difficulties arising about what a man may lawfully do or not do; what is sin or not sin; what things a man is obliged to do in order to discharge his duty, and what he may let alone without breach of it.

Some suppose that all books of casuistry are as useless as they are tiresome. One who is really anxious to do his duty must be very weak, it is said, if he can imagine that he has much occasion for them; and with regard to one who is negligent of it, the style of those writings is not such as is likely to awaken him to more attention. The frivolous accuracy which casuists attempt to introduce into subjects which do not admit of it, almost necessarily betray them into dangerous errors; and at the same time render their works dry and disagreeable, abounding in abstruse and metaphysical distinctions, but incapable of exciting in the heart any of those emotions which it is the principal use of books of morality to produce.

On the other hand, I think it may be observed, that, though these remarks may apply to *some* they cannot apply to *all* books of casuistry. It must be acknowledged that nice distinctions, metaphysical reasonings, and abstruse terms, can not be of much service to the generality, because there are so few who can enter into them; yet, when we consider how much light is thrown upon a subject by the force of good reasoning, by viewing a case in all its bearings, by properly considering all the objections that may be made to it, and by examining it in every point of view; if we consider also how little some men are accustomed to think, and yet at the same time possess that tenderness of conscience which makes them fearful of doing wrong; we must conclude that such works as these, when properly executed, may certainly be of considerable advantage. The reader may consult *Ames's Power and Cases of Conscience; Bishop Taylor's Ductor Dubitantium; Dr. Saunderson's De Obligatione Conscientiæ; Pike and Hayward's Cases;* and *Saurin's Christian Casuistry*, in the 4th vol. of his *Sermons*, p. 265, English edition.

CATECHISING, instructing by asking questions and correcting the answers. Catechising is an excellent mean of informing the mind, engaging the attention, and affecting the heart, and is an important duty, incumbent on all who have children under their care. Children

should not be suffered to grow up without instruction, under the pretence that the choice of religion ought to be perfectly free, and not biassed by the influence and authority of parents, or the power of education. As they have capacities, and are more capable of knowledge by instruction than by the exercise of their own reasoning powers, they should certainly be taught. This agrees both with the voice of nature and the dictates of revelation, Deut. vi. 7. Prov. xxii. 6. Eph. vi. 4. The propriety of this being granted, it may next be observed, that, in order to facilitate their knowledge, short summaries of religion extracted from the Bible, in the way of question and answer, may be of considerable use.—1. Hereby, says Dr. Watts, the principles of Christianity are reduced into short sentences, and easier to be understood by children.—2. Hereby these principles are not only thrown into a just and easy method, but every part is naturally introduced by a proper question; and the rehearsal of the answer is made far easier to a child than it would be if the child were required to repeat the whole scheme of religion.—3. This way of teaching with something familiar and delightful in it, because it looks more like conversation and dialogue.—4. The very curiosity of the young mind is awakened by the question to know what the answer will be; and the child will take pleasure in learning the answer by heart, to improve its own knowledge. See next article.

CATECHISM, a form of instruction by means of questions and answers. There have been various catechisms published by different authors, but many of them have been but ill fitted to convey instruction to juvenile minds. Catechisms for children should be so framed as not to puzzle and confound, but to let the beams of divine light into their minds by degrees. They should be accommodated as far as possible to the weakness of their understandings; for mere learning sentences by rote, without comprehending the meaning, will be of but little use. In this way they will know nothing but words: it will prove a laborious task, and not a pleasure; confirm them in a bad habit of dealing in sounds instead of ideas; and, after all, perhaps create in them an aversion to religion itself. Dr. Watts advises that different catechisms should be composed for different ages and capacities; the questions and answers should be short, plain, and easy; scholastic terms, and logical distinctions, should be avoided; the most practical points of religion should be inserted; and one or more well-chosen texts of Scripture should be added to support almost every answer, and to prove the several parts of it. The doctor has admirably exemplified his own rules in the catechism he has composed for children at three or four years old; that for children at seven or eight; his assembly's catechism, proper for youth at twelve or fourteen; his preservative from the sins and follies of childhood; his catechism of Scripture names; and his historical catechism. These are superior to any I know, and which I cannot but fervently recommend to parents and all those who have the care and instruction of children.

CATECHIST, one whose charge is to instruct by questions, or to question the uninstructed concerning religion.

The *catechists* of the ancient churches were usually ministers, and distinct from the bishops

and presbyters; and had their *catechumeni*, or auditories, apart. But they did not constitute any distinct order of the clergy, being chosen out of any order. The bishop himself sometimes performed the office; at other times, presbyters, readers, or deacons. It was his business to expose the folly of the pagan superstition; to remove prejudices, and answer objections; to discourse on behalf of the Christian doctrines; and to give instruction to those who had not sufficient knowledge to qualify them for baptism.

CATECHUMENS, the lowest order of Christians in the primitive church. They had some title to the common name of Christians, being a degree above pagans and heretics, though not consummated by baptism. They were admitted to the state of catechumens by the imposition of hands, and the sign of the cross. The children of believing parents were admitted catechumens as soon as ever they were capable of instruction; but at what age those of heathen parents might be admitted is not so clear. As to the time of their continuance in this state, there were no general rules fixed about it; but the practice varied according to the difference of times and places, and the readiness and proficiency of the catechumens themselves. There were four orders or degrees of catechumens. The first were those instructed privately without the church, and kept at a distance, for some time, from the privilege of entering the church, to make them the more eager and desirous of it. The next degree were the *audientes*, so called from their being admitted to hear sermons and the Scriptures read in the church, but were not allowed to partake of the prayers. The third sort of catechumens were the *genu flectentes*, so called because they received imposition of hands kneeling. The fourth order was the *competentes et electi*; denoting the immediate candidates for baptism, or such as were appointed to be baptized the next approaching festival; before which, strict examination was made into their proficiency, under the several stages of catechetical exercises.

After examination, they were exercised for twenty days together, and were obliged to fasting and confession. Some days before baptism they went veiled; and it was customary to touch their ears, saying, *Ephphatha*, i. e. Be opened; as also to anoint their eyes with clay: both ceremonies being in imitation of our Saviour's practice, and intended to signify to the catechumens their condition both before and after their admission into the Christian church.

CATHARISTS, a sect that spread much in the Latin church in the twelfth century. Their religion resembled the doctrine of the Manichæans and Gnostics [see those articles]. They supposed that matter was the source of evil; that Christ was not clothed with a real body; that baptism and the Lord's Supper were useless institutions; with a variety of other strange notions.

CATHEDRAL, the chief church of a diocese: a church wherein is a bishop's see. The word comes from καθέδρα, *chair*: the name seems to have taken its rise from the manner of sitting in the ancient churches or assemblies of private Christians. In these the council, i. e. the elders and priests, were called *Presbyterium*; at their head was the bishop, who held the place of chairman, *Cathedralis* or *Cathedraticus*; and the

presbyters, who sat on either side, also called by the ancient fathers *Assessores Episcoporum*. The episcopal authority did not reside in the bishop alone, but in all the presbyters, whereof the bishop was president. A *cathedral*, therefore, originally was different from what it is now; the Christians, till the time of Constantine, having no liberty to build any temple. By their churches they only meant assemblies; and by cathedrals nothing more than consistories.

CATHOLIC, denotes any thing that is universal or general. The rise of heresies induced the primitive Christian church to assume to itself the appellation of *catholic*, being a characteristic to distinguish itself from all sects, who, though they had party names, sometimes sheltered themselves under the name of Christians. The Romish church now distinguishes itself by *catholic* in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics, and herself only as the true and Christian church. In the strict sense of the word, there is no catholic church in being; that is, no *universal* Christian communion.

CELESTINS, a religious order in the thirteenth century; so called from their founder, Peter De Meuron, afterwards raised to the pontificate under the name of Celestine V. The Celestins rose two hours after midnight to say matins; ate no flesh, except when sick; and often fasted. Their habit consisted of a white gown, a capuche, a black scapulary, and shirts of serge.

CELIBACY, the state of unmarried persons. Celibate, or celibacy, is a word chiefly used in speaking of the single life of the popish clergy, or the obligation they are under to abstain from marriage. The church of Rome imposes an universal celibacy on all her clergy, from the pope to the lowest deacon and subdeacon. The advocates for this usage pretend that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the earliest apostolic ages. But the contrary is evident from numerous examples of bishops and archbishops who lived in a state of matrimony, without any prejudice to their ordination or their function. Neither our Lord nor his apostles laid the least restraint upon the connubial union: on the contrary, the Scriptures speak of it as honourable in *all*, without the least restriction as to persons. Heb. xiii. 4. Matt. xix. 10, 12. 1 Cor. vii. 2, 9. St. Paul even assigns forbidding to marry as characteristic of the apostacy of the latter times, 1 Tim. iv. 3. The fathers, without making any distinction between clergy and laity, asserted the lawfulness of the marriage of all Christians. Marriage was not forbidden to bishops in the Eastern church till the close of the seventh century. Celibacy was not imposed on the Western clergy in general till the end of the eleventh century, though attempts had been made long before. Superstitious zeal for a sanctimonious appearance in the clergy seems to have promoted it at first; and crafty policy, armed with power, no doubt rivetted this clog on the sacerdotal order in later periods of the church. Pope Gregory VII. appears in this business to have had a view to separate the clergy as much as possible from all other interests, and to bring them into a total dependence upon his authority; to the end, that all temporal power might, in a high degree, be subjugated to the papal jurisdiction. Forbidding to marry, therefore, has evidently the mark of the beast upon it. See MARRIAGE.

CEMETERY, a place set apart for the burial of the dead. Anciently, none were buried in churches or church-yards: it was even unlawful to inter in cities, and the cemeteries were without the walls. Among the primitive Christians these were held in great veneration. It even appears from Eusebius and Tertullian, that in the early ages they assembled for divine worship in the cemeteries. Valerian seems to have confiscated the cemeteries and other places of divine worship; but they were restored again by Gallienus. As the martyrs were buried in these places, the Christians chose them for building churches on, when Constantine established their religion; and hence some derive the rule which still obtains in the church of Rome, never to consecrate an altar without putting under it the relics of some saint.

CENSURE, the act of judging and blaming others for their faults. *Faithfulness* in reproving another differs from *censoriousness:* the former arises from love to truth, and respect for the person; the latter is a disposition that loves to find fault. However just censure may be where there is blame, yet a censorious spirit or rash judging must be avoided. It is usurping the authority and judgment of God. It is unjust, uncharitable, mischievous, productive of unhappiness to ourselves, and often the cause of disorder and confusion in society. See RASH JUDGING.

CERDONIANS, a sect in the first century, who espoused most of the opinions of Simon Magus and the Manichæans. They asserted two principles, good and bad. The first they called the Father of Jesus Christ; the latter the Creator of the world. They denied the incarnation and the resurrection, and rejected the books of the Old Testament.

CEREMONY, an assemblage of several actions, forms, and circumstances, serving to render a thing magnificent and solemn. Applied to religious services, it signifies the external rites and manner wherein the ministers of religion perform their sacred functions. In 1646, M. Ponce published a history of ancient ceremonies, tracing the rise, growth, and introduction of each rite into the church, and its gradual advancement to superstition. Many of them were borrowed from Judaism, but more from paganism. Dr. Middleton has given a fine discourse on the conformity between the pagan and popish ceremonies, which he exemplifies in the use of incense, holy water, lamps and candles before the shrines of saints, votive gifts round the shrines of the deceased, &c. In fact, the altars, images, crosses, processions, miracles, and legends, nay, even the very hierarchy, pontificate, religious orders, &c. of the present Romans, he shows, are all copied from their heathen ancestors. An ample and magnificent representation in figures of the religious ceremonies and customs of all nations in the world, designed by Picart, is added with historical explanations, and many curious dissertations.

It has been a question, whether we ought to use such rites and ceremonies which are merely of human appointment. On one side it has been observed that we ought not. Christ alone is King in his church; he hath instituted such ordinances and forms of worship as he hath judged fit and necessary; and to add to them seems, at

east, to carry in it an imputation on his wisdom nd authority, and hath this unanswerable objec- ion to it, that it opens the door to a thousand in- novations (as the history of the church of Rome ath sufficiently shown), which are not only in- ifferent in themselves, but highly absurd, and xtremely detrimental to religion. That the eremonies were numerous under the Old Testa- nent dispensation is no argument; for, say they, . We respect Jewish ceremonies, because they were appointed of God; and we reject human eremonies, because God hath not appointed hem.—2. The Jewish ceremonies were esta- lished by the *universal consent* of the nation: uman ceremonies are not so.—3. The former ere fit and proper for the purposes for which hey were appointed; but the latter are often the ontrary.—4. The institutor of the Jewish cere- nonies provided for the expence of it; but no rovision is made by God to support human cere- nonies, or what he has not appointed.

These arguments seem very powerful; but, on ne other side, it has been observed, that the de- re of reducing religious worship to the greatest ossible simplicity, however rational it may ap- ear in itself, and abstractedly considered, will be onsiderably moderated in such as bestow a mo- ient's attention upon the imperfection and in- rmities of human nature in its present state. lankind, generally speaking, have too little ele- ation of mind to be much affected with those rms and methods of worship in which there is othing striking to the outward senses. The eat difficulty here lies in determining the length hich it is prudent to go in the accommodation religious ceremonies to human infirmity; and e grand point is, to fix a medium in which a e regard may be shown to the senses and ima- nation, without violating the dictates of right son, or tarnishing the purity of true religion. has been said, that the Romish church has ne too far in its condescension to the infirmi- s of mankind; and this is what the ablest de- nders of its motley worship have alleged in its ehalf. But this observation is not just; the urch of *Rome* has not so much accommodated elf to *human weakness*, as it has abused that *eakness*, by taking occasion from it to establish endless variety of ridiculous ceremonies, de- ective of true religion, and only adapted to mote the riches and despotism of the clergy, to keep the multitude still hood-winked in r ignorance and superstition. How far a just pathy to the church puppet-shows of the ists has unjustly driven some Protestant rches into the opposite extreme, is a matter certainly deserves a serious consideration. *Dr. Stennett's Ser. on Conformity to the rld; Robinson's Sermon on Ceremonies; h's Essay on the Kingdom of Christ; heim's Ecclesiastical History; with Mac w's Note*, vol. i. p. 203, quarto edition. *Jones's ks*; vol. iv. p. 267 *Conder's Protestant Non- formity*.

ERINTHIANS, ancient heretics, who de- the deity of Jesus Christ; so named from nthus. They believed that he was a mere , the son of Joseph and Mary; but that in aptism a celestial virtue descended on him in form of a dove; by means whereof he was ecrated by the Holy Spirit, made Christ, and ught so many miracles; that, as he received it from heaven, it quitted him after his passion, and returned to the place whence it came; so that Jesus, whom they called a *pure man*, really died, and rose again; but that Christ, who was distinguished from Jesus, did not suffer at all. It was partly to refute this sect that St. John wrote his Gospel. They received the Gospel of St. Matthew, to countenance their doctrine of circumcision; but they omitted the genealogy. They discarded the epistles of St. Paul, because that apostle held circumcision abolished.

CHALDEE PARAPHRASE, in the rabbinical style, is called Targum. There are three Chaldee paraphrases in Walton's Polyglot: viz. 1. of Onkelos;—2. of Jonathan, son of Uziel;—3. of Jerusalem. See BIBLE, sect. 19, and TARGUM.

CHALICE, the cup used to administer the wine in the sacrament, and by the Roman Catholics in the mass. The use of the chalice, or communicating in both kinds, is by the church of Rome denied to the laity, who communicate only in one kind, the clergy alone being allowed the privilege of communicating in both kinds; in direct opposition to our Saviour's words—"Drink ye *all* of it."

CHANCE, a term we apply to events to denote that they happen without any necessary or foreknown cause. When we say a thing happens by chance, we mean no more than that its cause is unknown to us, and not as some vainly imagine, that chance itself can be the cause of any thing. "The case of the painter," says Chambers, "who, unable to express the foam at the mouth of the horse he had painted, threw his sponge in despair at the piece, and by chance did that which he could not do before by design, is an eminent instance of what is called chance. Yet it is obvious all we here mean by chance, is, that the painter was not aware of the effect, or that he did not throw the sponge with such a view: not but that he actually did every thing necessary to produce the effect; insomuch that, considering the direction wherein he threw the sponge, together with its form and specific gravity, the colours wherewith it was smeared, and the distance of the hand from the piece, it was impossible, on the present system of things, that the effect should not follow."—The word, as it is often used by the unthinking, is vague and indeterminate—a mere name for nothing.

CHANCELLOR, a lay officer under a bishop, who is judge of his court. In the first ages of the church the bishops had those officers, who were called church lawyers, and were bred up in the knowledge of the civil and canon law: their business was to assist the bishop in his diocese.—We read of no chancellors till Henry the Second's time; but that king requiring the attendance of the bishops in his councils, it was thought necessary to substitute chancellors in their room for the dispatch of business.

CHANT is used for the vocal music of churches. In church history we meet with divers kinds of these; as, 1. *Chant Ambrosian*, established by St. Ambrose;—2. *Chant Gregorian*, introduced by pope Gregory the Great, who established schools of chanters, and corrected the church music. This, at first, was called the *Roman* song; afterwards the *plain* song; as the choir and people sing in unison.

CHAOS, the mass of matter supposed to be

in confusion before it was divided by the Almighty into its proper classes and elements. It does not appear who first asserted the notion of a chaos. Moses, the earliest of all writers, derives the origin of this world from a confusion of matter, dark, void, deep, without form, which he calls TOHU BOHU; which is precisely the *chaos* of the Greek and barbarian philosophers. Moses goes no further than the chaos, nor tells us whence it took its origin, or whence its confused state; and where Moses stops, there precisely do all the rest.

CHAPEL, a place of worship. There are various kinds of *chapels* in Britain. 1. Domestic chapels, built by noblemen or gentlemen for private worship in their families. 2. Free chapels, such as are founded by kings of England. They are free from all episcopal jurisdiction, and only to be visited by the founder and his successors, which is done by the lord chancellor: yet the king may licence any subject to build and endow a chapel, and by letters patent exempt it from the visitation of the ordinary. 3. Chapels in universities, belonging to particular universities. 4. Chapels of ease, built for the ease of one or more parishioners that dwell too far from the church, and are served by inferior curates, provided for at the charge of the rector, or of such as have benefit by it, as the composition or custom is. 5. Parochial chapels, which differ from parish churches only in name: they are generally small, and the inhabitants within the district few. If there be a presentation *ad ecclesiam* instead of *capellam*, and an admission and institution upon it, it is no longer a chapel, but a church for themselves and families. 6. Chapels which adjoin to and are part of the church: such were formerly built by honourable persons as burying-places. 7. The places of worship belonging to the Calvinistic and Arminian Methodists are also generally called chapels, though they are licensed in no other way than the meetings of the Protestant Dissenters.

CHAPLAIN, a person who performs divine service in a chapel, or is retained in the service of some family to perform divine service.

As to the *origin* of chaplains, some say the shrines of relics were anciently covered with a kind of tent, cape, or *capella*, i. e. little cape; and that hence the priests who had the care of them were called *chaplains*. In time, these relics were reposited in a little church, either contiguous to a larger, or separate from it; and the name *capella*, which was given to the cover, was also given to the place where it was lodged; and hence the priest who superintended it came to be called *capellanus*, or chaplain.

In England there are forty-eight chaplains to the king, who wait four each month, preach in the chapel, read the service to the family, and to the king in his private oratory, and say grace in the absence of the clerk of the closet. While in waiting, they have a table and attendance, but no salary. In Scotland, the king has six chaplains with a salary of 50*l.* each; three of them having in addition the deanery of the chapel royal divided between them, making up above 100*l.* to each. Their only duty at present is to say prayers at the election of peers for Scotland, to sit in parliament.

CHAPLET, a certain instrument of piety made use of by the papists. It is a string of beads, by which they measure or count the number of their prayers.

CHAPTER, a community of ecclesiastics, belonging to a cathedral or collegiate church. The chief or head of the chapter is the dean; the body consists of canons or prebendaries. The chapter has now no longer a place in the administration of the diocese during the life of the bishop; but succeeds to the whole epi-copal jurisdiction during the vacancy of the see.

CHARGE: 1. A sermon preached by the bishop to his clergy;—2. Among the Dissenters, it is a sermon preached to a minister at his ordination, generally by some aged or respectable preacher.

CHARITY, one of the three grand theological graces, consisting in the love of God and our neighbour, or the habit or disposition of loving God with all our heart, and our neighbour as ourselves. "Charity," says an able writer, "consists not in speculative ideas of general benevolence floating in the head, and leaving the heart, as speculations often do, untouched and cold, neither is it confined to that indolent good-nature which makes us rest satisfied with being free from inveterate malice, or ill-will to our fellow-creatures, without prompting us to be of service to any. True charity is an active principle. It is not properly a single virtue; but a disposition residing in the heart as a fountain; whence all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality flow, as so many native streams. From general good will to all, it extends its influence, particularly to those with whom we stand in nearest connexion, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associates of neighbourhood, relations, and friends; and spreads itself over the whole circle of social and domestic life. I mean not that it imports a promiscuous undistinguishing affection, which gives every man an equal title to our love. Charity, if we should endeavour to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity attempts not to shut our eyes to the distinction between good and bad men; nor to warm our hearts equally to those who befriend and those who injure us. It reserves our esteem for good men, and our complacency for our friends. Towards our enemies, it inspires forgiveness and humanity. It breathes universal candour and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with them who rejoice and them who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In parents it is care and attention; in children it is reverence and submission. In a word, it is the soul of social life. It is the sun that enlivens and cheers the abodes of men; not a meteor which occasionally glares, but a luminary, which in its orderly and regular course dispenses a benignant influence." See *Barrow's Works*, vol. i. ser. 27, 28; *Blair's Ser.* vol. iv. ser. 2; *Scott's Ser.* ser. 14; *Tillotson's Ser.* ser. 158; *Paley's Mor*

Phil., vol. i. p. 231; and articles Benevolence, Love.

CHARM, a kind of spell, supposed by the ignorant to have an irresistible influence, by means of the concurrence of some infernal power, both on the minds, lives, and properties of those whom it has for its object.

"Certain vain ceremonies," says Dr. Doddridge, "which are commonly called *charms*, and seem to have no efficacy at all for producing the effects proposed by them, are to be avoided; seeing if there be indeed any real efficacy in them, it is generally probable they owe it to some bad cause; for one can hardly imagine that God should permit good angels in any extraordinary manner to interpose, or should immediately exert his own miraculous power on trifling occasions, and upon the performance of such idle tricks as are generally made the condition of receiving such benefits."

CHASTITY, purity from fleshly lust. In men it is termed continence. See Continence. There is a chastity of speech, behaviour, and imagination, as well as of body. Grove gives us the following rules for the conservation of chastity:—1. To keep ourselves fully employed in labours either of the body or the mind: idleness is frequently the introduction to sensuality.—2. To guard the senses, and avoid every thing which may be an incentive to lust. Does the free use of some meats and drinks make the body ungovernable? Does reading certain books debauch the imagination and inflame the passions? Do temptations often enter by the sight? Have public plays, dancings, effeminate music, idle songs, those habits, and the like, the same effect? He who resolves upon chastity cannot be ignorant what his duty is in all these and such like cases.—3. To implore the Divine Spirit, which is a spirit of purity; and by the utmost regard to his presence and operations, to endeavour to reign him with us. *Grove's Moral Philos.* p. 2. c. 6.

CHEATS are deceitful practices, in defrauding, or endeavouring to defraud, another of his own right, by means of some artful device contrary to honesty. See Honesty, Justice.

CHEERFULNESS, a disposition of mind free from dejection. Opposed to gloominess. If we consider *cheerfulness*, says Addison, in three lights, with regard to ourselves, to those we converse with, and to the Great Author of our being, it will not a little recommend itself on each of these accounts. The man who is possessed of this excellent frame of mind is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul; his imagination is always clear, and his judgment undisturbed; his temper is even and unruffled, whether in action or in solitude. He comes with a relish to all those goods which Nature has provided for him, sees all the pleasures of the creation which are spread about him, and does not feel the full weight of those evils which may befal him. See Happiness, Joy.

CHILDREN, *duties of, to parents.* Dr. Doddridge observes, "1. That as *children* have received important favours from their parents, gratitude, and therefore virtue, requires that they should love them.—2. Considering the superiority of age, and the probable superiority of wisdom, which there is on the side of parents, and also how much the satisfaction and comfort of a parent depend on the respect shown him by his children, it is fit that children should reverence their parents.—3. It is fit that, while the parents are living, and the use of their understanding continued, their children should not ordinarily undertake any matter of great importance, without advising with them, or without very cogent reasons pursue it contrary to their consent.—4. As young people need some guidance and government in their minority, and as there is some peculiar reason to trust the prudence, care, and affection of a parent, preferable to any other person, it is reasonable that children, especially while in their minority, should obey their parents, without which neither the order of families, nor the happiness of the rising generation could be secured: nevertheless, still supposing that the commands of the parent are not inconsistent with the will of God.—5. Virtue requires, that if parents come to want, children should take care to furnish them with the necessaries of life, and, so far as their ability will permit, with the conveniences of it." *Doddridge's Lectures*, p. 241. vol. i. *Paley's Moral Philosophy*, p. 372. vol. i.

CHILIASTS, the same with Millennarians, a name given to those who hold the peculiar views relative to the Millennium, which the reader will find detailed under that article.—B.

CHOREPISCOPI (χης χωρας επισκοποι, bishops of the country.) In the ancient church, when the dioceses became enlarged by the conversions of pagans in the country and villages at a great distance from the city church, the bishops appointed themselves certain assistants, whom they called *Chorepiscopi*, because by their office they were bishops of the country. There have been great disputes among the learned concerning this order, some thinking that they were mere presbyters; others that there were two sorts, some that had received episcopal ordination, and some that were presbyters only; others think that they were all bishops.

CHRISM, oil consecrated by the bishop, and used in the Romish and Greek churches in the administration of baptism, confirmation, ordination, and extreme unction.

CHRIST, the Lord and Saviour of mankind. He is called Christ, or Messiah, because he is anointed, sent, and furnished by God to execute his mediatorial office. See Jesus Christ.

CHRISTIAN, by Dr. Johnson is defined "a professor of the religion of Christ;" but in reality a Christian is more than a *professor* of Christianity. He is one who imbibes the spirit, participates the grace, and is obedient to the will of Christ.

The disciples and followers of Christ were first denominated Christians at Antioch, A. D. 42. The first Christians distinguished themselves, in the most remarkable manner, by their conduct and their virtues. The faithful, whom the preaching of St. Peter had converted, hearkened attentively to the exhortations of the apostles, who failed not carefully to instruct them as persons who were entering upon an entire new life. They attended the temple daily, doing nothing different from the other Jews, because it was yet not time to separate from them. But they made a still greater progress in virtue; for they sold all that they possessed, and distributed their goods

to the wants of their brethren. The primitive Christians were not only remarkable for the consistency of their conduct, but were also very eminently distinguished by the many miraculous gifts and graces bestowed by God upon them.

The Jews were the first and the most inveterate enemies the Christians had. They put them to death as often as they had it in their power; and when they revolted against the Romans, in the time of the emperor Adrian, Barcochebas, who was at the head of that revolt, employed against the Christians the most rigorous punishments, to compel them to blaspheme and renounce Jesus Christ. And we find that even in the third century they endeavoured to get into their hands Christian women, in order to scourge and stone them in their synagogues. They cursed the Christians three times a day in their synagogues; and their rabbins would not suffer them to converse with Christians upon any occasion; nor were they contented to hate and detest them, but they dispatched emissaries all over the world to defame the Christians, and spread all sorts of calumnies against them. They accused them, among other things, of worshipping the sun, and the head of an ass; they reproached them with idleness, and being a useless set of people. They charged them with treason, and endeavouring to erect a new monarchy against that of the Romans. They affirmed that in celebrating their mysteries, they used to kill a child and eat his flesh. They accused them of the most shocking incests, and of intemperance in their feasts of charity. But the lives and behaviour of the first Christians were sufficient to refute all that was said against them, and evidently demonstrated that these accusations were mere calumny, and the effect of inveterate malice. Pliny the Younger, who was governor of Pontus and Bithynia between the years 103 and 105, gives a very particular account of the Christians in that province, in a letter which he wrote to the emperor Trajan, of which the following is an extract: "I take the liberty, Sir, to give you an account of every difficulty which arises to me; I had never been present at the examinations of the Christians; for which reason I know not what questions have been put to them, nor in what manner they have been punished. My behaviour towards those who have been accused to me has been this: I have interrogated them, in order to know whether they were really Christians. When they have confessed it, I have repeated the same question two or three times, threatening them with death if they did not renounce this religion. Those who have persisted in their confession have been by my order led to punishment. I have even met with some Roman citizens guilty of this frenzy, whom, in regard of their quality, I have set apart from the rest, in order to send them to Rome. These persons declare that their whole crime, if they are guilty, consists in this: That on certain days they assemble before sunrise to sing alternately the praises of Christ, as of God; and to oblige themselves, by the performance of their religious rites, not to be guilty of theft or adultery, to observe inviolably their word, and to be true to their trust. This disposition has obliged me to endeavour to inform myself still further of this matter, by putting to the torture two of their women-servants, whom they called deaconesses; but I could learn nothing more from them than that the superstition of these people is as ridiculous as their attachment to it is astonishing."

It is easy to discover the cause of the many persecutions to which the Christians were exposed during the first three centuries. The purity of the Christian morality, directly opposite to the corruption of the pagans, was doubtless one of the most powerful motives of the public aversion. To this may be added the many calumnies unjustly spread about concerning them by their enemies, particularly the Jews; and this occasioned so strong a prejudice against them, that the pagans condemned them without inquiring into their doctrine, or permitting them to defend themselves. Besides, their worshipping Jesus Christ as God, was contrary to one of the most ancient laws of the Roman empire, which expressly forbade the acknowledging of any God which had not been approved of by the senate. But, notwithstanding the violent opposition made to the establishment of the Christian religion, it gained ground daily, and very soon made surprising progress in the Roman empire. In the third century there were Christians in the senate, in the camp, in the palace; in short every where but in the temple and the theatres; they filled the towns, the country, the islands. Men and women of all ages and conditions, and even those of the first dignities, embraced the faith; insomuch that the pagans complained that the revenues of their temples were ruined. They were in such great numbers in the empire, that (as Tertullian expresses it) were they to have retired into another country, they would have left the Romans only a frightful solitude. For persecutions of the Christians, see article PERSECUTIONS.

Christians may be considered as *nominal* and *real*. There are vast numbers who are called Christians, not because they possess any love for Christ, but because they happen to be born in a Christian country, educated by Christian parents, and sometimes attend Christian worship. There are also many whose minds are well informed respecting the Christian system, who prefer it to every other, and who make an open profession of it; and yet, after all, feel but little of the real power of Christianity. A *real Christian* is one whose understanding is enlightened by the influences of divine grace, who is convinced of the depravity of his nature, who sees his own inability to help himself, who is taught to behold God as the chief good, the Lord Jesus as the only way to obtain felicity, and that the Holy Spirit is the grand agent in applying the blessings of the Gospel to his soul. His heart is renovated, and inclined to revere, honour, worship, trust in, and live to God. His affections are elevated above the world, and centre in God alone. He embraces him as his portion, loves him supremely, and is zealous in the defence and support of his cause. His temper is regulated, his powers roused to vigorous action, his thoughts spiritual, and his general deportment amiable and uniform. In fine, the *true* Christian character exceeds all others as much as the blaze of the meridian sun outshines the feeble light of the glow-worm.

CHRISTIANS OF ST. JOHN, a sect of Christians very numerous in Balfara, and the neighbouring towns: they formerly inhabited along the river Jordan, where St. John baptized, and it was from thence they had their name.

They hold an anniversary feast of five days, during which they all go to the bishop, who baptizes them with the baptism of St. John. Their baptism is also performed in rivers, and that only on Sundays; they have no notion of the third person in the Trinity; nor have they any canonical book, but abundance full of charms, &c. Their bishoprics descend by inheritance as our states do, though they have the ceremony of an election.

CHRISTIANS OF ST. THOMAS, a sort of Christians in a peninsula of India on this side the Gulf; they inhabit chiefly at Cranganor, and the neighbouring country; these admit of no images, and receive only the cross, to which they pay a great veneration. They affirm, that the souls of the saints do not see God till after the day of judgment; they acknowledge but three sacraments, viz. baptism, orders, and the eucharist: they make no use of holy oils in the administration of baptism, but, after the ceremony, anoint the infant with an unction composed of oil and walnuts, without any benediction. In the eucharist they consecrate with little cakes made of oil and salt, and instead of wine make use of water in which raisins have been infused.

In the Asiatic Researches of the Society instituted in Bengal, may be found an enlarged account of the Christians of St. Thomas, which was laid before that society by F. Wrede, Esq. See also *Monthly Magazine* for 1804, p. 60, and Mr. Kerr's Report to Lord Bentinck, on the state of the Christians inhabiting the kingdom of Cochin and Travancore. *Evang. Mag.* 1807, p. 473.

CHRISTIANS, a name assumed by a religious sect formed in different parts of the United States, though not in great numbers, nor of a uniform faith, differing but little from the general body of Unitarians. They deny in the main the doctrine of the Trinity and that of a vicarious atonement. They are professedly anti-sectarian in their views, holding that Christians should know no names nor parties, and that the insisting on certain points called *fundamentals*, has ever been the bane of true charity among the professed disciples of Jesus. They, therefore, discard all creeds or confessions of faith, maintaining, that the Scriptures contain a perfect rule of faith and practice, and that in order to communion, no man or body of men have a right to require any more than an avowed belief in the Word of God, and an irreproachable life and conduct. In their rule of church government they are Independents; in their preaching usually loud and vehement; and in their meetings, frequently giving way to such excesses of zeal as render them scenes of great tumult and disorder.—B.

CHRISTIANITY, the religion of Christians.

CHRISTIANITY, *foundation of.* Most, if not all Christians, whatever their particular tenets may be, acknowledge the Scriptures of the Old and New Testaments as the sole foundation of their faith and practice. But as these books, or at least particular passages in them, from the ambiguity of language been variously interpreted by different commentators, these diversities have given birth to a multiplicity of different sects. These, however, or at least the greatest number of them, appeal to the Scriptures of the Old and New Testaments as the ultimate standard, the only infallible rule of faith and manners. If asked by what authority these books

claim an absolute right to determine the consciences and understandings of men with regard to what they should believe, and what they should do, they answer, that all Scripture, whether for doctrine, correction, or reproof, was given by immediate inspiration from God. If again interrogated how those books which they call *Scripture* are authenticated, they reply, that the Old and New Testaments are proved to be the word of God, by evidences both external and internal. See § 2, and article REVELATION.

II. CHRISTIANITY, *evidences of the truth of.* The external evidences of the authenticity and divine authority of the Scriptures have been divided into *direct* and *collateral*. The direct evidences are such as arise from the nature, consistency, and probability of the facts; and from the simplicity, uniformity, competency, and fidelity of the testimonies by which they are supported. The collateral evidences are either the same occurrences supported by heathen testimonies, or others which concur with and corroborate the history of Christianity. Its *internal* evidences arise either from its exact conformity with the character of God, from its aptitude to the frame and circumstances of man, or from those supernatural convictions and assistances which are impressed on the mind by the immediate operation of the Divine Spirit. We shall here chiefly follow Dr. Doddridge, and endeavour to give some of the chief evidences which have been brought forward, and which every unprejudiced mind must confess are unanswerable.

First. Taking the matter merely in theory, it will appear highly probable that such a system as the Gospel should be, indeed, a divine revelation.

1. The case of mankind is naturally such as to need a divine revelation, 1 John v. 19. Rom. i. Eph. iv.—2. There is from the light of nature considerable encouragement to hope that God would favour his creatures with so needful a blessing as a revelation appears.—3. We may easily conclude, that if a revelation were given, it would be introduced and transmitted in such a manner as Christianity is said to have been.—4. That the main doctrines of the Gospel are of such a nature as we might in general suppose those of a divine revelation would be; rational, practical, and sublime. Heb. xi. 6. Mark xii. 20. 1 Tim. ii. 5. Matt. v. 48. x. 29, 30. Philip. iv. 8. Rom. ii. 6, 40.

Secondly. It is, in fact, certain, that Christianity is, indeed, a divine revelation; for, 1. *The books of the New Testament, now in our hands, were written by the first preachers and publishers of Christianity.* In proof of this, observe, 1. That it is certain that Christianity is not a new religion, but that it was maintained by great multitudes quickly after the time in which Jesus is said to have appeared.—2. That there was certainly such a person as Jesus of Nazareth, who was crucified at Jerusalem, when Pontius Pilate was governor there.—3. The first publishers of this religion wrote books which contained an account of the life and doctrine of Jesus their master, and which went by the name of those that now make up our New Testament.—4. That the books of the New Testament have been preserved, in the main, uncorrupted to the present time, in the original language in which they were written.—5. That the translation of them now in our hands may be depended upon as, in

all things most material, agreeable to the original. Now, II. *From allowing the New Testament to be genuine, according to the above proof, it will certainly follow that Christianity is a divine revelation*; for, in the first place, it is exceedingly evident that the writers of the New Testament certainly knew whether the facts were true or false. John i. 3. xix. 27, 35. Acts xxvii. 7, 9.—2. That the character of these writers, so far as we can judge by their works, seems to render them worthy of regard, and leaves no room to imagine they intended to deceive us. The manner in which they tell their story is most happily adapted to gain our belief. There is no air of declamation and harangue; nothing that looks like artifice and design: no apologies, no encomiums, no characters, no reflections, no digressions; but the facts are recounted with great simplicity, just as they seem to have happened; and those facts are left to speak for themselves. Their integrity likewise evidently appears in the freedom with which they mention those circumstances which might have exposed their Master and themselves to the greatest contempt amongst prejudiced and inconsiderate men, such as they knew they must generally expect to meet with. John i. 45, 46. vii. 52. Luke ii. 4, 7. Mark vi. 3. Matt. viii. 20. John vii. 48. It is certain that there are in their writings the most genuine traces not only of a plain and honest, but a most pious and devout, a most benevolent and generous disposition, as every one must acknowledge who reads their writings.—3. The apostles were under no temptation to forge a story of this kind, or to publish it to the world knowing it to be false.—4. Had they done so, humanly speaking, they must quickly have perished in it, and their foolish cause must have died with them, without ever gaining any credit in the world. Reflect more particularly on the nature of those grand facts, the death, resurrection, and exaltation of Christ, which formed the great foundation of the Christian scheme, as first exhibited to the apostles. The resurrection of a dead man, and his ascension into an abode in the upper world, were such strange things, that a thousand objections would immediately have been raised against them; and some extraordinary proof would have been justly required as a balance to them. Consider the manner in which the apostles undertook to prove the truth of their testimony to these facts; and it will evidently appear, that, instead of confirming their scheme, it must have been sufficient utterly to have overthrown it, had it been itself the most probable imposture that the wit of man could ever have contrived. See Acts iii. ix. xiv. xix. &c. They did not merely assert that they had seen miracles wrought by Jesus, but that he had endowed them with a variety of miraculous powers; and these they undertook to display, not in such idle and useless tricks as sleight of hand might perform, but in such solid and important works as appeared worthy of divine interposition, and entirely superior to human power. Nor were these things undertaken in a corner, in a circle of friends or dependants; nor were they said to be wrought, as might be suspected, by any confederates in the fraud; but they were done often in the most public manner. Would impostors have made such pretensions as these? or, if they had, must they not immediately have been exposed and ruined? Now, if the New Testament be genuine, then it is certain that the apostles pretend to have wrought miracles in the very presence of those to whom their writings were addressed; nay, more, they profess likewise to have conferred those miraculous gifts in some considerable degrees on others, even on the very persons to whom they write, and they appeal to their consciences as to the truth of it. And could there possibly be room for delusion here?—5. It is likewise certain that the apostles did gain early credit, and succeeded in a most wonderful manner. This is abundantly proved by the vast number of churches established in early ages at Rome, Corinth, Ephesus, Colosse, &c. &c. &c.—6. That, admitting the facts which they testified concerning Christ to be true, then it was reasonable for their contemporaries, and is reasonable for us, to receive the Gospel which they have transmitted to us as a divine revelation. The great thing they asserted was, that Jesus was the Christ, and that he was proved to be so by prophecies accomplished in him, and by miracles wrought by him, and by others in his name. If we attend to these, we shall find them to be no contemptible arguments; but must be forced to acknowledge that, the premises being established, the conclusion most easily and necessarily follows; and this conclusion, that Jesus is the Christ, taken in all its extent, is an abstract of the Gospel revelation, and therefore is sometimes put for the whole of it, Acts viii. 37. xvii. 18. See articles MIRACLE and PROPHECY.—7. The truth of the Gospel has also received further and very considerable confirmation from what has happened in the world since it was first published. And here we must desire every one to consider what God has been doing to confirm the Gospel since its first publication, and he will find it a further evidence of its Divine original. We might argue at large from its surprising propagation in the world; from the miraculous powers with which not only the apostles, but succeeding preachers of the Gospel, and other converts, were endowed; from the accomplishment of prophecies recorded in the New Testament; and from the preservation of the Jews as a distinct people, notwithstanding the various difficulties and persecutions through which they have passed. We must not, however, forget to mention the confirmation it receives from the methods which its enemies have taken to destroy it; and these have generally been either persecution or falsehood, or cavilling at some particulars in revelation, without entering into the grand argument on which it is built, and fairly debating what is offered in its defence. The cause has gained considerably by the opposition made to it: the more it has been tried, the more it has been approved; and we are bold to say no honest man, unfettered by prejudice, can examine this system in all its parts, without being convinced that its origin is divine.

III. CHRISTIANITY, *general doctrines of*. "It must be obvious," says an ingenious author, "to every reflecting mind, that, whether we attempt to form the idea of any religion *à priori*, or contemplate those which have already been exhibited, certain facts, principles, or *data*, must be preestablished; from whence will result a particular frame of mind and course of action suitable to the character and dignity of that Being by whom the religion is enjoined, and adapted to the nature and situation of those agents who are command-

d to observe it. Hence *Christianity* may be di-
ided into *credenda* or doctrines, and *agenda* or
recepts. As the great foundation of his religion,
herefore, the Christian believes the existence and
overnment of one eternal and infinite Essence,
hich for ever retains in itself the cause of its
wn existence, and inherently possesses all those
erfections which are compatible with its nature;
uch are its almighty power, omniscient wisdom,
finite justice, boundless goodness, and universal
resence. In this indivisible essence the Chris-
an recognizes three distinct subsistences, yet
istinguished in such a manner as not to be in-
ompatible either with essential unity, or simi-
icity of being, or with their personal distinction;
ach of them possesses the same nature and
roperties to the same extent. This infinite Be-
g was graciously pleased to create an universe
plete with intelligences, who might enjoy his
ory, participate his happiness, and imitate his
erfections. But as these beings were not immu-
ble, but left to the freedom of their own will,
egeneracy took place, and that in a rank of in-
lligence superior to man. But guilt is never sta-
onary. Impatient of itself, and cursed with its
vn feelings, it proceeds from bad to worse,
hilst the poignancy of its torments increases
ith the number of its perpetrations. Such was
e situation of Satan and his apostate angels.
hey attempted to transfer their turpitude and
sery to man, and were, alas, but too success-
! Hence the heterogeneous and irreconcilable
nciples which operate in his nature; hence
t inexplicable medley of wisdom and folly, of
titude and error, of benevolence and malignity,
sincerity and fraud, exhibited through his
ole conduct; hence the darkness of his under-
nding, the depravity of his will, the pollution
his heart, the irregularity of his affections, and
absolute subversion of his whole internal
nomy. The seeds of perdition soon ripened
o overt acts of guilt and horror. All the hos-
ies of nature were confronted, and the whole
lunary creation became a theatre of disorder
mischief. Here the Christian once more ap-
is to fact and experience. If these things are
if *man* be the vessel of guilt, and the victim
nisery, he demands how this constitution of
gs can be accounted for? how can it be sup-
d that a being so wicked and unhappy should
he production of an infinitely good and infi-
ly perfect Creator? He therefore insists that
an nature must have been disarranged and
aminated by some violent shock; and that, of
equence, without the light diffused over the
of things by Christianity, all nature must re-
n in inscrutable and inexplicable mystery.
redress these evils, to re-establish the empire
etitude and happiness, to restore the nature
an to its primitive dignity, to satisfy the re-
strances of infinite justice, to purify every
nal or contracted stain, to expiate the guilt
destroy the power of vice, the eternal Son
od, from whom Christianity takes its name,
to whom it owes its origin, descended from
som of his Father, assumed the human na-
became the representative of man; endured
ore probation in that character; exhibited a
n of perfect righteousness, and at last rati-
his doctrine, and fully accomplished all the
of his mission, by a cruel, unmerited, and ig-
nious death. Before he left the world, he

delivered the doctrines of salvation, and the rules of human conduct, to his apostles, whom he empowered to instruct the world in all that concerned their eternal felicity, and whom he invested with miraculous gifts, to ascertain the reality of what they taught. To them he likewise promised another comforter, even the Divine Spirit, who should remove the darkness, console the woes, and purify the stains of human nature. Having remained for a part of three days under the power of death, he rose again from the grave; appeared to his disciples, and many others; conversed with them for some time, then re-ascended to heaven; from whence the Christian expects him, according to his promise, to appear as the Sovereign Judge of the living and the dead, from whose awards there is no appeal, and by whose sentence the destiny of the righteous and the wicked shall be eternally fixed. Soon after his departure to the right hand of his Father (where in his human nature he sits supreme of all created beings, and invested with the absolute administration of heaven and earth,) the Spirit of grace and consolation descended on his apostles with visible signatures of divine power and presence. Nor were his salutary operations confined to them, but extended to all who did not by obstinate guilt repel his influences. These, indeed, were less conspicuous than at the glorious æra when they were visibly exhibited in the persons of the apostles. But, though his energy be less observable, it is by no means less effectual to all the purposes of grace and mercy. The Christian is convinced that there is and shall continue to be a society upon earth, who worship God as revealed in Jesus Christ, who believe his doctrines, who observe his precepts, and shall be saved by the merits of his death, in the use of these external means of salvation which he hath appointed. He also believes that the sacraments of baptism and the Lord's Supper, the interpretation and application of Scripture, the habitual exercise of public and private devotion, are obviously calculated to diffuse and promote the interests of truth and religion, by superinducing the salutary habits of faith, love, and repentance. He is firmly persuaded, that at the consummation of all things, when the purposes of Providence in the various revolutions of progressive nature are accomplished, the whole human race shall once more issue from their graves; some to immortal felicity in the actual perception and enjoyment of their Creator's presence, and others to everlasting shame and misery."

IV. CHRISTIANITY, *morality and superiority of.* It has been well observed, "that the two grand principles of action, according to the Christian, are the love of God, which is the sovereign passion in every gracious mind; and the love of man, which regulates our actions according to the various relations in which we stand, whether to communities or individuals. This sacred connexion ought never to be totally extinguished by any temporary injury. It ought to subsist in some degree even amongst enemies. It requires that we should pardon the offences of others, as we expect pardon for our own; and that we should no further resist evil than is necessary for the preservation of personal rights and social happiness. It dictates every relative and reciprocal duty between parents and children, masters and servants, governors and subjects, friends and

friends, men and men: nor does it merely enjoin the observation of equity, but likewise inspires the most sublime and extensive charity: a boundless and disinterested effusion of tenderness for the whole species, which feels their distress, and operates for their relief and improvement."

"Christianity," it has also been observed (and with the greatest propriety,) "is superior to all other religions. The disciple of Jesus not only contends that no system of religion has ever yet been exhibited so consistent with itself, so congruous to philosophy and the common sense of mankind, as Christianity; he likewise avers that it is infinitely more productive of real consolation than all other religious or philosophical tenets which have ever entered into the soul, or been applied to the heart of man. For what is death to that mind which considers eternity as the career of its existence? What are the frowns of men to him who claims an eternal world as his inheritance? What is the loss of friends to that heart which feels, with more than natural conviction, that it shall quickly rejoin them in a more tender, intimate, and permanent intercourse, than any of which the present life is susceptible? What are the vicissitudes of external things to a mind which strongly and uniformly anticipates a state of endless and immutable felicity? What are mortifications, disappointments, and insults, to a spirit which is conscious of being the original offspring and adopted child of God; which knows that its omnipotent Father will in proper time effectually assert the dignity and privileges of its nature? In a word, as this earth is but a speck in the creation, as time is not an instant in proportion to eternity, such are the hopes and prospects of the Christian in comparison of every sublunary misfortune or difficulty. It is therefore, in his judgment, the eternal wonder of angels, and indelible opprobrium of man, that a religion so worthy of God, so suitable to the frame and circumstances of our nature, so consonant to all the dictates of reason, so friendly to the dignity and improvement of intelligent beings, so pregnant with genuine comfort and delight, should be rejected and despised by any of the human race."

V. CHRISTIANITY, *propagation and success of.* Despised as Christianity has been by many, yet it has had an extensive progress through the world, and still continues to be professed by great numbers of mankind; though it is to be lamented many are unacquainted with its genuine influence. It was early and rapidly propagated through the whole Roman empire, which then contained almost the whole known world; and herein we cannot but admire both the wisdom and the power of God. "Destitute of all human advantages," says a good writer, "protected by no authority, assisted by no art; not recommended by the reputation of its author, not enforced by eloquence in its advocates, *the word of God grew mightily and prevailed.* Twelve men, poor, artless, and illiterate, we behold triumphing over the fiercest and most determined opposition; over the tyranny of the magistrate, and the subtleties of the philosopher; over the prejudices of the Gentile, and the bigotry of the Jew. They established a religion which held forth high and venerable mysteries, such as the pride of man would induce him to suspect, because he could not perfectly comprehend them; which preached doctrines pure and spiritual, such as corrupt nature was prone to oppose, because it shrunk from the severity of their discipline; which required its followers to renounce almost every opinion they had embraced as sacred, and every interest they had pursued as important; which even exposed them to every species of danger and infamy; to persecution unmerited and unpitied; to the gloom of a prison, and to the pangs of death. Hopeless as this prospect might appear to the view of short-sighted man, the Gospel yet emerged from the obscurity in which it was likely to be overwhelmed by the complicated distresses of its friends, and the unrelenting cruelty of its foes. It succeeded in a peculiar degree, and in a peculiar manner; it derived that success from truth, and obtained it under circumstances where falsehood must have been detected and crushed."

"Although," says the elegant Porteus, "Christianity has not always been so well understood, or so honestly practised, as it ought to have been; although its spirit has been often mistaken, and its precepts misapplied, yet, under all these disadvantages, it has gradually produced a visible change in those points which most materially concern the peace and quiet of the world. Its beneficent spirit has spread itself through all the different relations and modifications of life, and communicated its kindly influence to almost every public and private concern of mankind. It has insensibly worked itself into the inmost frame and constitution of civil states. It has given a tinge to the complexion of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince and the madness of the people. It has softened the rigour of despotism, and tamed the insolence of conquest. It has in some degree taken away the edge of the sword, and thrown even over the horrors of war a veil of mercy. It has descended into families, has diminished the pressure of private tyranny; improved every domestic endearment; given tenderness to the parent, humanity to the master, respect to superiors, to inferiors ease; so that mankind are, upon the whole, even in a temporal view, under infinite obligations to the mild and pacific temper of the Gospel, and have reaped from it more substantial worldly benefits than from any other institution upon earth. As one proof of this (among many others,) consider only the shocking carnage made in the human species by the exposure of infants, the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month; and the exceedingly cruel usage of slaves, allowed and practised by the ancient pagans. These were not the accidental and temporary excesses of a sudden fury, but were *legal*, and *established*, and constant methods of murdering and tormenting mankind. Had Christianity done nothing more than brought into disuse (as it confessedly has done) the two former of these human customs, entirely, and the latter to a very great degree, it had justly merited the title of the *benevolent religion:* but this is far from being all. Throughout the more enlightened parts of Christendom, there prevails a gentleness of manners widely different from the ferocity of the most civilized nations of antiquity; and that liberality with which every species of distress is relieved, is a virtue peculiar to the Christian name."

But we may ask, further, what success has it

ad on the mind of man, as it respects his eter-
al welfare? How many thousands have felt its
ower, and rejoiced in its benign influence, and
nder its dictates been constrained to devote
hemselves to the glory and praise of God? Bur-
ened with guilt, incapable of finding relief from
uman resources, the mind has here found peace
nspeakable, in beholding that sacrifice which
lone could atone for transgression. Here the
ard and impenitent heart has been softened, the
mpetuous passions restrained, the ferocious tem-
er subdued, powerful prejudices conquered, igno-
ance dispelled, and the obstacles to real happiness
emoved. Here the Christian, looking round on
he glories and blandishments of this world, has
een enabled, with a noble contempt, to despise
ll. Here death itself, the king of terrors, has
ost its sting; and the soul, with a holy magna-
imity, has borne up in the agonies of a dying hour,
nd sweetly sung itself away to everlasting bliss.

In respect to its future spread, we have reason
o believe that all nations shall feel its happy
ffects. The prophecies are pregnant with mat-
er as to this belief. It seems that not only a na-
ion or a country, but the whole habitable globe,
hall become the kingdom of our Lord and of
is Christ; and who is there that has ever known
he excellency of this system; who is there that
as ever experienced its happy efficacy; who is
here that has ever been convinced of its divine
rigin, its delightful nature, and peaceful tendency,
ut what must join the benevolent and royal poet
n saying, "Let the whole earth be filled with its
lory, amen, and amen."

See article CHRISTIANITY in *Enc. Brit.*; *Pa-
y's Evidences of Christianity*; *Lardner's and
Jacknight's Credibility of the Gospel History*;
*ord Hailes on the Influence of Gibbon's five
Causes*; *Fawcett's Evidences of Christianity*;
Doddridge's ditto; *Fell's and Hunter's Lec-
ures on ditto*; *Beattie's Evidences of the Chris-
ian Religion*; *Soame Jenyns's Evidences of
itto*; *White's Sermon's*; *Bp. Porteus's Ser-
ons*, vol. i. ser. 12, 13; *and his Essay on the
eneficial Effects of Christianity on the Tem-
oral Concerns of Mankind*; *Alexander's Evi-
ences*.

CHRISTMAS, the day on which the nati-
y of our Blessed Saviour is celebrated.

The first footsteps we find of the observation
this day are in the second century, about the
ne of the emperor Commodus. The decretal
istles, indeed, carry it up a little higher, and
that Telesphorus, who lived in the reign of
ntoninus Pius, ordered divine service to be
elebrated, and an angelic hymn to be sung the
ht before the nativity of our Saviour. That
was kept before the time of Constantine we
e a melancholy proof; for whilst the persecu-
raged under Diocletian, who then kept his
rt at Nicomedia, that tyrant, among other acts
cruelty, finding multitudes of Christians as-
bled together to celebrate Christ's nativity,
manded the church doors where they were
to be shut, and fire to be put to it, which
reduced them and the church to ashes. See
LYDAY.

CHRONOLOGY, the science of computing
adjusting the periods of time, referring each
t to the proper year. We have not room here
esent the reader with a system of chronology;
should he be desirous of studying this science,
he may consult the systems of *Cluvier*, *Calvi-
sius*, *Usher*, *Simson*, *Bedford*, *Marshman*, *Blair
Playfair*, and *Dr. Hales*.

CHURCH. The English word *church*, like
the Scotch *kirk*, is supposed to be derived from
the Greek οικος κυριακος, the *Lord's house*, and is
usually employed in our version of the Scrip-
tures as a translation of εκκλησια, *an assembly*.
The original term, derived from εκ, *out of*, and
καλεω, *to call*, denoted any kind of convocation or
assembly of men *called out from among other
men*. In this general sense it is applied in the
Scriptures not only to a *lawful court of judica-
ture*, Acts xix. 39, but also to a *disorderly multi-
tude* brought together by Demetrius, v. 32, and
making an uproar in the theatre. But its pre-
dominant import, as used by the sacred writers,
is to denote a *religious society or congregation*,
and in this sense its leading applications are the
two following. It stands

1. For the whole collective body of the saints
or peculiar people of God, redeemed out of every
nation, kindred, and tongue, and usually denomi-
nated the CHURCH CATHOLIC OR UNIVERSAL.

2. For a *particular society* of Christians pro-
fessedly devoted to God according to the rules of
the Gospel, believing in Christ as their Saviour,
subjecting themselves to him as their spiritual
Lord and Ruler, voluntarily agreeing together to
partake of the privileges, discharge the duties, and
support the means of Christian faith, fellowship,
worship, and discipline, and usually meeting to-
gether in one place for public religious exercises.
Such a society may be called a particular visible
Gospel church, of which there is frequent men-
tion in the New Testament.

Another sense of the word occurs in popular
use, and among ecclesiastical writers, viz. that of
a particular denomination of Christians, distin-
guished by peculiar doctrines, ceremonies, modes
of government, &c.: as the Romish church, the
Greek church, the Episcopal church, the Presby-
terian church. It is strenuously contended, how-
ever, by many, that there is no foundation in the
Scriptures for this latter application of the term,
inasmuch as the *thing* to which it is applied is
not recognized as having an existence. "Pro-
perly there are," says Campbell, "in the New
Testament but two original senses of the word
εκκλησια which can be called different, though re-
lated. One is, when it denotes a number of peo-
ple actually assembled, or accustomed to assemble
together, and is then properly rendered by the
English terms, congregation, convention, assem-
bly, and even sometimes, crowd, as in Acts xix.
32, 40. The other sense is to denote a society
united together by some common tie, though not
convened, perhaps not convenable, in one place.
And in this acceptation, as well as in the former,
it sometimes occurs in classical writers, as signi-
fying a state, or commonwealth, and nearly cor-
responding to the Latin *civitas*. When the
word is limited or appropriated, as it generally is
in the New Testament, by its regimen, as *church
of God—of the Lord—of Christ*, or by the scope
of the place, it is always to be explained in one or
other of the two senses following, corresponding
to the two general senses above mentioned. It
denotes either a single congregation of Christians,
in correspondence to the first, or the whole Chris-
tian community, in correspondence to the second.
But in any intermediate sense, between a single

congregation and the whole community of Christians, not one instance can be brought of the application of the word in sacred writ. We speak now indeed (and this has been the manner for ages,) of the Gallican church, the church of England, the church of Scotland, as of societies independent and complete in themselves. Such phraseology was never adopted in the days of the Apostles. They did not say, the *church* of Asia, the *church* of Macedonia, or the *church* of Achaia, but the *churches* of God in Asia, the *churches* in Macedonia, the *churches* in Achaia. The plural number is invariably used when more congregations than one are spoken of, unless the subject be of the whole commonwealth of Christ. Nor is this the manner of the penmen of sacred writ only. It is the constant usage of the term in the writings of ecclesiastic authors for the two first centuries. The only instance to the contrary that I remember to have observed is in the epistles of Ignatius, on which I have already remarked. It adds considerable strength to our argument that this is exactly conformable to the usage in regard to this term which had always obtained among the Jews. The whole nation or commonwealth of Israel, was often denominated πασα ἡ εκκλησια Ισραηλ, *the whole congregation of Israel.* This is the large or comprehensive use of the word, as observed above. In regard to the more confined application, the same term, εκκλησιαι, was also employed to denote a number of people, either actually assembled, or wont to assemble in the same place. Thus all belonging to the same synagogue were called indifferently, εκκλησιαι, or συναγωγαι, as these words, in the Jewish use, were nearly synonymous. But never did they call the people belonging to several neighbouring synagogues, εκκλησια, or συναγωγη, in the singular number, but εκκλησιαι, and συναγωγαι, in the plural. Any other use, therefore, in the Apostles, must have been as unprecedented and unnatural as it would have been improper, and what could not fail to lead their hearers or readers into mistakes."

Certain other distinctions in respect to the term church, may here be noted as having from different causes become current, though not *expressly* recognized in the Scripture. These are the church *triumphant*, including that portion of the redeemed, who have accomplished their sufferings and services on earth, and are now entered into their rest; and the church *militant*, consisting of those who are yet in a state of warfare, in the flesh, patiently awaiting the time of their discharge. We meet also with the distinction of the church into *visible* and *invisible;* the former implying the aggregate of all particular visible churches, and the latter all the *true* and *real* people of God as distinguished from those who are such merely in outward appearance.

A particular visible church of Christ, therefore, is a body distinguished from the civil societies of the world, by the spiritual nature and design of its government; for though Christ would have order kept in his church, yet without any coercive force; a thing inconsistent with the very nature of such a society, whose end is instruction and a practice suitable to it, which can never in the nature of things be accomplished by penal laws, or external coercion. Such societies necessarily sustain a sisterly relation to each other, being built upon the same foundation of the apostles and prophets, being united by a spiritual bond to Christ the common Head, so that the supposition of a *visible head*, with whom all the members are to hold communion, is repugnant to the true idea of that unity which is essential to the church of Christ. If the several societies of Christians are guided by the same rule, the infallible word of God, they will of course have the same end in view, and will be virtually united, and prepared to co-operate in promoting the great ends of their institution. Love alone can produce useful co-operation in the kingdom of Christ, and considering the relation in which they stand to each other, it is highly important that by mutual good offices, they should cultivate this sentiment. This may be done by their giving and receiving advice; by their praying for each other, especially when any thing difficult or important occurs; by their joining to promote the spread of the Gospel; by their sending messengers to each other, as we find the apostolic churches did; by their communicating to each other's necessities, and by many things similar. Such correspondence is calculated to have the happiest effects, while it allows the most perfect Christian liberty to each church. The other essential characters and objects pertaining to such an institution are,

1. *Church members*, or those of whom the churches of Christ are composed; persons who in the judgment of charity, have been born of the spirit, by the incorruptible seed of the word, called with a holy calling, and renouncing the sinful practices and maxims of the world, have professedly devoted themselves to God through Christ, to walk before him in the observance of all his instituted ordinances. As to the *visible church*, it may be observed, that real saintship is not the distinguishing criterion of the members of it. None, indeed, can without it honestly offer themselves to church fellowship; but they cannot be refused admission for the mere want of it; for 1. God alone can judge the heart. Deceivers can counterfeit saintship, 1 Sam. xvi. 1. 7.—2. God himself admitted many members of the Jewish church whose hearts were unsanctified, Deut. xxix. 3, 4, 13. John vi. 70.—3. John the Baptist and the apostles required no more than *outward appearances* of faith and repentance in order to baptism, Matt. iii. 5, 7. Acts ii. 28. viii. 13, 23.—4. Many that were admitted members in the churches of Judea, Corinth, Philippi, Laodicea, Sardis, &c., were unregenerated, Acts v. 1, 10. viii. 13, 23. 1 Cor. i. 11. v. 11. Phil. iii. 18, 19. Rev. iii. 5, 15, 17.—5. Christ compares the Gospel church to a floor on which corn and chaff are mingled together; to a net in which good and bad are gathered, &c. See Matt. xiii.

As to the *real church*, 1. The true members of it are such as are born again.—2. They come out from the world, 1 Cor. vi. 17.—3. They openly profess love to Christ, James ii. 14, 26. Mark viii. 34, &c.—4. They walk in all the ordinances of the Lord blameless. None but such are proper members of the true church; nor should any be admitted to any *particular* church without some *appearance* of these, at least.

2. *Church fellowship* is the communion that the members enjoy one with another.

The end of church fellowship is, 1. The maintenance and exhibition of a system of sound principles, 2 Tim. i. 13. 1 Tim. vi. 3, 4. 1 Cor. viii. 5 6. Heb. ii. 1. Eph. iv. 21.—2. The sup-

ort of the ordinances of Gospel worship in their purity and simplicity, Deut. xii. 31, 32. Rom. xv. 6.—3. The impartial exercise of church government and discipline, Heb. xii. 15. Gal. vi. 1. 2 Tim. ii. 24, 26. Tit. iii. 10. 1 Cor. v. James iii. 17.—4. The promotion of holiness in all manner of conversation, Phil. i. 27. ii. 15, 16. 2 Pet. iii. 11. Phil. iv. 8.

The more particular duties are, 1. Earnest study to keep peace and unity, Eph. iv. 3. Phil. ii. 2, 3. iii. 15, 16.—2. Bearing of one another's burthens, Gal. vi. 1, 2.—3. Earnest endeavours to prevent each other's stumbling, 1 Cor. x. 32. Heb. x. 24, 27. Rom. xiv. 13.—4. Stedfast continuance in the faith and worship of the Gospel, Acts ii. 42.—5. Praying for and sympathizing with each other, 1 Sam. xii. 23. Eph. vi. 18.

The advantages are, 1. Peculiar incitements to holiness, Eccl. iv. 11.—2. There are some promises applicable to none but those who attend the ordinances of God, and hold communion with the saints, Ps. xcii. 13. Is. xxv. 6. Ps. cxxii. 3, 16. xxxvi. 8. Jer. xxxi. 12.—3. Such are under the watchful eye and care of their pastor, Heb. xiii. 7.—4. Subject to the friendly reproof or kind advice of the saints, 1 Cor. xii. 25.—5. Their zeal and love are animated by reciprocal conversation, Mal. iii. 16. Prov. xxvii. 17.—6. They may restore each other if they fall, Eccl. iv. 10. Gal. vi. 1.—7. More easily promote the cause, and spread the Gospel elsewhere.

3. *Church ordinances are*, 1. Reading of the Scriptures, Neh. ix. 3. Acts xvii. 11. Neh. viii. 3, 4. Luke iv. 16.—2. Preaching and expounding, 1 Tim. iii. 2. 2 Tim. ii. 24. Eph. iv. 8. Rom. x. 15. Heb. v. 4.—3. Hearing, Is. lv. 1. James i. 21. 1 Pet. ii. 2. 1 Tim. iv. 13.—4. Prayer, Ps. v. 1, 2. xcv. 6. cxxi. 1. xxviii. 2. Acts ii. 42. i. 14.—5. Singing of psalms, Ps. xlvii. 1 to 7. Col. iii. 16. 1 Cor. xiv. 15. Eph. v. 19.—6. Thanksgiving, Ps. l. 14. c. James v. 13.—7. The Lord's Supper, 1 Cor. xi. 23, &c. Acts xx. 7.

Baptism is not properly a church ordinance, since it ought to be administered before a person be admitted into church fellowship. See BAPTISM.

4. *Church officers* are those appointed by Christ for preaching the word, and the superintendence of church affairs: such are bishops and deacons, to which some add, elders. See these articles.—See *Campbell's Lectures on Eccl. History; Essays on the Church, in the Christian Magazine*, vol. i; *Turner's Compendium of Social Religion; Glas's Works*, vol. i.; *Watts's Rational Foundation of a Christian Church; Goodwin's Works*, vol. iv.; *Fawcett's Constitution and Order of a Gospel Church.*

CHURCH OF ENGLAND, is the church established by law in this kingdom.

When and by whom Christianity was first introduced into Britain cannot perhaps be exactly ascertained. Eusebius, indeed, positively declares that it was by the apostles and their disciples. It is also said that numbers of persons professed the Christian faith here about the year 150; and according to Usher, there was in the year 182 a school of learning, to provide the British churches with proper teachers. Popery, however, was established in England by Austin the monk; and the errors of it we find every where prevalent, until Wickliffe was raised up by Divine Providence to refute them. The church of England remained in subjection to the pope until the time of Henry VIII. Henry, indeed, in early life, and during the former part of his reign, was a bigoted papist: he burnt the famous Tyndal (who made one of the first and best translations of the New Testament); and wrote in defence of the seven sacraments against Luther, for which the pope gave him the title of "The Defender of the Faith." But, falling out with the pope about his marriage, he took the government of ecclesiastical affairs into his own hand; and, having reformed many abuses, intituled himself supreme head of the church. See REFORMATION.

The *doctrines* of the church of England, which are contained in the thirty-nine articles, are certainly Calvinistical, though this has been denied by some modern writers, especially by Dr. Kipling, in a tract intituled "The Articles of the Church of England proved not to be Calvinistic." These articles were founded, for the most part, upon a body of articles compiled and published in the reign of Edward VI. They were first passed in the convocation, and confirmed by royal authority in 1562. They were afterwards ratified anew in the year 1571, and again by Charles I. The law requires a subscription to these articles of all persons who are admitted into holy orders. In the course of the last century disputes arose among the clergy respecting the propriety of subscribing to any human formulary of religious sentiments. An application for its removal was made to parliament, in 1772, by the petitioning clergy; and received the most public discussion in the house of commons, but was rejected in the house of lords.

The *government* of the church of England is episcopal. The king is the supreme head. There are two archbishops, and twenty-four bishops. The benefices of the bishops were converted by William the Conqueror into temporal baronies; so that every prelate has a seat and a vote in the house of peers. Dr. Hoadley, however, in a sermon preached from this text—"My kingdom is not of this world," insisted that the clergy had no pretensions to temporal jurisdiction; which gave rise to various publications, termed by way of eminence, the Bangorian Controversy, because Hoadley was then bishop of Bangor. Dr. Wake, archbishop of Canterbury, formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines; but this project came to nothing. In the church of England there are deans, archdeacons, rectors, vicars, &c.; for an account of which, see the respective articles.

The church of England has a public form read, called a Liturgy. It was composed in 1547, and has undergone several alterations, the last of which was in 1661. Since that time, several attempts have been made to amend the liturgy, articles, and some other things relating to the internal government, but without effect. There are many excellences in the liturgy; and, in the opinion of the most impartial Grotius (who was no member of this church), "it comes so near the primitive pattern, that none of the reformed churches can compare with it." See LITURGY.

The greatest part of the inhabitants of England are *professedly* members of this church; but, perhaps, very few either of her ministers or members

strictly adhere to the articles in their true sense. Those who are called methodistic or evangelical preachers in the establishment are allowed to come the nearest.

See *Mr. Overton's True Churchman; Bishop Jewell's Apology for the Church of England; Abp. Potter's Treatise on Church Government; Tucker's ditto; Hooker's Ecclesiastical Polity; Pearson on the Creed; Burnet on the Thirty-nine Articles; Bishop Pretyman's Elements of Theology*; and *Mrs. H. More's Hints on forming the Character of a young Princess*, vol. ii. ch. 37. On the subject of the first introduction of Christianity into Britain, see the 1st vol. of *Henry's History of Great Britain*.

CHURCH, GALLICAN, denotes the ci-devant church of France under the government of its respective bishops and pastors. This church always enjoyed certain franchises and immunities, not as grants from the popes, but as derived to her from her first original, and which she took care never to relinquish. These liberties depended upon two maxims: the first, that the pope had no right to order any thing in which the temporalities and civil rights of the kingdom were concerned; the second, that, notwithstanding the pope's supremacy was admitted in cases purely spiritual, yet, in France, his power was limited by the decrees of ancient councils received in that realm.

In the established church the Jansenists were very numerous. The bishoprics and prebends were entirely in the gift of the king; and no other Catholic state except Italy, had so numerous a clergy as France. There were in this kingdom eighteen archbishops, one hundred and eleven bishops, one hundred and sixty-six thousand clergymen, and three thousand four hundred convents, containing two hundred thousand persons devoted to a monastic life.

Since the repeal of the edict of Nantz, the Protestants have suffered much from persecution. A solemn law, which did much honour to Louis XVI., late king of France, gave to his non-Roman Catholic subjects, as they were called, all the civil advantages and privileges of their Roman Catholic brethren.

The above statement was made previously to the French revolution; great alterations have taken place since that period. And it may be interesting to those who have not the means of fuller information, to give a sketch of the causes which gave rise to those important events.

It has been asserted, that about the middle of the last century a conspiracy was formed to overthrow Christianity, without distinction of worship, whether Protestant or Catholic. Voltaire, D'Alembert, Frederic II. king of Prussia, and Diderot, were at the head of this conspiracy. Numerous other adepts and secondary agents were induced to join them. These pretended philosophers used every artifice that impiety could invent, by union and secret correspondence, to attack, to debase, and annihilate Christianity. They not only acted in concert, sparing no political or impious art to effect the destruction of the Christian religion, but they were the instigators and conductors of those secondary agents whom they had seduced, and pursued their plan with all the ardour and constancy which denotes the most finished conspirators.

The French clergy amounted to one hundred and thirty thousand, the higher orders of whom enjoyed immense revenues; but the curés, or great body of acting clergy, seldom possessed more than twenty-eight pounds sterling a-year, and the vicars about half that sum. The clergy, as a body, independent of their tythes, possessed a revenue arising from their property in land, amounting to five millions sterling annually; at the same time they were exempt from taxation. Before the levelling system had taken place, the clergy signified to the commons the instructions of their constituents, to contribute to the exigencies of the state in equal proportion with the other citizens. Not contented with this offer, the tythes and revenues of the clergy were taken away: in lieu of which, it was proposed to grant a certain stipend to the different ministers of religion, to be payable by the nation. The possessions of the church were then considered as national property by a decree of the constituent assembly. The religious orders, viz. the communities of monks and nuns, possessed immense landed estates; and, after having abolished the orders, the assembly seized the estates for the use of the nation: the gates of the cloisters were now thrown open. The next step of the assembly was to establish what is called *the civil constitution of the clergy*. This, the Roman Catholics assert, was in direct opposition to their religion. But though opposed with energetic eloquence, the decree passed, and was soon after followed by another, obliging the clergy to swear to maintain their civil constitution. Every artifice which cunning, and every menace which cruelty could invent, were used to induce them to take the oath; great numbers, however, refused. One hundred and thirty-eight bishops and archbishops, sixty-eight curates or vicars, were on this account driven from their sees and parishes. Three hundred of the priests were massacred in one day in one city. All the other pastors who adhered to their religion were either sacrificed or banished from their country; seeking through a thousand dangers a refuge among foreign nations. A perusal of the horrid massacres of the priests who refused to take the oaths, and the various forms of persecution employed by those who were attached to the Catholic religion, must deeply wound the feelings of humanity. Those readers who are desirous of further information, are referred to Abbé Barruel's History of the Clergy.

Some think that there was another cause of the revolution, and which may be traced as far back at least as the revocation of the edict of Nantz in the seventeenth century, when the great body of French Protestants, who were men of principle, were either murdered or banished, and the rest in a manner silenced. The effect of this sanguinary measure (say they) must needs be the general prevalence of infidelity. Let the religious part of any nation be banished, and a general spread of irreligion must necessarily follow: such were the effects in France. Through the whole of the eighteenth century infidelity has been the fashion, and that not only among the princes and nobility, but even among the greater part of the bishops and clergy. And as they had united their influence in banishing true religion, and cherishing the monster which succeeded it, so have they been united in sustaining the calamitous effects which that monster has produced. However unprincipled and cruel the French revolutionists

ave been, and however much the sufferers, as llow-creatures, are entitled to our pity; yet, onsidering the event as the just retribution of od, we are constrained to say, "Thou art ghteous, O Lord, who art, and wast, and shalt , because thou hast judged thus: for they have ied the blood of saints and prophets, and thou ast given them blood to drink: for they are orthy."

The Catholic religion is now again established, t with a toleration of the Protestants, under me restriction.—See the *Concordat*, or religious tablishment of the French Republic, ratified eptember 10th, 1801.

CHURCH, GREEK, or EASTERN, com- ehends the churches of all the countries an- ently subject to the Greek or Eastern empire, d through which their language was carried; at is, all the space extending from Greece to lesopotamia and Persia, and thence into Egypt. his church has been divided from the Roman er since the time of the emperor Phocas. See ticle GREEK CHURCH.

CHURCH, HIGH. See HIGH CHURCH.

CHURCH OF IRELAND is the same as e church of England, and is governed by four chbishops and eighteen bishops.

CHURCH, LATIN, or WESTERN, com- ehends all the churches of Italy, Portugal, pain, Africa, the north, and all other countries hither the Romans carried their language. reat Britain, part of the Netherlands of Ger- any, and of the north of Europe, have been se- rated from it almost ever since the Reformation.

CHURCH, (OR CHURCHES,) REFORMED, mprehends the whole Protestant Churches in urope and America, whether Lutheran, Cal- nistic, Independent, Quaker, Baptist, or of any her denomination who dissent from the church Rome. The principal churches in the United ates, distinguished by this title, are

The Reformed Dutch Church, composed ori- nally of emigrants from Holland, who settled iefly in the city and state of New York, and in e neighbouring state of New Jersey.

Their doctrines are Calvinistic, and their eccle- stical polity presbyterian, excepting that their ghest court of judicature is termed a Synod, d their presbyteries are denominated *Classes*.— e *Christian Magazine*, vol i.

The German Reformed Church, a reform- branch of the Lutherans, the members of ich, in this country, are found principally in states of Pennsylvania and Maryland. Their m of government is essentially presbyterian, their doctrines, in great measure, Arminian.

CHURCH, ROMAN CATHOLIC, claims title of being the mother church, and is un- ubtedly the most ancient of all the established urches in Christendom, if antiquity be held as roof of primitive purity. See POPERY.

CHURCH, LUTHERAN. See LUTHERANS.

CHURCH OF SCOTLAND, established law in that kingdom, is presbyterian, which existed (with some interruptions during the gn of the Stuarts) ever since the time of John ox, when the voice of the people prevailed inst the influence of the crown in getting it ablished. Its doctrines are Calvinistic. See cle PRESBYTERIANS.

CHURCHWARDENS, officers chosen year- ither by the consent of the minister, or of the parishioners, or of both. Their business is to look to the church, the church-yard, and to observe the behaviour of the parishioners; to levy a shilling forfeiture on all such as do not go to church on Sundays, and to keep persons orderly in church-time, &c.

CHURCH-YARD, a piece of ground adjoining to the church, set apart for the interment of the dead. In the church of Rome, church-yards are consecrated with great solemnity. If a church-yard which has thus been consecrated shall afterwards be polluted by any indecent action, or profaned by the burial of an infidel, an heretic, an excommunicated or unbaptized person, it must be *reconciled*; and the ceremony of the reconciliation is performed with the same solemnity as that of the consecration! See CONSECRATION.

CIRCONCELLIONES, a species of fanatics, so called because they were continually rambling round the houses in the country. They took their rise among the Donatists, in the reign of the Emperor Constantine. It is incredible what ravages and cruelties they committed in Africa, through a long series of years. They were illiterate, savage peasants, who understood only the Punic language. Intoxicated with a barbarous zeal, they renounced agriculture, professed continence, and assumed the title of "Vindicators of justice, and protectors of the oppressed." To accomplish their mission, they enfranchized slaves, scoured the roads, forced masters to alight from their chariots, and run before their slaves, whom they obliged to mount in their place; and discharged debtors, killing the creditors if they refused to cancel their bonds. But the chief objects of their cruelty were the Catholics, and especially those who had renounced Donatism. At first, they used no swords, because God had forbidden the use of one to Peter; but they were armed with clubs, which they called the *clubs of Israel*, and which they handled in such a manner as to break a man's bones without killing him immediately, so that he languished a long time, and then died. When they took away a man's life at once, they looked upon it as a favour. They became less scrupulous afterwards, and made use of all sorts of arms. Their shout was *Praise be to God*. These words in their mouths were the signal of slaughter, more terrible than the roaring of a lion. They had invented an unheard-of punishment, which was, to cover with lime, diluted with vinegar, the eyes of those unhappy wretches whom they had crushed with blows and covered with wounds, and to abandon them in that condition. Never was a stronger proof what horrors superstition can beget in minds destitute of knowledge and humanity. These brutes, who had made a vow of chastity, gave themselves up to wine, and all sorts of impurities; running about with women and young girls as drunk as themselves, whom they called *sacred virgins*, and who often carried proofs of their incontinence. Their chief took the name of *chief of the saints*. After having glutted themselves with blood, they turned their rage upon themselves, and sought death with the same fury with which they gave it to others. Some scrambled up to the tops of rocks, and cast themselves down headlong in multitudes; others burned themselves, or threw themselves into the sea. Those who proposed to acquire the title of martyrs, published it long before; upon which

they were feasted and fattened like oxen for the slaughter: after these preparations, they set out to be destroyed. Sometimes they gave money to those whom they met, and threatened to murder them if they did not make them martyrs. Theodoret gives an account of a stout young man, who, meeting with a troop of these fanatics, consented to kill them, provided he might bind them first; and having by this means put it out of their power to defend themselves, whipped them as long as he was able, and then left them tied in that manner. Their bishops pretended to blame them, but in reality made use of them to intimidate such as might be tempted to forsake their sect; they even honoured them as saints. They were not, however, able to govern these furious monsters; and more than once found themselves under the necessity of abandoning them, and even of imploring the assistance of the secular power against them. The counts Ursacius and Taurinus were employed to quell them; they destroyed a great number of them, of whom the Donatists made as many martyrs. Ursacius, who was a Catholic, and a religious man, having lost his life in an engagement with the barbarians, the Donatists did not fail to triumph in his death, as an effect of the vengeance of heaven. Africa was the theatre of these bloody scenes during a great part of Constantine's life.

CISTERCIANS, a religious order founded by St. Robert, a Benedictine, in the eleventh century. They became so powerful, that they governed almost all Europe both in spirituals and temporals. Cardinal de Vitri, describing their observances, says, they neither wore skins nor shirts, nor ever ate flesh, except in sickness; and abstained from fish, eggs, milk, and cheese: they lay upon straw beds, in tunics and cowls; they rose at midnight to prayers; they spent the day in labour, reading, and prayer: and in all their exercises observed a continual silence.

CLEMENCY denotes much the same as mercy. It is most generally used in speaking of the forgiveness exercised by princes. It is the result, indeed, of a disposition which ought to be cultivated by all ranks, though its effects cannot be equally conspicuous.

Clemency is not only the privilege, the honour, and the duty of a prince, but it is also his security, and better than all his garrisons, forts, and guards, to preserve himself and his dominions in safety. That prince is truly royal who masters himself, looks upon all injuries as below him, and governs by equity and reason, not by passion or caprice. David, king of Israel, appears in no instance greater, or more amiable, than in sparing the life of his persecutor, Saul, when it was in his power.

CLERGY (from the Greek word κληρος, heritage) in the general sense of the word, as used by us, signifies the body of ecclesiastics of the Christian church, in contradistinction to the laity; but strictly speaking, and according to Scripture, it means the church.—"When Joshua," as one observes, "divided the Holy Land by lot among the Israelites, it pleased God to provide for a thirteenth part of them, called Levites, by assigning them a personal estate equivalent to that provision made by real estate which was allotted to each of the other twelve parts. In conformity to the style of the transaction, the Levites were called God's *lot*, *inheritance*, or *clergy*. This style, however, is not always used by the Old Testament writers. Sometimes they call *all* the nation God's *lot*, Deut. xxxii. 9. Ps. lxxviii. 71. xxviii. 9, &c. The New Testament writers adopt this term, and apply it to the *whole* Christian church, 1 Pet. v. 3. Thus it is the church distinguished from the world, and not one part of the church as distinguished from another part." The word clergy, however, among us, always refers to ecclesiastics.

The clergy originally consisted of bishops, priests, and deacons; but in the third century many inferior orders were appointed; such as sub-deacons, acoluthists, readers, &c. The clergy of the church of Rome are divided into regular and secular. The regular consists of those monks or religious who have taken upon them holy orders of the priesthood in their respective monasteries. The secular clergy are those who are not of any religious order, and have the care and direction of parishes. The Protestant clergy are all secular. For archbishops, bishops, deans, &c. &c. see those articles.

The clergy have large privileges allowed them by our municipal laws, and had formerly much greater, which were abridged at the Reformation, on account of the ill use which the popish clergy had endeavoured to make of them; for the laws having exempted them from almost every personal duty, they attempted a total exemption from every secular tie. The personal exemptions, indeed, for the most part, continue. A clergyman cannot be compelled to serve on a jury, nor to appear at a court leet, which almost every other person is obliged to do; but if a layman be summoned on a jury, and before the trial takes orders, he shall notwithstanding appear, and be sworn. Neither can he be chosen to any temporal office; as bailiff, reeve, constable, or the like, in regard of his own continual attendance on the sacred function. During his attendance on divine service, he is privileged from arrests in civil suits. In cases of felony, also, a clerk in orders shall have the benefit of clergy, without being branded in the hand, and may likewise have it more than once; in both which cases he is distinguished from a layman.

Benefit of clergy was a privilege whereby a clergyman claimed to be delivered to his ordinary to purge himself of felony, and which anciently was allowed *only* to those who were in orders; but, by the statute of 18th Eliz., every man to whom the benefit of clergy is granted, though not in orders, is put to read at the bar, after he is found guilty, and convicted of felony, and so burnt in the hand; and set free for the first time, if the ordinary or deputy standing by do say *Legit ut clericus:* otherwise he shall suffer death. As the clergy have their privileges, so they have also their disabilities, on account of their spiritual avocations. Clergymen are incapable of sitting in the house of commons; and by statute 21 Henry VIII. c. 13, are not in general allowed to take any lands or tenements to farm, upon pain of 10*l.* per month, and total avoidance of the lease; nor, upon like pain, to keep any tap-house, or brewhouse; nor engage in any trade, nor sell any merchandise, under forfeiture of the treble value; which prohibition is consonant to the canon law.

The *number* of clergy in England and Wales amount, according to the best calculation, to 18,000.—The revenues of the clergy were formerly considerable, but since the Reformation they are comparatively small, at least those of the in-

ferior clergy. See the *Bishop of Llandaff's Valuation of the Church and University Revenues*; or *Cove on the Revenues of the Church*, 1797, 2d edition; *Burnett's Hist. of his own Times*, conclusion. See article MINISTER.

CLERK: 1. A word originally used to denote a learned man, or man of letters; but now is the common appellation by which clergymen distinguish themselves in signing any deed or instrument.—2. Also the person who reads the responses of the congregation in the church, or gives out the hymns at a meeting.

COCCEIANS, a denomination which arose in the seventeenth century; so called from John Cocceius, professor of divinity in the university of Leyden. He represented the whole history of the Old Testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the New Testament, and into the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church, not only under the figure of persons and transactions, but in a literal manner, and by the very sense of the words used in these predictions; and laid it down as a fundamental rule of interpretation, that the words and phrases of Scripture are to be understood in every sense of which they are susceptible, or, in other words, that they signify in effect every thing that they can possible signify.

Cocceius also taught, that the covenant made between God and the Jewish nation, by the ministry of Moses, was of the same nature as the new covenant, obtained by the mediation of Jesus Christ. In consequence of this general principle, he maintained that the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace—that when the Jews had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the dialogue, as a punishment inflicted on them by the Supreme Being in his righteous displeasure—that this yoke, which was painful in itself, became doubly so on account of its typical signification; since it admonished the Israelites from day to day of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God, and could not expect, before the coming of the Messiah, the entire remission of their iniquities—that indeed good men, even under the Mosaic dispensation, were immediately after death made partakers of everlasting glory; but that they were nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation, which rejoices the faithful under the dispensation of the gospel—and that their anxiety flowed naturally from this consideration, that their sins, though they remained unpunished, were not pardoned; because Christ had not as yet offered himself up a sacrifice to the Father, to make an entire atonement for them.

CŒNOBITE, one who lives in a convent, or community under a certain rule; in opposition to a hermit, who lives in solitude. Cassian makes this difference between a *convent* and a *monastery*, that the latter may be applied to the residence of a single religious or recluse; whereas the convent implies cœnobites, or numbers of religious living in common. Fleury speaks of three kinds of monks in Egypt; *anachorets*, who live in solitude; *cœnobites*, who continue to live in community; and *sarabaites*, who are a kind of monks-errant, that stroll from place to place. He refers the institution of cœnobites to the time of the apostles, and makes it a kind of imitation of the ordinary lives of the faithful at Jerusalem; though St. Pachomius is ordinarily owned to be the institutor of the cœnobite life, as being the first who gave rule to any community.

COLLECT, a short prayer. In the liturgy of the church of England, and the mass of the Romanists, it denotes a prayer accommodated to any particular day, occasion, or the like. In general, all the prayers in each office are called *collects*, either because the priest speaks in the name of the whole assembly, whose sentiments and desires he sums up by the word "Oremus," "Let us pray," or because those prayers are offered when the people are assembled together. The popes Gelasius and Gregory are said to have been the first who established collects. Dr. Despence, of Paris, wrote a treatise on collects, their origin, antiquity, &c.

COLLEGIANS, or COLLEGIANTS, a sect formed among the Arminians and Anabaptists in Holland, about the beginning of the seventeenth century: so called because of their colleges or meetings twice every week, where every one, females excepted, has the same liberty of expounding the Scriptures, praying, &c. They are said to be all either Arians or Socinians: they never communicate in the college, but meet twice a year, from all parts of Holland, at Rhinsbergh, (whence they are also called *Rhinsberghers*) a village two miles from Leyden, where they communicate together; admitting every one that presents himself, professing his faith in the divinity of the Holy Scriptures, and resolution to live suitably to their precepts and doctrines, without regard to his sect or opinion. They have no particular ministers, but each officiates as he is disposed. They baptize by immersion.

COMMENTARY, as applied to the Scriptures, an exposition, book of annotations or remarks, designed to elucidate the sacred volume by illustrating obscure passages, interpreting ambiguous phrases, reconciling apparent contradictions, exhibiting the relation or parallelism of the different parts,—in fine, by furnishing every facility to the biblical reader towards the attainment of the genuine sense of the inspired writings. It is unquestionable, that there are many passages in the sacred Scriptures both difficult and obscure, in consequence of the various times when the different books were written, the diversified topics of which they treat, their allusion to ancient customs, and the languages in which they were originally composed. So far, indeed, as relates to the way of salvation, "he that runs may read;" but there are many important points which, to common and unlettered readers, require explanation, and in which we may profitably avail ourselves of the labours of inquirers who have preceded us, especially of those who have been deeply versed in the original languages, who have collated the different parts, the New Testament and the Old, the prophetic with the

historical books, and have brought forward the testimonies of profane antiquity to confirm or illustrate the word of God. To reject their assistance in the interpretation of the Scriptures, is to throw away the labours of many ages. As well might we reject all our historians, and insist on believing nothing but what we derive immediately from state papers, original records, and other documents on which all history is founded. "The Bible," says a sensible writer, "is intended as a directory of our faith and practice. Now, to have an experienced friend, who has long been in the habit of perusing it with patient study and humble prayer, to have *such* a friend at hand to point out in every chapter what may be useful or important, and especially to disclose its latent beauties, may be no less desirable and useful, than it is, when travelling in a foreign country, to have with us a companion who has passed the same route, and is acquainted both with the road, and with the objects most worthy of notice." Yet widely different opinions are, and ever have been, entertained respecting the utility and advantage of commentaries, annotations, and other expositions of the sacred writings. By some, who can admire nothing but their own meditations, and who hold all human helps in contempt, commentaries are despised altogether, as tending to found our faith on the opinions of men, rather than on the divine oracles; while others, on the contrary, trusting exclusively to the expositions of some favourite commentators, receive as infallible whatever views or opinions they may choose to deliver, as their expositions of the Bible. The safest way in this case, is, to take the middle path, and occasionally to avail ourselves of the labours of commentators and expositors, while we diligently investigate the Scriptures for ourselves, without relying exclusively on our own wisdom, or being fascinated with the authority of an eminent name.

In order to derive the utmost advantage from the labours of expositors, the following suggestions may be profitably carried along with us in our reading. 1. We should take care that the perusal of commentators does not draw us away from studying the Scriptures themselves; from investigating their real meaning, and meditating on their important contents. 2. We should not inconsiderately assent to the interpretation of any expositor or commentator, or yield a blind and servile obedience to his authority. 3. The best commentators and interpreters only are to be read. 4. Where it does not appear that either ancient or modern interpreters had more knowledge than ourselves, respecting particular passages, and when they offer only conjectures, their expositions ought to be subjected to a very strict examination before they are adopted. 5. As there are some commentaries which are either wholly compiled from the previous labours of others, or contain observations extracted from their writings, if any thing appear confused or perplexed in such commentaries, the original sources must be referred to, and diligently consulted.

To these remarks and directions relative to the use of commentaries, we shall subjoin the advice of Dr. Campbell, in his Lectures on Systematic Theology, as to the study of the Bible:—"Begin with studying the Scriptures in the original languages; attend carefully to the distinction that should always be made between classical or pure

Greek, and the Greek of the Septuagint and Testament, where the words taken separately are pure Greek, but where the idiom of the language, and even the acceptation of many words, are derived from the Hebrew, the Chaldaic, or the Syriac. Be acquainted with the civil history, the manners and customs of ancient times and nations, especially with that of the Jews, where the reading of Josephus will be often useful. But whatever books you read occasionally, read the Scriptures frequently. Mark the different passages which you do not understand; read them with patience, not being too anxious to understand every thing at the first reading. But persevere, and read the Scriptures in the original a second and a third time; and, without consulting any commentator, those difficult passages will always become fewer as your knowledge increases. Read the Scriptures, also, with modesty, without being too full of yourself, nor supposing that human reason can always comprehend divine mysteries: and read them always with fervent prayer to God, the source of wisdom and light, that he would assist and direct you in your researches after truth. Do not complain that you want books, when you have the Scriptures themselves in the original languages. If you have a Hebrew Bible, a Septuagint, and a Greek New Testament, you have the most necessary and the most useful of all books to a Christian divine. Read carefully all the versions which are given of disputed passages; make much use of versions, and compare them all carefully with the original. Read the Vulgate, though a translation authorised by the Romish church, as well as the versions of individuals, such as Castalio, Beza, Junius, and Tremellius, and also Houbigant, if you have access to his translation. You cannot be hurt by reading versions, and comparing them with the original. Consult commentators sparingly; never use them till the last; and then use them only as dictionaries. In this view, however, read commentators of all parties; and judge of them more from their freedom of thought, abilities, and erudition, than from considering to what party they belong. In comparing the different kinds of commentators, remember that paraphrasts are the worst, because they undertake too much, or promise most; while scholiasts are the best, because they undertake and promise least. Be on your guard against too much ingenuity in commentators; for genius, in this case, has often led them astray, when humble piety and plain common-sense, would have kept them in a right path. Beware, particularly, of any attachment to a preconceived system, and do not think you will be (always) safe, if you use what you call an approved commentator. See always with your own eyes, and not through the spectacles of glossarists, commentators, or paraphrasts. Remember that your errors will be much more pardonable, when you use your own eyes, and when you come short of the truth after making the best use of your own reason, than when you are led implicitly by passion or by prejudice. When you have formed a religious system in early life, be still correcting it as you acquire more knowledge, not contending for the opinions of men, but inquiring after the mind of the Spirit."

To the present article we shall append a copious list of the most valuable commentaries, both in our own and other languages, particularly the

Latin, which is a repository of many of the most valuable treasures of biblical exposition.

English Commentators on the whole Bible.

1. Henry.—An Exposition of the Old and New Testament; by the Rev. Matthew Henry, folio, 5 vols. 4to. 6 vols. 8vo. 6 vols.

In the former editions of the Theological Dictionary, Mr. Buck, in speaking of commentaries, gives the following testimony to the great value of Henry. "In my opinion, Henry takes the lead for common utility. The sprightly notes, the just inferences, the original thoughts, and the warm applications to the conscience, make this work justly admired. It is true that there are some expressions which do not agree with the evangelic system; but, as the late Mr. Ryland observes, 'tis impossible for a person of piety and taste to read him without wishing to be shut out from all the world to read him through without one moment's interruption.' Mr. Henry did not live to complete the work. He went as far as the end of 'Acts." The remainder was finished by fifteen different hands, pious and able ministers, contemporary with Mr. Henry, whose names will be found affixed to their several portions. The estimate in which the work is held in the United States is sensibly growing, and the religious public are to be congratulated on the recent edition published in Philadelphia, with a valuable preface by the Rev. A. Alexander, of Princeton, New Jersey.

2. Scott.—The Holy Bible, containing the Old and New Testaments; with original notes, practical observations, and copious marginal references. By Thomas Scott, Rector of Aston Sandford, 5 vols. 4to. 6 vols. 8vo.

"The capital excellency of this valuable and immense undertaking, perhaps consists in following more closely than any other, the fair and adequate meaning of every part of Scripture, without regard to the niceties of human systems: it is in every sense of the expression, a scriptural comment. It has a further and strong recommendation in its originality. Every part of it is thought out by the author for himself, not borrowed from others. The later editions, indeed, are enriched with brief and valuable quotations from several writers of credit; but the substance of the work is entirely his own. It is not a compilation, it is an original production, in which you have the deliberate judgment of a masculine and independent mind on all the parts of Holy Scripture. Every student will understand the value of such a work. Accordingly the success of the work has been steadily and rapidly increasing from the first, not only in our own country, but wherever the English language is known. Nor is it time distant, when, the passing controversies of the day having been forgotten, this prodigious work will generally be confessed in the Protestant churches, to be one of the most sound and instructive commentaries produced in our own or any other age."—*Wilson's Funeral Sermon.*

3. Poole.—Annotations upon the Holy Bible; by the Rev. Matthew Poole, folio, London, 2 vols. 1683. Edinburgh, 1803, 4 vols. 4to.

This is an extremely valuable work, by the author of the celebrated Synopsis. It was published subsequently to that work, and may be supposed to contain the *results* of the immense collection and comparison of interpretations contained in the Synopsis. The annotations are mingled with the text, and for the most part are eminently judicious. The author wrote them as far as the 58th chapter of Isaiah; the remainder being executed by several distinguished dissenting brethren.

4. Assembly's Annotations.—Annotations upon all the Books of the Old and New Testaments; by the labour of several learned divines thereunto appointed. London, 1657, 2 vols. folio.

This valuable work was composed by the members of the Westminster Assembly of divines. See *Calamy's Life of Baxter*, p. 86.

5. Clarke.—The Old and New Testaments, with Annotations and parallel Scriptures; by Samuel Clarke, A. M. London, 1690, folio.

"The selection of parallel texts is admirable; and the notes, though very brief, are written with great judgment. The work was commended in very high terms by Drs. Owen and Bates, as well as by Mr. Baxter and Mr. Howe."—*Horne.*

6. Gill.—An Exposition of the Old and New Testaments, illustrated by notes from the most ancient Jewish writings; by John Gill, D. D. London, 1748—1763, 9 vols. folio. London, 1809, 9 vols. 4to.

In rabbinical literature, Dr. Gill had no equal, and he has been enabled to illustrate many important passages of Scripture.—*Horne.*

7. Brown.—Brown's Self-Interpreting Bible, 2 vols. 4to.

"Its chief excellencies are the marginal references, which are exceedingly useful to preachers, and the close, plain, and practical improvement to each chapter."—*Buck.*

8. A. Clarke.—The Holy Bible, with a Commentary and Critical Notes; by Adam Clarke, LL. D. 5 vols. 4to. 6 vols. 8vo.

Latin Commentators on the whole Bible.

1. Critici Sacri.—Sive Annotata doctissimorum Virorum in Vetus ac Novum Testamentum; quibus accedunt tractatus varii, Theologico-Philologici, 9 tomis in 12 voluminibus, Amsterdam, 1698.

"This great work, first published at London in 1660, in 9 vols. folio, under the direction of Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman, is considerably augmented in the above second and best edition. The notes of Grotius, Vatablus, Drusius, Munster, Castalio, Clarius, Junius, and Tremellius, are to be found in this collection, besides a multitude of commentators on particular books, and numerous valuable disquisitions on particular subjects, which are enumerated by Dr. A. Clarke in the general preface to his Commentary. To complete this great work there were published at Amsterdam, in 1701, Thesaurus Theologico-Philologicus, in two vols. folio, and in 1732, in two folio volumes also, Thesaurus Novus Theologico-Philologicus—two valuable collections of critical and philological dissertations by the most eminent biblical critics of that day. These are necessary to complete the Critici Sacri."—*Horne.*

The great defect of this work is the want of *due selection* in the original materials. Several authors are included of very little note, and who were altogether unworthy of a place in such a body of critics as were intended to have been enrolled in this college of commentators. Many, too, of the annotations of more distinguished authors are scarcely worthy of their names, and as several sets of notes are written upon the same books, the same things are frequently repeated. A reprint of the whole work, therefore, is neither to be expected nor desired, although many of the disquisitions richly deserve to be drawn out of their obscurity and given anew to the world.

2. Matthæi Pooli, Synopsis Criticorum Aliorumque SS. Interpretum.—London, Utrecht, and Frankfort, 5 vols. folio.

On this most elaborate work the learned author spent *ten* years. Although not designed to be a mere abridgment of the Critici Sacri, it contains all that is most valuable in their annotations, besides many important additions from other sources, and his own judicious decisions in many places. Notwithstanding, however, that the Synopsis brings together an immense mass of valuable interpretation, the work would admit of being greatly *synopsized* itself. The vast accumulation of different senses crowded together to explain a single sentence or a single word, many of them palpably false or trifling, many of them without the shadow of a *reason* for their adoption, and apparently introduced merely to increase the amount of matter, so effectually perplexes the mind, that the reader often

closes the book more unsettled in his opinion than when he opened it. It is greatly to be desired that a work on the plan of Poole, only more moderate in its dimensions, and more select in its materials, should be executed at the present day. But the task would be a Herculean one, and arduous in proportion to the superior advantages possessed for such a work by the present generation of scholars. Of the different editions of Poole, that of Utrecht, by Professor Leusden, is the best. The Frankfort edition is said to be scarcely worth purchasing, on account of its incorrectness. The quarto edition is somewhat better, but is badly printed and sells at a low price.—B.

3. Joannis Coccei Commentarii in Sacras Scripturas, in ejus Operibus.—Amsterdam, 10 vols. folio.

Notwithstanding the character of Cocceius, as a commentator, labours under the imputation of excessive *mysticism*, and of having indulged a vein of the wildest fancies in *spiritualizing* the Old Testament, it should be remembered that his grand object was to oppose the system of mere *literal* or *grammatical* exposition adopted by Grotius and his followers. And when it is said of two commentators, as it was of him and Grotius, that "one finds Christ every where, and the other no where," the judicious and pious reader will readily decide which is the most innocent error. Buddeus, the great master in historic-theology, while he admits that Cocceius has occasionally refined too much in his interpretations, still affirms that he ranks among "the most illustrious teachers of the Reformed Church," that he was pre-eminently endowed with the qualifications of a good interpreter, and that, turning away from the frivolous minutiæ of the popular critics of the age, he sedulously aimed to unfold the sense of the Scriptures in such a manner as *to increase the knowledge of divine and saving truth among men*. "His commentaries," says Horne, "particularly on the *New* Testament, abound with valuable illustrations, and will amply repay the trouble of a perusal." The critical reader of the Prophetical Books will seldom consult him in vain.—B.

4. Rosenmulleri Scholia in Vetus atque Novum Testamentum, 23 tomis, 8vo.

This work is very much prized by those who have a high opinion of the modern school of German critics and commentators. But as the most valuable parts are drawn from other sources, which can be obtained at a cheaper rate, and which are not interlarded with *neological* scholia, we do not esteem the want of it a very serious desideratum in a biblical library.

English Commentators on the New Testament.

1. Burkitt's Expository Notes, with Practical Observations.—London, 1814, 4to.

"Burkitt contains many ingenious observations, fine turns, natural plans, and pungent addresses to the conscience."—*Buck.*

2. Doddridge's Family Expositor.—London, 4 vols. 4to., and 6 vols. 8vo.

"This admirable commentary is in the list of books recommended by Bishops Watson and Tomline, and almost every other theological tutor."—*Horne.*

3. Whitby's Paraphrase and Commentary on the New Testament, 2 vols. folio.

"Divines of every denomination concur in pronouncing Dr. Whitby's Commentary to be, upon the whole, the best upon the New Testament that is extant in the English language."—*Horne.*

4. Guyse's Practical Expositor in the Form of a Paraphrase, with occasional Notes.—London, 3 vols. 4to. 4 vols. 8vo.

"Dr. Guyse was an eminent dissenting divine of the eighteenth century, and in his religious principles Calvinistic. His Paraphrase has never been popular, though it is said to display sound judgment, intimate acquaintance with the original, and considerable critical powers."—*Horne.*

5. Hammond's Paraphrase and Annotations on the New Testament.—London. 1702, folio, best edition.

"Many good criticisms, but many that are much mistaken."—*Horne.*

Latin Commentators on the New Testament.

1. Bengelii Gnomon Novi Testamenti.

"This work contains an instructive preface, a perspicuous analysis of each book, with short notes, in the true taste of judicious criticism. Bengel excels in shewing the connexion and harmony of Scripture, and how Scripture is to be interpreted by Scripture." *Horne.*

Another critic observes, "his work is an unknown storehouse of valuable matter, consisting of acute remarks, striking illustrations of the text by the context, just inferences, and practical observations; the whole offered in a strain of true piety and Christian simplicity."—*Critica Biblica*, vol. iv. p. 160.

2. Wetstenii Novum Testamentum Græcum.—Amsterdam, 1752, 2 vols. folio

"Almost every peculiar form of speech in the sacred text he has illustrated by quotations from Jewish, Greek, and Roman writers."—*Dr. Adam Clarke.*

3. Wolfii Curæ Philologicæ in Novum Testamentum.—Basil, 1741, 5 vols. 4to.

"This is a very valuable compilation; as Wolfius does not simply relate the opinions of others, but frequently animadverts upon them with great critical discernment."—*Horne.*

4. Chemnitii Harmonia Quatuor Evangelistarum.—Hamburgh, 1704, folio.

"Deservedly held in the highest estimation,"—*Horne.*

5. Koppe Novum Testamentum Græci.—1791, 8vo. 2d edition.

Commentators on Select Parts, or Single Books, of the Old Testament.

1. Ainsworth's Annotations on the Pentateuch, the Psalms, and the Song of Solomon.—London, 1639, folio.

The collector of a biblical apparatus is advised by no means to let slip an opportunity of procuring this work. In affording aid to the attainment of the *exact meaning* of the original, Ainsworth is unrivalled; his parallelisms never fail to cast light on the point for which they are adduced; his quotations from the Jewish writers, in which he discovers great judgment, form an exceedingly valuable source of illustration; and his translation, particularly of the Psalms, is often to be preferred to the common version. No more valuable service could be performed to the cause of Biblical Literature than the republication of Ainsworth's Annotations in a more convenient form, and somewhat *modernized* in orthography and style. In order to be duly appreciated, it should be used by one who is in the habit of consulting the original. Such an one will discover in this venerable puritan an acquaintance with the minute peculiarities of the Greek and Hebrew forms of expression, and a tact of illustration, which for the age and circumstances of the writer, is truly astonishing.

2. Bishop Patrick's Commentaries on the Historical Parts of the Holy Scriptures.—London, 3 vols. 4to.

Well worth possessing, though not of frequent occurrence. Patrick, Lowth, Whitby, and Arnold, are embodied in one extensive and valuable work, published in 8 vols. 4to.

3. Notæ Uberiores in Hagiographa.—Halæ, 3 vols. 4to.

The student of Hebrew who makes use of Michaelis's Hebrew Bible, (and such an one will not feel the want of any other) should not suffer himself to be without

this work if it be in his power to obtain it. As the notes are a continuation of those in the above-mentioned edition of the Bible, printed in a type less trying to the eye, they form a supplement indispensable to the completeness of that work. The authors of the Annotations are, J. H. Michaelis, C. B. Michaelis, and J. J. Rambach.

Genesis.

Sebastian Schmidt: all the expository works of this learned and pious man are extremely valuable.—*Andreas Rivetus,* (Opera, tom. i. folio:) of great value to the theologian.—*Johannes Mercerus:* prolix, but sound and judicious.—*Lightfoot,* (Works, vol. i. p. 698:) the very name of Lightfoot supersedes all commendation.—*J. H. Heidegger,* (Historia Patriarcharum, 2 vols. 4to.) —*J. F. Buddeus,* (Historia Ecclesiastica Veteris Testamenti, 2 vols. 4to.)—*Fr. Junius.*—*Dawson* on the First Seventeen Chapters of Genesis, Lond. 3 vols. 4to.—*Andrew Fuller's* Expository Discourses on Genesis, 2 vols. 8vo.

Exodus.

And. Rivetus, (Opera, tom. i. folio.)—*Christoph. Cartwright:* replete with rabbinical learning.—*Lightfoot,* (ut supra.)—*Willett,* (in Hexapla.)—*Braunius* de Vestitu Heb. Sacerdotum: his work, though not professedly a commentary, is very important in the explication of many parts of Exodus.

Joshua and the other Historical Books.

Andreas Masius on Joshua: an author highly commended by Poole in his Synopsis.—Lectures on Ruth by *G. Lawson.*—*Chandler's* Life of David: "a book above all praise." *Horne.*—*Lawson* on Esther.—*Michaelis's* Notæ Uberiores.—*Stackhouse's* History of the Bible.—*Buddæus's* Historia Ecclesiastica.—*Macgowan* on Ruth.—*Lavater, Jackson,* and *Strigelius* on Joshua.

Job.

Hugh Broughton, (Works, folio, pp. 246—294.)—*Joseph Caryl,* 2 vols. folio: "a most elaborate, learned, and pious work, containing a rich mind of critical and practical divinity." *Williams.* —*Albertus Schulten.*—*Leonard Chappelow.*—*Sebastian Schmidt.*—*Peters's* Critical Dissertation on the Book of Job.—*J. H. Hottinger.*—*Fred. Spanheim.*—*Chr. Schotanus.*—*Joh. Merrus.*

Psalms.

Ainsworth, (see above, on the Pentateuch.)—*Follerus.*—*Hammond's* Paraphrase.—*Gulielmus Ames.*—*Martinus Geierus:* extremely valuable.—*Venema:* held in the highest esteem among the divines of Holland.—*Zech. Mudge.*—*Dp. Horne's* Commentary.—*Horsley* on the Psalms.—*Fry's* Lyra Davidis.—*Hildersham* on the 51st Psalm.—*Owen* on the 130th Psalm.—*Greenham* on the 119th Psalm.—*Manton* on the 9th Psalm.—*Luther* on the Fifteen Psalms of Degrees.—*Theodore Beza.*—*John Calvin.*—*Dan. Dickson.*—*Edward Leigh.*—*And. Rivetus,* (Op. vol. ii.)

Proverbs.

Martinus Geierus: excellent as a critical commentary; the general character of all Geier's works.—*Albert Schultens:* profoundly learned.—*Mayer.*—*Taylor.*—*Trapp:* quaint, but striking and pertinent.—*Holden.*—*Lawson.*—*Hunt.*—*Schlesner.*

Ecclesiastes.

A. V. Desvoeux: a very valuable work.—*M. Geierus.*—*Bp. Reynolds.*—*R. Wardlaw.*—*Hugh Broughton.*—*Jermyn.*—*Luther.*—*Melancthon.*—*Cartwright.*—*Leigh.*—*Pembel.*—*Trapp.*

Song of Solomon.

Ainsworth.—*Joannes Marckius.*—*Gill* on the Canticles.—*J. Mason Good.*—*Williams.*—*Percy.*—*Davidson.*—*Durham.*—*Harmer.*—*Durell.*—*Trapp.*

Isaiah.

Campegius Vitringa: an immense and invaluable storehouse of sacred criticism.—*Lowth* on Isaiah: a work of unquestionable importance to the biblical student, but evincing too great a readiness to innovate upon the readings of the established text.—*Macculloch's* Lectures on Isaiah.—*Bp. Stock.*—*J. C. Dœderlin.*—*Horsley* on the 18th chapter of Isaiah.—*J. Calvin.*—*J. Alting.*

Jeremiah.

Benjamin Blayney: an exceedingly valuable work on the plan of Lowth's Isaiah.—*Venema.*—*Broughton.*—*J. D. Michaelis.*—*Spohn.*—*Pureau.*—*Piscator.*—*Lavater.*

Ezekiel.

Bp. Newcome.—*Villalpand.*—*Venema.*—*Starck.*—*Greenhill.*—*Calvin.*—*Strigelius.*

Daniel.

Mart. Geierus: the Prælections of Geier on Daniel surpass any other commentary in giving the exact sense of the prophet.—*Venema's* Dissertations on Daniel.—*H. Broughton:* this author's English translation of Daniel is said to be the best in the language.—*Sir Isaac Newton's* Observations on the Prophecies.—*Bp. Newton* on the Prophecies.—*Willett,* (in Hexapla.)—*Wintle.*—*Amner.*—*Fuber.*—*Blayney* on the Seventy Weeks.—*Brightman.*—*Parker.*—*Pembel.*—*Rollock.*—*Jos. Mede:* the works of the venerable Mede are indispensable to the student of Prophecy.

Minor Prophets.

Lowth on the Prophets.—*Pococke* on Hosea, Joel, Micah, and Malachi.—*Newcome* on the Minor Prophets.—*Marck* on do.—*Burkii* Gnomon in do.—*Tarnovius* in do.—*Mercerus* in do.—*Drusius* in do.—*Jer. Burroughs* on Hosea: the work of a mind most deeply imbued with the spirit of piety, and with a skill in making practical the abstrusest parts of the scriptures scarcely to be paralleled.—*Horsley* on Hosea.—*Chandler* on Joel: this author is entitled to rank among the first biblical critics in the English language.—*Pfeiffer* on Jonah.—*Blayney* on Zechariah.—*Stock, Venema,* and *Van Til* on Malachi.

Commentators on Select Parts, or Single Books of the New Testament.

1. *Campbell's* Four Gospels, 1 vol. 4to. 4 vols. 8vo.

Particularly valuable for the dissertations and notes, which contain a treasure of sacred criticism.

2. *Macknight's* Harmony of the Four Gospels, 2 vols. 8vo.

A work of the greatest utility to the critical reader of the New Testament.

3. *D. C. Theophili Kuinœl* Commentarius in Libros Novi Testamenti Historicos, 4 vo. 8vo.

Valuable as a philological commentary, but containing sentiments revolting to a believer in the divine authority and plenary inspiration of the Scriptures.

4. *Z. Pearce's* Commentary on the Evangelists, Acts, and II. Corinthians, 2 vols. 4to.

Displaying deep learning and sound judgment.

5. *Macknight* on the Epistles, 6 vols. 8vo.

"It is a work of theological labour not often paralleled, and an ample storehouse of observations to exercise not only the student, but the adept in divinity. If we do not always coincide implicitly with the author in opinion, which in such various matter cannot reasonably be expected, we can always praise his diligence, his learning, and his piety."—*British Critic.*

The work is said to have been the unremitting labour of nearly thirty years, during which period seldom less than eleven hours a day were employed upon it.

MATTHEW.

Bp. Porteus's Lectures on Matthew.—*Olearius.*—*Elsner.*—*Pareus.*

MARK.

Heupelius Commentary.

LUKE.

Morus's Prælectiones.—Schleirmacher.

JOHN.

Lampe: the most valuable work on the Gospel of John ever published.—*Titman,* Meletemata.—*Shepherd.*—*Morus.*—*Semler.*—*Hildersham* on John iv.—*Burgess* on John xvii.—*Manton* on John xvii.

ACTS.

Biscoe.—*Trapp.*—*Mayer.*—*Heinrichs.*—*Wilis.*—*Cradock's* Apostolical History.—*Benson's* Planting of Christianity.—*Bevans's* Life of Paul.—*Buddeus's* Historia Ecclesiæ Apostolicæ.—*Dick* on Acts.

ROMANS.

Reimbach.—*Morus.*—*Edwards.*—*Weller.*—*Adam.*—*Wilson.*—*Parr.*—*Schmidius.*—*Fry.*

I. AND II. CORINTHIANS.

Storr, (Opuscula.)—*Krause.*—*Holman.*

GALATIANS.

Luther: an inestimable work.—*Chandler.*—*Perkins.*—*Ferguson.*—*Borger.*—*Winer.*

EPHESIANS.

Goodwin.—*Ferguson.*—*Tarnovius.*—*Locke.*—*Chandler.*

COLOSSIANS.

Byfield.—*Davenant.*—*Elton.*—*Gisborne.*

PHILIPPIANS.

Pierce.—*Tarnovius.*

I. AND II. THESSALONIANS.

Bp. Jewell.—*Turretin.*—*Tarnovius.*—*Benson.*

TITUS.

Taylor.

HEBREWS.

Owen.—*Pierce.*—*Schmidius.*—*Braunius.*—*Carpzovius.*—*Sykes.*—*Ernesti.*—*Seyffarth.*—*Maclean.*—*Stuart.*

THE CATHOLIC EPISTLES.

Leighton on Peter: an incomparable work.—*Byfield* on the first three chapters of Peter.—*Manton* on James.—*Morus* on James and Peter.—*Adam* on II. Peter.—*Hawkins* on John's Epistles.—*Hardy* on do.—*Morus* on do.—*Wilsius* on Jude.—*Manton, Jenkins,* and *Otes* on do.

REVELATION.

Daubuz: a work of stupendous erudition, rivalling any commentary ever published on any part of the Scriptures. In unfolding the symbolical language not only of John, but of the inspired prophets generally, probably no exposition in the world affords such invaluable aids; and the writer's judgment equals his amazing learning.—*Vitringa* on the Apocalypse: a commentary worthy the name of its great author.—*Jos. Mede:* the acknowledged father of Apocalyptic interpretation.—*Goodwin.*—*Waple.*—*Brightman.*—*Durham.*—*Sir Isaac Newton.*—*Bp. Thos. Newton.*—*Lowman.*—*Whiston.*—*H. More.*—*Forbes.*—*Johnston.*—*Glass.*—*Bengel.*—*Cradock.*—*Reader.*—*Rudd.*—*Jurieu.*—*Pyle.*—*Faber.*—*M'Leod.*—*Fry.*

As this article may be consulted for the purpose of obtaining information as to the best helps for understanding the Scriptures, we may add to the above:—Jacobi Elsner, Observat. Sacræ; Alberti, Observ. Philolog.; Lamberti Bos, Exercitat. Philolog.; Lamberti Bos, Observat. Miscell. Fortuita Sacra. These, together with Wolfius and Raphelius, before mentioned, says Dr. Doddridge, are books which I cannot but recommend to my young friends, as proper not only to ascertain the sense of a variety of words and phrases which occur in the apostolic writings, but also to form them to the most useful method of studying the Greek classics; those great masters of solid sense, elegant expression, just and lively painting, and masculine eloquence, to the neglect of which I cannot but ascribe that enervate, dissolute, and puerile manner of writing, which is growing so much on the present age, and will probably consign so many of its productions to speedy oblivion. See also books recommended under articles BIBLES, SCRIPTURES.

COMMINATION, an office in the church of England appointed to be read on Ash Wednesday. It is substituted in the room of that *godly discipline in the primitive church,* by which (as the introduction to the office expresses it) "such persons as stood convicted of notorious sins were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend." This discipline, in after-ages, degenerated in the church of Rome into a formal confession of sins upon Ash Wednesday, and the empty ceremony of sprinkling ashes upon the head of the people. Our reformers wisely rejected this ceremony as mere shadow and show; and substituted this office in its room, which is *A denunciation of God's anger and judgment against sinners;* that the people, being apprised of God's wrath and indignation against their sins, might not, through want of discipline to the church, be encouraged to pursue them.

COMMISSARY, an officer of the bishop, who exercises spiritual jurisdiction in places of a diocese so far from the episcopal see, that the chancellor cannot call the people to the bishop's principal consistory court without great inconvenience.

COMMUNICATING a term made use of to denote the act of receiving the Lord's Supper. Those of the reformed and of the Greek church communicate under both kinds; those of the Romish only under one. The oriental communi-

cants receive the species of wine by a spoon; and anciently they sucked it through a pipe, as has been observed by Beat. Rheanus on Tertullian.

COMMUNION, in its strict and proper sense, signifies holding something in common with another, Acts ii. 42.—2. In a more general sense, it denotes conformity or agreement, 2 Cor. vi. 14. Eph. v. 11.—3. It signifies *converse*, or friendly intercourse, wherein men contrive or consult together about matters of common concern, Luke vi. 11. Ps. iv. 4.—4. Communion is also used for the Lord's Supper, because we herein make a public profession of our conformity to Christ and his laws; and of our agreement with other Christians in the spirit and faith of the Gospel. See LORD'S SUPPER.

The fourth council of Lateran decrees, that every believer shall receive the communion, at least, at Easter; which seems to import a tacit desire that they should do it oftener, as in effect they did it much oftener in the primitive days. Gratian, and the master of the sentences, prescribe it as a rule for the laity to communicate three times a year; at Easter, Whitsuntide, and Christmas: but in the thirteenth century the practice prevailed of never approaching the eucharist at Easter; and the council thought fit to enjoin it then by a law, lest their coldness and remissness should go farther still: and the council of Trent renewed the same injunction, and recommended frequent communion, without enforcing it by an express decree. In the ninth century the communion was still received by the laity in both kinds, or rather the species of bread was dipped in the wine, as is owned by the Romanists themselves. M. de Marca observes, that they received it at first in their hands; and believes the communion under one kind alone to have its rise in the West, under Pope Urban II. in 1096, at the time of the conquest of the Holy Land. It was more solemnly enjoined by the council of Constance, in 1414. The twenty-eighth canon of the council of Clermont enjoins the communion to be received under both kinds distinctly; adding, however, two exceptions,—the one of necessity, the other of caution; the first in favour of the sick, and the second of the abstemious, or those who had an aversion for wine. It was formerly a kind of canonical punishment for clerks guilty of any crime to be reduced to lay communion; i. e. only to receive it as the laity did, viz. under one kind. They had another punishment of the same nature, though under a different name, called *foreign communion*, to which the canons frequently condemned their bishops and other clerks. This punishment was not any excommunication or deposition, but a kind of suspension from the function of the order, and a degradation from the rank they held in the church. It had its name because the communion was not only granted to the criminal on the foot of a foreign clerk; i. e. being reduced to the lowest of his order, he took his place after all those of his rank, as all clerks, &c. did in the churches to which they did not belong. The second council of Agda orders every clerk that absents himself from the church to be reduced to foreign communion.

Church communion is fellowship with any particular church. See CHURCH FELLOWSHIP. It is sometimes applied to different churches united in doctrine and discipline. The three grand communions into which the Christian church is divided, are those of the church of Rome, the Greek church, and the Protestant church; but originally all Christians were in communion with each other, having one communion, faith and discipline.

Free communion, a term made use of in relation to the Lord's Supper, by which it is understood that all those who have been baptized, whether in infancy or adult age, may, on profession of their faith, sit down at the Lord's table with others of different denominations. Some of the Baptists object to free or mixed communion, and do not allow persons who have been baptized in their infancy to join in the celebration of the Lord's Supper with them; because they look upon such as not having been baptized at all, and consequently cannot be admitted to the table. Others, however, suppose that this ought to be no objection; and that such who believe themselves to be really baptized (though in infancy), are partakers of grace, belong to the true church of Christ, and are truly devoted to God, ought not to be rejected on account of a different opinion about a mere ordinance. Mr. Killingworth and Mr. Booth have written against free communion; John Bunyan, Dr. Foster, Mr. Bulkely, Mr. Wiche, Mr. Robinson, and Robert Hall for it.

COMMUNION, *spiritual* or *divine*, is that delightful fellowship and intercourse which a believer enjoys with God. It is founded upon union with him, and consists in a communication of divine graces from him, and a return of devout affections to him. The believer holds communion with God in his works, in his word, and in his ordinances. There can be no communion without likeness, nor without Christ as the mediator. Some distinguish communion with God from the sense and feeling of it; that is, that we may hold communion with him without raptures of joy; and that a saint, even under desertion, may have communion with God, as *really*, though not so *feelingly*, as at any other time. This communion cannot be interrupted by any local mutations: it is far superior to all outward services and ordinances whatsoever; it concerns the whole soul, all the affections, faculties, and motions of it being under its influence: it is only imperfect in this life, and will be unspeakably enlarged in a better world.—In order to keep up communion with God, we should inform ourselves of his will, John v. 39; be often in prayer, Luke, viii. 1; embrace opportunities of retirement, Ps. iv. 4; contemplate on the divine perfections, providences, and promises, Ps. civ. 34; watch against a vain, trifling, and volatile spirit, Eph. iv. 30; and be found in the use of all the means of grace, Ps. xxvii. 4. The *advantages* of communion with God are, deadness to the world, Phil. iii. 8. patience under trouble, Job. i. 22; fortitude in danger, Ps. xxvii. 1; gratitude for mercies received, Ps. ciii. 1; direction under difficulties, Prov. iii. 5, 6; peace and joy in opposition, Ps. xvi. 23; happiness in death, Ps. xxiii. 4; and an earnest desire for heaven and glory, 2 Tim. iv. 7, 8. See *Shaw's Immanuel*; *Owen and Henry on Communion*; and article FELLOWSHIP

COMPASSION is that species of affection which is excited either by the actual distress of its object, or by some impending calamity which appears inevitable. It is a benevolent sorrow for the sufferings or approaching misery of another. The

ecymology of the word expresses this idea with strict propriety, as it signifies *suffering with the object*. Hobbes makes this a mere selfish passion, and defines it as "being fear for ourselves." Hutcheson resolves it into instinct; but Dr. Butler much more properly considers it as an original distinct particular affection in human nature. It may be considered as a generic name, comprehending several other affections; as *mercy, commiseration, pity*. This affection (as well as every other of our nature) no doubt was wisely given us by our Creator. "Ideas of fitness," as Saurin observes, "seldom make much impression on the bulk of mankind; it was necessary therefore to make sensibility supply the want of reflection; and by a counterblow with which the miseries of a neighbour strike our feelings, to produce a disposition in us to relieve him."

COMPASSION OF GOD is the infinite greatness of his mercy and love, whereby he relieves the miseries of his people. This perfection of Jehovah is conspicuously displayed in the gift of his Son, John, iii. 16; the revelation of his will, Hos. viii. 12; the bounties of his providence, Ps. cxlv. 9; the exercise of his patience, Rom. ii. 4; the promise of his mercy, Ps. lxxviii. 38; the manifestation of his presence, Matt. xviii. 20; and the provision of eternal glory, 1 Pet. i. 4. See MERCY.

COMPLUTENSIAN BIBLE. See BIBLE, No. 29.

COMPREHENSION, in English church history, denotes a scheme proposed by Sir Orlando Bridgman, in 1667-8, for relaxing the terms of conformity on behalf of the Protestant Dissenters, and admitting them into the communion of the church. A bill for this purpose was drawn up by Judge Hale, but disallowed. The attempt was renewed by Tillotson and Stillingfleet, in 1674, and the terms were settled, to the satisfaction of the non-conformists; but the bishops refused their assent. The scheme was likewise revived again immediately after the revolution. The king and queen expressed their desire of an union: however, the design failed, after two attempts, and the Act of Toleration was obtained.

CONCEPTION OF CHRIST, the supernatural and miraculous formation of the human nature of Jesus Christ. "It were not difficult to show," says a divine, "that the miraculous conception, once admitted, naturally brings up after it the great doctrines of the atonement and the incarnation. The miraculous conception of our Lord evidently implies some higher purpose of his coming than the mere business of a teacher. The business of a teacher might have been performed by a mere man, enlightened by the prophetic spirit. For whatever instruction men have the capacity to receive, a man might have been made the instrument to convey. Had teaching, therefore, been the sole purpose of our Saviour's coming, a mere man might have done the whole business, and the supernatural conception had been an unnecessary miracle. He therefore, who came in this miraculous way, came upon some higher business, to which a mere man was unequal. He came to be made a sin-offering for us, that we might be made the righteousness of God in him." See *Bp. Horsley's Tracts*, and article HUMANITY OF CHRIST.

CONCEPTION, IMMACULATE, *of the Holy Virgin*, is a popish festival established in honour of the Virgin Mary, on the supposition of her having been conceived, and born immaculate, i. e. without original sin: held on the 8th of December. The immaculate conception is the great head of controversy between the Scotists and Thomists; the former maintaining, and the latter impugning it. Peter D'Alva has published 48 huge folio volumes on the mysteries of the conception.

CONCLAVE, the assembly or meeting of the cardinals shut up for the election of a Pope. Conclave also signifies the place in which the cardinals of the Romish church meet for the above-mentioned purpose. The conclave is a range of small cells, ten feet square, made of wainscot: these are numbered, and drawn by lot. They stand in a line along the galleries and hall of the Vatican, with a small space between each. Every cell has the arms of the cardinal over it. The conclave is not fixed to any one determinate place, for the constitutions of the church allow the cardinals to make choice of such a place for the conclave as they think most convenient: yet it is generally held in the Vatican.—The conclave is very strictly guarded by troops: neither the cardinals, nor any person shut up in the conclave, are spoken to, but at the hours allowed of, and then in Italian or Latin: even the provisions for the conclave are examined, that no letters be conveyed by that means from the ministers of foreign powers, or other persons, who may have an interest in the election of the pontiff.

CONCORD, *form of*.—Form of concord, in ecclesiastical history, a standard-book among the Lutherans, composed at Torgaw in 1576, and thence called the book of Torgaw, and reviewed at Berg by six Lutheran doctors of Germany, the principal of whom was James Anderæ. This book contains, in two parts, a system of doctrine, the subscription of which was a condition of communion, and a formal and very severe condemnation of all who differed from the compilers of it; particularly with respect to the majesty and omnipresence of Christ's body, and the real manducation of his flesh and blood in the eucharist. It was first imposed upon the Saxons by Augustus, and occasioned great opposition and disturbance. The dispute about it was revived in Switzerland in 1718, when the magistrates of Bern published an order for adopting it as a rule of faith; the consequence of which was a contest that reduced its credit and authority.

CONCORDANCE, a dictionary or index to the Bible, wherein all the leading words are ranged alphabetically, and the books, chapters, and verses wherein they occur referred to, to assist in finding out passages, and comparing with the several significations of the same word. Cardinal Hugo de St. Charo seems to have been the first who compiled a concordance to the Holy Scriptures; and for carrying on this work, it is said, he employed 500 monks to assist him. Rabbi Mordecai Nathan published a Hebrew concordance, printed at Venice in 1523, containing all the Hebrew roots, branched into their various significations, and under each signification all the places in Scripture wherein it occurs; but the best and most useful Hebrew concordance is that of Buxtorf, printed at Basil in 1632. Calasius, an Italian cordelier, has given us concordances of the Hebrew, Latin, and Greek, in two columns; the first, which is Hebrew, is that of Rabbi Mordecai Nathan verbatim, and according to the order of the books and chapters: in the other column is a Latin interpretation of each

assage of Scripture quoted by R. Mordecai: this nterpretation is Calasius's own; but in the mar- in he adds that of the LXX. and the Vulgate, hen different from his. The work is in 4 vols. olio, printed at Rome in 1621. A new edition of his work was published by subscription in Lon- on, in 1747, 8, 9, by Mr. Romaine, to which he btained the signature of every crowned head in Europe, his *Holiness* not excepted. Dr. Taylor ublished, in 1751, a Hebrew concordance, in 2 ols. folio, adapted to the English Bible, and dis- osed after the same manner as Buxtorf. This is erhaps the best for English readers.

The Greek concordances are only for the New Testament, except one by Conrad Kircher on he Old, containing all the Hebrew words in al- habetical order: and underneath, all the inter- retations of them in the LXX, and in each in- erpretation all the places where they occur in hat version. In 1718, Trommius published his reek concordance for the LXX, at Amsterdam, 2 vols. folio; and Schmidius, improving on a imilar work of H. Stephen, has given an ex- ellent Greek concordance for the New Testa- ent, the best edition of which is that of Leipsic, mo 1717. Williams's concordance to the Greek Testament gives the English version to each ord, and points out the principal Hebrew roots orresponding to the Greek words of the Septu- gint, 4to. 1767. We have several concordances English, as Fisher's, Butterworth's, Newman's, rown's; but the best esteemed is that in 4to. by lexander Cruden, which no minister or student ould be without, except he have such a prodi- ous memory as to supersede the necessity of it. rutwell's concordance of Parallels may also be nsulted with profit: Talbot's complete Analy- , and new Arrangement of the Bible; Dodd d Locke's Common-place Books; with Clark the Promises, and Gastrill's Institutes, may so be useful to preachers.

CONCUBINAGE, the act of living with a oman to whom the man is not legally married. is also used for a marriage with a woman of erior condition (performed with less solemnity n the formal marriage,) and to whom the hus- nd does not convey his rank. As polygamy s sometimes practised by the patriarchs, it was ommon thing to see one, two, or many wives a family, and besides these several concubines, Sam. iii. 3, &c. 1 Kings, xi. 2. 2 Chron. 21; but ever since the abrogation of polygamy Jesus Christ, and the reduction of marriage its primitive institution, concubinage has been bidden and condemned among Christians.

CONDESCENSION is that species of be- volence which designedly waves the supposed vantages of birth, title, or station, in order to ommodate ourselves to the state of an inferior, d diminish that restraint which the apparent ance is calculated to produce in him. It is oined on the Christian, and is peculiarly orna- ntal to the Christian character, Rom. xii. 16. e *condescension* of God appears every way t, when we consider his infinite perfection, absolute independence of his creatures, his poses of mercy toward them, and his continual over them.

CONDITION, a term of a bargain to be formed. It has been debated whether *faith* uld be called the *condition* of our salvation. y it we mean a valuable equivalent for the benefit received, or something to be performed in our own strength, or that will be meritorious, it is certainly inapplicable; but if by it be meant, that it is only a mean, without which we cannot be saved, in that sense it is not improper. Yet, as the term is often made use of improperly by those who are mere legalists, perhaps it would be as well to decline the use of it.

CONFERENCE, the act of discoursing with another in order to treat upon some subject, or to settle some point of dispute. *Conference Meetings*, in a religious sense, are meetings assembled for the purpose of relating experience, discoursing on some religious subject, or for transacting religious business. "Religious conference," says a divine, "is one way of teaching religion. We all have leisure time, and it is well spent when it is employed in set conferences on religion. There the doubting man may open all his suspicions, and confirmed Christians will strengthen his belief; there the fearful may learn to be valiant for the truth; there the liberal may learn to devise liberal things; there the tongue of the stammerer may learn to speak plainly; there *Paul* may withstand *Peter* to the face, because he deserves to be blamed: there the Gospel may be communicated severally to them of reputation; there, in one word, we may all prophesy one by one, that all may learn, and all may be comforted. One hour in a week spent thus will contribute much to our edification, provided we abstain from the disorders that have often disgraced, and sometimes destroyed, this excellent Christian practice Time should be kept, order should be preserved, no idle questions should be asked; freedom of inquiry should be nourished; immodest forwardness should be restrained; practical, experimental, and substantial subjects should be examined; Charity with all its gentle train should be there, for she openeth her mouth with wisdom, and in her tongue is the law of kindness." See EXPERIENCE MEETINGS.

CONFESSION, the verbal acknowledgment which a Christian makes of his sins. Among the Jews, it was the custom, on the annual feast of expiation, for the high priest to make confession of sins to God, in the name of the whole people: besides this general confession, the Jews were enjoined, if their sins were a breach of the first table of the law, to make confession of them to God; but violations of the second table were to be acknowledged to their brethren. Confession, according to Dr. Watts, is the third part of prayer, and includes, 1. A confession of the meanness of our original, our distance from God, our subjection to him, and constant dependance on him.—2. A confession of our sins, both original and actual, in thought, life, omission, and commission.—3. A confession of our desert of punishment, and our unworthiness of mercy.—A confession or humble representation of our wants and sorrows of every kind. Confession also may be considered as a relative duty, or the acknowledgment of any offence we have been guilty of against a fellow-creature. The Romish church requires confession not only as a duty, but has advanced it to the dignity of a sacrament. These confessions are made to the priest, and are private and auricular; and the priest is not to reveal them under pain of the highest punishment. This, however, is both unnecessary and unscriptural: for, in the first place, there is no proof that

the power of remitting and retaining sins (the pretended ground of sacramental confession) was imparted to any but the apostles, or at the most to those to whom a discernment of spirits was communicated.—2. If our Saviour had designed this to have been a duty, he would most probably have delivered us an express command to this purpose.—3. This authority of pardoning sins immediately in relation to God, (the foundation of the pretended duty of secret confession) without any reference to church censures, was never claimed for many ages after Christ.

Notwithstanding, however, private auricular confession is not of divine authority, yet, as one observes, "there are many cases wherein men under the guilt and trouble of their sins can neither appease their own minds, nor sufficiently direct themselves, without recourse to some pious and prudent guide: in these cases men certainly do very well, and many times prevent a great deal of trouble and perplexity to themselves by a timely discovery of their condition to some faithful minister; and to this purpose a general confession is for the most part sufficient: and where there is occasion for a more particular discovery, there is no need of raking into the particular circumstances of men's sins to give that advice which is necessary for the ease and comfort of the penitent." See ABSOLUTION; *Watts on Prayer; Tillotson's Ser.* ser. 160, 161; *Smith's Errors of the Church of Rome.*

CONFESSION OF FAITH, a list of the several articles of the belief of any church. There is some difference between creeds and confessions. *Creeds* in their commencement were simply expressions of faith in a few of the leading and undisputed doctrines of the Gospel. *Confessions* were, on the contrary, the result of many a hazardous and laborious effort, at the dawn of reviving literature, to recover these doctrines, and to separate them from the enormous mass of erroneous and corrupted tenets, which the negligence or ignorance of some, and the artifices of avarice and ambition in others, had conduced to accumulate for a space of 1000 years, under an implicit obedience to the arrogant pretensions of an absolute and infallible authority in the church of Rome. Objections have been formed against all creeds or confessions of faith, as it is said they infringe Christian liberty, supersede the Scriptures, exclude such as ought not to be excluded, and admit such as ought not to be admitted; are often too particular and long; are liable to be abused; tempt men to hypocrisy; preclude improvement; and have been employed as means of persecution. On the other hand, the advocates for them observe, that all the arts and sciences have been reduced to a system; and why should not the truths of religion, which are of greater importance? that a compendious view of the chief and most necessary points of the Christian religion, which lie scattered up and down in the Scripture, must be useful to inform the mind, as well also to hold forth to the world what are in general the sentiments of such a particular church or churches; that they tend to discover the common friends of the same faith to one another, and to unite them; that the Scriptures seem to authorize and countenance them; such as the moral law, the Lord's prayer, the form of doctrine mentioned by Paul, Rom. vi. 17; and again, "the form of sound words," in 2 Tim. i. 13, &c.; that their becoming the occasion of hypocrisy is no fault of the articles, but of those who subscribe them; that persecution has been raised more by the turbulent tempers of men, than from the nature of confessions. Some think that all articles and confessions of faith should be expressed in the bare words of Scripture; but it is replied, that this would destroy all exposition and interpretation of Scripture; that it would have a tendency to make the ministry of the word useless; in a great measure cramp all religious conversation; and that the sentiments of one man could not be distinguished from another in some points of importance. Some of the most noted confessions are, the 39 *Articles, and the Constitutions and Canons of the Church of England; the Westminster Assembly's Confession of Faith; the Savoy Confession, or a declaration of the faith and order owned and practised in the congregational churches in England.* See also *Corpus et Syntagma confessionum fidei, quæ in diversis regnis et nationibus ecclesiarum nomine, fuerunt authenticæ editæ*, which exhibits a body of numerous confessions. See likewise, *An Harmony of the Confessions of Faith of the Christian and Reformed Churches; Watts's Rational Foundation of a Christian Church*, qu. 8; *Graham on Establishments*, p. 265, &c.; *Bishop Cleaver's Sermon on the Formation of the Articles of the Church of England; Paley's Phil.* vol. ii. p. 321.

CONFESSOR, a Christian who has made a solemn and resolute profession of the faith, and has endured torments in its defence. A mere saint is called a confessor, to distinguish him from the roll of dignified saints, such as apostles, martyrs, &c. In ecclesiastical history, the word confessor is sometimes used for martyr; in aftertimes it was confined to those who, after having been tormented by the tyrants, were permitted to live and die in peace: and at last it was also used for those who, after having lived a good life, died under an opinion of sanctity. According to St. Cyprian, he who presented himself to torture, or even to martyrdom, without being called to it, was not called a *confessor*, but a *professor*; and if any out of want of courage abandoned his country, and became a voluntary exile for the sake of the faith, he was called *ex terris*.

Confessor is also a priest in the Romish church, who has a power to hear sinners in the sacrament of penance, and to give them absolution. The confessors of the kings of France, from the time of Henry IV. have been constantly Jesuits; before him, the Dominicans and Cordeliers shared the office between them. The confessors of the house of Austria have also ordinarily been Dominicans and Cordeliers, but the latter emperors have all taken Jesuits.

CONFIRMATION, the act of establishing any thing or person,—1. *Divine confirmation* is a work of the spirit of God, strengthening, comforting, and establishing believers in faith and obedience. 1 Pet. v. 10. 1 Cor. i. 8.—2. *Ecclesiastical confirmation*, is a rite whereby a person arrived at years of discretion, undertakes the performance of every part of the baptismal vow made for him by his godfathers and godmothers.

In the primitive church it was done immediately after baptism, if the bishop happened to be present at the solemnity. Throughout the East it still accompanies baptism; but the Romanists make it a distinct independent sacrament. Seven

ears is the stated time for *confirmation*; how-
ver, they are sometimes after that age. The
erson to be confirmed has a godfather and god-
nother appointed him, as in baptism. In the
urch of England, the age of the persons to be
nfirmed is not fixed. *Clarke's Essay on Con-
rmation; Wood on ditto; How's Episcopacy;*
167, 174.

CONFLAGRATION, GENERAL, a term
ed to denote that grand period or catastrophe
our world, when the face of nature is to be
anged by fire, as formerly it was by water.

1. Scripture assures us in the general, that this
rth in its present form will not be perpetual, but
all come to an end.—2. It further tells us, that
is dissolution of the world shall be by a general
nflagration, in which all things upon the face
the earth shall be destroyed, by which the at-
osphere shall also be sensibly affected, as in
ch a case it necessarily must be, 2 Pet. iii. 5, 7,
, 12; where, from the connexion of the words,
e opposition between the conflagration and the
luge, as well as the most literal and apparent
sport of the phrases themselves, it is plain they
nnot, as Dr. Hammond strangely supposes,
fer to the desolation brought on Judea when
stroyed by the Romans, but must refer to the
solution of the whole earth.—3. The Scrip-
re represents this great burning as a circum-
nce nearly connected with the day of judg-
nt, 2 Pet. iii. 7, compared with 2 Thess. i. 7, 8.
3b. x. 37. 1 Cor. iii. 12, 13; and it is probable
re may be an allusion to this in several passages
the Old Testament, such as Ps. xi. 6. l. 3.
i. 3. Isa. xxxiv. 4, 8, 10. lxvi. 15. Dan. vii.
10. Mal. iv. 1. Zeph. iii. 8. Deut. xxxii.
to which many parallel expressions might be
ed, from the canonical and apocryphal books.—
It is not expressly declared how this burning
ll be kindled, nor how it shall end: which has
n occasion to various conjectures about it,
ich see below.

The ancient Pythagoreans, Platonists, Epicu-
s, and Stoics, appear to have had a notion of
conflagration; though whence they should
ve it, unless from the sacred books, is diffi-
to conceive; except, perhaps, from the Phœ-
ns, who themselves had it from the Jews.
tion of the conflagration is made in the books
he Sibyls, Sophocles, Hystaspes, Ovid, Lucan,

Dr. Burnet, after J. Tachard and others,
es that the Siamese believe that the earth will
ast be parched up with heat, the mountains
ed down, the earth's whole surface reduced
level, and then consumed with fire. And
Bramins of Siam do not only hold that the
l shall be destroyed by fire, but also that a new
n shall be made out of the cinders of the old.
ivines ordinarily account for the conflagration
physically, and will have it take its rise from
racle, as a fire from heaven. Philosophers
nd for its being produced from natural
es, and will have it effected according to the
of mechanics. Some think an eruption of
entral fire sufficient for the purpose; and,
that this may be occasioned several ways,
either by having its intension increased,
again may be effected either by being driven
ss space by the encroachments of the super-
cold, or by an increase of the inflammability
fuel whereon it is fed; or by having the
nce of the imprisoning earth weakened,

which may happen either from the diminution of its matter, by the consumption of its central parts, or by weakening the cohesion of the constituent parts of the mass by the excess or the defect of moisture. Others look for the cause of the conflagration in the atmosphere, and suppose that some of the meteors there engendered in unusual quantities, and exploded with unusual vehemence from the concurrence of various circumstances, may effect it without seeking any farther.—Lastly, others have recourse to a still more effectual and flaming machine, and conclude the world is to undergo its conflagration from the near approach of a comet in its return from the sun.

Various opinions are also entertained as to the renovation of the earth after the conflagration.—1. Some suppose that the earth will not be entirely consumed, but that the matter of which it consists will be fixed, purified, and refined, which they say will be the natural consequence of the action of fire upon it; though it is hard to say what such a purification can do towards fitting it for its intended purpose, for it is certain a mass of crystal or glass would very ill answer the following parts of this hypothesis.—2. They suppose that from these materials thus refined, as from a second chaos, there will, by the power of God arise a new creation, and then the face of the earth, and likewise the atmosphere, will be so restored, as to resemble what it originally was in the paradisaical state; and consequently to render it a more desirable abode for human creatures than it at present is: and they urge for this purpose the following texts, viz. 2 Pet. iii. 13. (compare Isa. lxv. 17. lxvi. 22.) Matt. xix. 28, 29. (compare Mark x. 29, 30. Luke xviii. 29, 30.) Ps. cii. 25, 26. Acts iii. 21. 1 Cor. vii. 31. Rom. viii. 21.—3. They agree in supposing, that in this new state of things there will be no sea, Rev. xxi. 1.

4. They suppose that the earth, thus beautified and improved, shall be inhabited by those who shall inherit the first resurrection, and shall here enjoy a very considerable degree of happiness, though not equal to that which is to succeed the general judgment; which judgment shall, according to them, open when those *thousand years* are expired, mentioned in Rev. xx. 4, &c. 1 Thess. iv. 17, compare ver. 15., which passage is thought by some to contain an insinuation that Paul expected to be alive at the appearance of Christ, which must imply an expectation of being thus raised from the dead before it: but it is answered that the expression *we that are alive* may only signify, "those of us that are so," speaking of all Christians as one body, 1st Cor. xv. 49—52. Dr. Hartley declared it as his opinion, that the millennium will consist of a thousand prophetical years, where each day is a year, i. e. 360,000; pleading, that this is the language used in other parts of the Revelation. But it seems an invincible objection against this hypothesis, which places the millennium after the conflagration, that the saints inhabiting the earth after the first resurrection are represented as distressed by the invasion of some wicked enemies, Rev. xx. 7–9. Ezek. xxxviii. xxxix. See MILLENNIUM.

After all, little can be said with certainty as to this subject. It is probable that the earth will survive its fiery trial, and become the everlasting abode of righteousness, as part of the whole empire of God, but seeing the language used in Scripture, and especially in the book of Revela-

tion, is often to be considered as figurative rather than literal, it becomes us to be cautious in our conclusions. *Burnet's Theory of the Earth; Whitby on the Millennium; Hartley on Man*, vol. ii. p. 100; *Fleming on the first Resurrection; Ray's Three Discourses; Whiston's Theory of the Earth*; and article DISSOLUTION in this work.

CONFUSION OF TONGUES, a memorable event which happened in the one hundred and first year, according to the Hebrew chronology, and the four hundred and first year by the Samaritan, after the flood, at the overthrow of Babel, Gen. xi. Until this period there had been but one common language, which formed a bond of union that prevented the separation of mankind into distinct nations. Writers have differed much as to the nature of this confusion, and the manner in which it was effected. Some think that no new languages were formed; but that this event was accomplished by creating a misunderstanding and variance among the builders without any immediate influence on their language; and that a distinction is to be made between *confounding* a language and forming new ones. Others account for this event by the privation of all language, and by supposing that mankind were under a necessity of associating together, and of imposing new names on things by common consent. Some, again, ascribe the confusion to such an indistinct remembrance of the original language which they spoke before as made them speak it very differently: but the most common opinion is, that God caused the builders actually to forget their former language, and each family to speak a new tongue; whence originated the various languages at present in the world. It is, however, but of little consequence to know precisely how this was effected, as the Scriptures are silent as to the manner of it; and after all that can be said, it is but conjecture still. There are some truths, however, we may learn from this part of sacred writ. 1. It teaches us God's sovereignty and power, by which he can easily blast the greatest attempts of men to aggrandize themselves, Gen. xi. 7, 8. 2. God's justice in punishing those who in idolizing their own fame, forget him to whom praise is due, ver. 4. 3. God's wisdom in overruling evil for good: for by this confusion he facilitated the dispersion of mankind, in order to execute his own purposes, ver. 8, 9. See *Henry and Gill in loc.; Stillingfleet's Orig. Sac.* l. iii. c. v. § 2-4; *Shuckford's Con.* vol. i. p. 124-140; *Vitringa's Obs.* vol. i. diss. 1. c. ix.; *Le Clerc's Diss.* No. vi.; *Hutchinson on the Confusion of Tongues; Bishop Law's Theory of Religion*, p. 66.

CONGREGATION, an assembly of people met together for religious worship. The term has been also used for assemblies of cardinals appointed by the pope for the discharge of certain functions, after the manner of our offices and courts; such as the congregation of the *inquisition*, the congregation of *rites*, of *aims*, &c. &c.—It also signifies a company or society of religious persons cantoned out of this or that order, and making an inferior order, &c. Such are the congregations of the Oratory those of Cluny, &c. among the Benedictines.

CONGREGATIONALISTS, a denomination of Protestants, so called from their maintaining that each particular church or congregation is authorized by Christ to exercise all the acts of ecclesiastical power and privilege within itself without being subject to the jurisdiction or control of any bishop, synod, presbytery, or council composed of delegates from different associated churches. They not only hold that there is no Scriptural institution for any such ecclesiastical authority, but that such churches are not free, by a voluntary act of their own, to resign to superior courts those inherent rights of self-government with which the Head of the Church has invested them; that they cannot do this without betraying that "liberty wherewith Christ has made his people free," and sanctioning erroneous principles of church polity; and that whatever apparent advantages may result from an extended association or confederation of churches, bound together by the bond of a common creed or confession, they are nevertheless greatly outweighed by the evils and dangers unavoidably incident to such bodies.

The principal churches, at the present day, organized on the Congregational plan, are to be found among the Dissenters of Great Britain, and in the New England States, in America. They originated from the Brownists, or Independents (see INDEPENDENTS) but disapproving of, and disavowing, the name *Independent*, they have, for the most part, since the days of the Rev. John Robinson, whose congregation emigrated from Holland to Plymouth, and became the founders of the New England churches, been known by the appellation of Congregationalists. They declare themselves "abhorrent from such principles of independency as would keep them from giving an account of their matters to their brethren of neighbouring societies who might regularly demand it of them." As their distinguishing title is predicated entirely upon the order and constitution of their churches, and not upon any peculiar system of doctrines set forth in a public standard, which their ministers or members are required to subscribe, they are not properly to be considered as a religious *sect*; for the principles of Congregational church-government are adopted by different sects, especially the Baptists. Indeed, the very genius of the congregational policy is to exclude separate sects and communions from the Christian world, inasmuch as it disclaims any symbol or formula of doctrine, or order establishing an ecclesiastical uniformity, and admits the Bible alone as the great bond of unity among Christians. Yet the mass of the Congregational churches in New England are Calvinistic in sentiment, and in the preface to the Platform of Church Discipline, drawn up in 1648, and agreed upon by the elders and messengers assembled at Cambridge, (Mass.) it is expressly declared, that "having perused and considered the Westminster Confession of Faith, lately published in England, they judge it (with the exception of the parts on church government,) to be very holy orthodox, and judicious, in all matters of faith, and do freely and fully consent thereunto, for the substance thereof, and commend it to the churches of Christ, as worthy of their due consideration and acceptance."

On the subject of church government, their principles may be summarily stated in the form of the following syllogism:

The constitution and government of the primitive churches established by the Apostles, so far as can be ascertained from the Scriptures

were designed to serve as a model for all other Christian societies in all ages.

But the primitive churches, founded by the Apostles, were strictly congregational or independent, not subjected or subordinated to the authority of bishops, synods, or councils.

Ergo, the congregational is the only true and scriptural scheme of ecclesiastical government.

The following are the principal heads of arguments relied upon in support of the above conclusion. In proof that the apostolic model of church polity is of binding obligation in all ages, it is alleged,

1. That all Scripture is practical, and that it is our duty to attend to every part of the revealed will of God.—But every one must admit that much is said in the New Testament about the manner in which the churches of Christ ought to be regulated. But this part of Scripture is not practical, if we are not bound to follow it; in that case, it is like any other history, which affords us matter of speculation rather than of instruction. Many arguments may be suggested *a priori* in favour of a divine directory being contained in the Scriptures concerning the worship and conduct of Christian societies, and the combined weight of all these arguments bears directly upon the present question; for it is certain, that if we are not bound by the example of the apostolic churches, there is no model whatever for the constitution of a Christian church. 2. Those to whom the Apostles wrote were, in several instances, reproved for deviating from the precise order established by them in the churches, consequently we, the successors of the first disciples, are not at liberty to deviate. 3. Either the Apostles acted by divine direction, or by their own wisdom, in the constitution of churches. If the latter, they would undoubtedly have told us so. But if the former, as is doubtless the fact, the form of church government they instituted can never be changed but by the same authority. If any form is better than another, the apostolical is best. It cannot then be a matter of indifference whether we follow the best, or adopt a worse. St. Paul expressly tells us he delivered the same ordinances to *every* church. "For this cause have I sent unto you Timotheus, who shall bring you into remembrance of my ways, which be in Christ, *as I teach every where in every church.*" 1 Cor. iv. 17. He elsewhere alludes to the uniformity of his practice in the churches. "As God hath distributed to every man, as the Lord hath called every one, so let him walk, and *so ordain I in all churches.*" 1 Cor. vii. 17.

But after ages are no where addressed but in the persons, as it were, of the apostolical churches; they are not known but as members of them. Whatever is said to them is said to us. It is therefore unreasonable to expect a formal didactic treatise on the subject of church government. Every necessary instruction was doubtless given in the original forming of the churches, but as to posterity, all that can reasonably be expected is incidental account of apostolical practice, and wherever we meet with that we are to consider ourselves bound by it. 5. No person who pleads the authority of apostolical example for observing the first day of the week as the Christian Sabbath can consistently reject it in this instance. The general sense of professing Christians of all sects is on the side of the obligation of apostolic example, for they all eagerly catch at every thing that looks like approving their respective churches. Every sect goes as far as it can in company with the Apostles; and it is not till they cannot follow any farther, that the Apostles are acknowledged as insufficient guides. 7. There can be no danger in the closest imitation of the apostolical churches. On the other hand, can any man be sure that he does not displease God by refusing to imitate them? Between the certainty of pleasing on the one side, and the possibility of offending on the other, the choice which a Christian should make is evident.

As to the second proposition, that the primitive churches were strictly congregational, and not episcopal or presbyterial, this it is said is manifest,

1. From the prevailing scriptural usage of the term *church*, to which it is affirmed only two senses are attached by the sacred writers. For an expansion of this argument, see the article CHURCH.

2. From the direction which Christ has given relative to the settling of private offences among his disciples, Matt. xviii. 15, 18; "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of one or two witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Here, it is said, the last appeal is to the church. He does not say, if he does not hear the church take it to the presbytery, and if he does not hear the presbytery, take it to the synod, but "if he hear not the church, let him be unto thee as a heathen man and a publican." True, indeed, a multiplicity of meanings has here been affixed to the word church, and every sect has attempted to find its own discipline in this passage. But whatever may be said about allusions to the ecclesiastical tribunals among the Jews, whether of the synagogue or the sanhedrim, the safest and surest mode of interpretation is to explain the term according to its predominant sense in other parts of the New Testament, particularly the Epistles, which were unquestionably intended, in many respects, as a commentary on the Gospels. As Moses is in many cases to be explained by the prophets who came after him, so if any thing is obscurely delivered or hinted at by Christ, we are to have recourse to the Apostles, who were to finish the revelation he had begun, and fully illustrate what lies in embryo in his words. It is no valid objection to this to say, that Christ could not have been understood by those to whom he immediately spake. The Holy Ghost was ere long to be poured out upon the disciples to enlighten them fully. And it is unquestionable that the Saviour uttered many things to the Apostles which they did not fully understand till after his death and resurrection. So Moses delivered many things in the wilderness concerning the future government of the Jewish church, when they should be settled in cities and towns, which they could not so well understand till they came into the land of Canaan, and though they did not know the precise place which God would choose, yet many of the laws that Moses gave depended upon it. In the present case, it was more important that our

Lord's words should be intelligible to the great body of his people in all subsequent ages, though for a time a little obscure to the disciples, than that they should be clear to them, and yet blind ever after to the largest portion of his followers. In order, then, to understand what our Saviour meant by the word *church* in this place, we must institute an inquiry into apostolic practice, and ascertain, from the Acts of the Apostles, and from their epistles, what kind of churches they did actually form, and in what manner they were governed. But such an examination, it is maintained, will bring to our view no other churches than those constituted on the congregational plan, that is, purely independent churches, having the power of discipline and excommunication vested, not in a representative body, either great or small, but in the whole society or brotherhood. This is evident,

3. From the language of the Apostle in the first epistle to the Corinthians. This epistle is addressed to the church of God at Corinth, which is explained (1 Cor. i. 2.) to consist, not of ministers and elders, but of "them that are sanctified in Christ Jesus, called to be saints." Now the power of excommunication is expressly lodged in the whole church, not in church rulers alone;—"in the name of our Lord Jesus Christ, *when ye are gathered together*, and my spirit with the power of our Lord Jesus Christ, to deliver such an one to Satan," 1 Cor. v. 4, 5. Here even the power of an Apostle is not exercised but in concurrence with that of the church. Again, the same church, addressed collectively, are commanded "to put away from among themselves that wicked person," (v. 13.) and to purge out the old leaven, (v. 7.) and to examine and judge whether a crime be chargeable upon an accused member, is also stated (v. 12.) to be the business of the whole church: "Do ye not judge them that are within?" The whole church is to judge the accused person, though the church rulers are to execute the judgment. How can these things be predicated of a society where all the power is exclusively in the hands of the rulers? But a church which is not susceptible of an apostolical direction cannot be apostolically constituted. In the case, however, of the Corinthian church, we find that the incestuous member was not only cut off by the unanimous voice of the whole society, it being called "a punishment inflicted by *many*," (2 Cor. ii. 6,) but afterwards, when he exhibited sufficient tokens of unfeigned repentance, they were commanded to restore the fallen brother and to receive him to their fellowship and affection. If it be said, that this language is to be interpreted according to the common and well-known idiom of Scripture, by which a society is said to do that which is done by their representatives, it is replied, that this takes for granted a fact which remains to be established, viz. that the churches were furnished with such representatives, who had all the ruling power in their hands to the exclusion of the brethren, and that they are every where called *the church*, in contradistinction from the rest of the members. Congregationalists admit that there were officers and rulers in the apostolic churches, as there ought to be in all others, but the question to be determined is, whether their ruling power was to be exercised otherwise than with the concurrence of the whole body. The eye is set in the human body for the purpose of seeing, and no other part of the body can perform the office of the eye; yet the eye cannot see apart from and independent of the body. So in respect to church rulers. Indeed the whole controversy between Congregationalists and others relative to the ruling power in a particular church, turns not so much upon the *fact* of such a power, as upon its *nature*. What is precisely the nature of that regimen which Christ has instituted in his churches?

4. That the congregational mode of church government has superior claims to any other is argued from the fact, that we have no sufficient evidence in the New Testament of the existence of stated ecclesiastical courts or judicatures rising one above another, in regular gradation; or in other words, that a church representative is a thing entirely unknown in the word of God. From all that can be gathered of apostolical usage, and the directions given in Scripture concerning discipline, it is evident that the administration of the laws of Christ is committed to single churches duly organized. Therefore a particular visible church, with its elders or presbytery, the only presbytery known in the Christian church, may decide in all cases of discipline; and its decision cannot be lawfully reversed by any jurisdiction under heaven. The Great Head of the Church makes no provision for an appeal from the judgment of a single church to any *authoritative* tribunal short of the court of heaven. This is a plain and just inference from the solemn declaration annexed by Christ to his directions concerning the several steps of discipline. "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Churches may err in judgment, yet they are accountable to Christ alone. Nevertheless, though no appeal lies from the judgment of a particular church and its presbytery, to any higher judicature on this side of heaven, yet in difficult cases, and when doubts, disunion, and dissatisfaction prevail in a church, or individuals are grieved and offended on account of any particular decision, Congregationalists allow that it may be prudent to ask advice; as "in the multitude of counsellors there is safety." Whether this is done by calling a council of elders and delegates from the neighbouring churches, to hear and advise in the case, or by calling one or more ministers, or private brethren, or both, to hold forth light from the word of God, and deliberate with the church, since the Scriptures give no particular directions, must be determined according to circumstances. But that the word of God gives any intimation of standing courts of this nature is strenuously denied by the advocates of this system. For, 1. It is held that the Scriptures contain nothing as to the duties of elders as members of an ecclesiastical assembly, or of the duties of private Christians as members of an associated church. Now, if there were such a thing as an associated church under the same government, how comes it that we have no rules with respect to it; that elders should have no directions as to their duties in those assemblies; and private Christians as to their relations to them? The individual flock is often called upon to obey their pastors or rulers, but never is either flock or shepherd commanded to obey a superior assembly. In fact there are no appropriate names in Scripture for such courts,

and it is fair to presume that the institutions which have not a name in Scripture, have not an existence in Scripture. 2. It is said, moreover, that when the apostles ordained elders in every church, and left them, they did not commend them to the care of any superior judicature, or to the care of a diocesan bishop, or many bishops joined together, having a common oversight and jurisdiction over them; but commended them to the Lord. So Paul, in taking leave of the elders of Ephesus, commends the flock to their care, and exhorts them "to take heed to themselves," but not a word of a superior judicature, not an insinuation of any advice to have recourse to it, even when he forewarns them of the entering in of "grievous wolves" among them, and of the rising of men who should "speak perverse things to draw away disciples after them"—the very occasions usually pleaded as making a subordination of judicatures absolutely necessary. But to this it is objected that the 15th chapter of Acts contains a plain warrant for courts and assemblies of this kind. The matter of fact there related is briefly this: Certain teachers had gone down to Antioch from Judea, who had inculcated the necessity of the observance of the Mosaic law. From verse 24, it appears, that if they were not actually sent out by the church of Jerusalem to preach the Gospel, they at least wished to have it understood that they had apostolical authority. The church of Jerusalem, in their subsequent letter, acknowledge that they went out from them, but affirm that they had no such doctrine in charge from them as the circumcision of the Gentile converts. Previous to this, Paul and Barnabas had returned to Antioch from their first missionary tour. Of consequence, they opposed this doctrine; and after they had had much fruitless discussion on the subject, it was resolved that Paul and Barnabas and certain others should go up to Jerusalem and consult the apostles and the church in that place relative to the subject matter of the dispute. The New Testament not being yet written, to which they might have recourse to decide the point; the word of God having confessedly sounded out from Jerusalem, the mother church; and the apostles being still there, to whom, in a particular manner, the promise of the Spirit was given to guide them into all truth, to whom could they so properly apply as to that church, especially as a matter of fact, as well as an abstract doctrine, was to be determined? On their arrival they were received of the church, and of the apostles and elders. These came together to consider the question of the necessity of circumcision to salvation. After much disputing, similar to what had taken place at Antioch, Peter and James delivered their opinion. This was adopted unanimously, (v. 22) and letters were written in the name of the apostles and elders, and the whole church, declaring not merely the opinion of a church that the Gentiles should not be circumcised, but the decree and determination of the Holy Ghost. It was therefore an inspired decision. The question was thus finally settled, and the sentence was inserted as a part of that Scripture which cannot be broken. Indeed this decision was the very first part of the New Testament that was committed to writing. And although the "brethren," or the whole church, are associated with the apostles in sending forth the decree, this fact derogates no more from its inspired character, than it derogates from the inspiration of Paul's epistle to the Galatians that it is addressed to those churches in the name of Paul and of "all the brethren which were with him."

From the history of this ecclesiastical proceeding, it has been inferred, that there ought to be such an organization of churches as shall lay a foundation for successive appeals to superior courts, till they are ultimately brought before some judicature which is clothed with the power of making an authoritative decision. But to this it is replied, 1. That this was not properly an appeal to an assembly of delegates from a number of associated churches, but to the decision of a particular church. 2. There is no evidence that they exercised a jurisdiction over cases of discipline occurring in churches, as they merely decided upon a point of doctrine. 3. Even if it be allowed to have been a representative synod, it only warrants their meeting as occasion may require; it gives no countenance to regular periodical meetings. 4. This was an appeal to inspired authority, which, in after ages, could be imitated only by an appeal to the apostolical writings. Our council of Jerusalem is in the New Testament Scriptures. Consequently this meeting cannot be pleaded by any body of men to determine in matters of religion for others, unless they can preface their decision with—"It seemed good unto us, and to *the Holy Ghost*." Otherwise, if it claim to be authoritative, it is as invalid as an act of Congress without the signature of the President. 5. It does not appear from church history that the transaction recorded in Acts xv. was ever employed as a warrant for clerical conventions, notwithstanding the repeated occasions that would seem to have rendered them necessary, if of divine institution, till the time of Victor, who was bishop of Rome from A. D. 192 to 201. He called a synod to excommunicate the bishops of Asia, because they would not celebrate Easter on the same day with him. Under Constantine the authority of synods and councils came more generally into vogue, and from that period became stated, and duly subordinate, according to the situation of the empire and its provinces. See *Dupin* and *Mosheim*.

On the subject of *ordination*, Congregationalists maintain that church officers, after being chosen by the church, are to be ordained by the imposition of hands, and with prayer. This ordination is accounted nothing else than the solemn putting a man into that place or office to which he previously had a right by the election of the people, it being like the induction or installing a magistrate into office in the commonwealth. The essence and substance of the outward calling of an ordinary officer in the church does not consist in his ordination, but in his voluntary and free election by the church, and his acceptance of that election; ordination does not constitute an officer, nor give him the essentials of his office, any more than the mere ceremony of inauguration constitutes the President of the United States chief magistrate, apart from the election of the people. The apostles were elders without imposition of hands by men. Paul and Barnabas were officers before that ordination mentioned, Acts, xiii. 2. The posterity of Levi were priests and Levites, before hands were laid on them by the children of Israel. In churches where there are already elders appoint-

ed, the imposition of hands is to be performed by those elders; but in churches where there are no elders, the ceremony may be performed by some of the brethren orderly chosen for that purpose. For if the people may elect their officers, which is the greater, they may doubtless impose hands upon them, which is the less. At the same time, in churches where there are no elders, and the brethren so desire, it is usual as a matter of practice, for the imposition of hands to be performed by the elders of other churches, as a sisterly relation in the nature of the case is held to exist among all the true churches of Christ.

The above are the peculiar distinguishing characteristics of Congregationalism, especially as it exists in the United States. The reader who is desirous of seeing a more extended view of the arguments employed in support of this peculiar polity of church government, is referred to the following works. *Owen on the Nature of a Gospel Church, and its Government; Goodwin's Constitution, Rights, Order, and Government of the Churches of Christ; Watt's Rational Foundation of a Christian Church; Glass's Works*, vol. i; *Carson's Letters in Answer to Brown; ditto on Independency; Haldane's View of Social Worship; Mather's Magnalia*, vol. ii; *Mather on the Nature, Grounds, Antiquity, and Advantages of Congregational Churches; Wise's Vindication; Brysen's Compendious View; Cotten's Power of the Keys; Turner's Compendium of Social Religion; Fuller's Remarks on the Discipline of the Primitive Churches.*

From the most recent statistical documents it appears, that the whole body of orthodox or evangelical Congregationalists in the United States, numbers about eight hundred ministers, and nine hundred and twenty thousand members.

CONONITES, a denomination which appeared in the sixth century. They derived their name from Conon, bishop of Tarsus. He taught that the body never lost its form; that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality.

CONSCIENCE signifies knowledge in conjunction; that is, in conjunction with the fact to which it is a witness, as the eye is to the action done before it; or, as South observes, it is a *double or joint knowledge*, namely, one of a divine law or rule, and the other of a man's own action. It may be defined to be the judgment which a man passes on the morality of his actions as to their purity or turpitude; or the secret testimony of the soul, whereby it approves things that are good, and condemns those that are evil. Some object to its being called an act, habit, or faculty. An act, say they, would be represented as an agent, whereas conscience is a testimony. To say it is a habit, is to speak of it as a disposition acting, which is scarce more accurate than ascribing one act to another; and, besides, it would be strange language to say that conscience itself is a habit. Against defining it by the name of a power or faculty, it is objected, that it occasions a false notion of it, as a distinct power from reason.

The rules of conscience. We must distinguish between a rule that of itself and immediately binds the conscience, and a rule that is occasionally of use to direct and satisfy the conscience. Now, in the first sense, the will of God is the only rule immediately binding the conscience.

No one has authority over the conscience but God. All penal laws, therefore, in matters of mere conscience, or things that do not evidently affect the civil state, are certainly unlawful; yet, secondly, the commands of superiors, not only natural parents, but civil, as magistrates or masters, and every man's private engagements, are rules of conscience in things indifferent.—3. The examples of wise and good men may become rules of conscience; but here it must be observed, that no example or judgment is of any authority against law: where the law is doubtful, and even where there is no doubt, the side of example cannot be taken till inquiry has been first made concerning what the law directs.

Conscience has been considered as, 1. *natural*, or that common principle which instructs men of all countries and religions in the duties to which they are all alike obliged. There seems to be something of this in the minds of all men. Even in the darkest regions of the earth, and among the rudest tribes of men, a distinction has ever been made between just and unjust, a duty and a crime.

2. A *right* conscience is that which decides aright, or according to the only rule of rectitude, the law of God. This is also called a *well-informed conscience*, which in all its decisions proceeds upon the most evident principles of truth.

3. A *probable* conscience is that which, in cases which admit of the brightest and fullest light, contents itself with bare probabilities. The consciences of many are of no higher character; and though we must not say a man cannot be saved with such a conscience, yet such a conscience is not so perfect as it might be.

4. An *ignorant* conscience is that which may declare right, but, as it were, by chance, and without any just ground to build on.

5. An *erroneous* conscience is a conscience mistaken in its decisions about the nature of actions.

6. A *doubting* conscience is a conscience unresolved about the nature of actions; on account of the equal or nearly equal probabilities which appear for and against each side of the question.

7. Of an *evil* conscience there are several kinds. Conscience, in regard to actions in general, is evil when it has lost more or less the sense it ought to have of the natural distinctions of moral good and evil: this is a polluted or defiled conscience. Conscience is evil in itself when it gives either none or a false testimony as to past actions; when reflecting upon wickedness it feels no pains, it is evil, and said to be seared or hardened. 1 Tim. iv. 2. It is also evil when, during the commission of sin, it lies quiet. In regard to future actions, conscience is evil if it does not startle at the proposal of sin, or connives at the commission of it.

For the right management of conscience, we should, 1. Endeavour to obtain acquaintance with the law of God, and with our own tempers and lives, and frequently compare them together.

2. Furnish conscience with general principles of the most extensive nature and strongest influence: such as the supreme love of God; love to our neighbours as ourselves; and that the care of our souls is of the greatest importance.

3. Preserve the purity of conscience.

4. Maintain the freedom of conscience, particularly against interest, passion, temper, example, and the authority of great names.

5. We should accustom ourselves to cool reflections on our past actions. See *Grove's and Paley's Moral Philosophy; South's Sermons*, vol. ii. sermon 12; and books under CASUISTRY.

CONSCIOUSNESS, the perception of what passes in a man's own mind. We must not confound the terms *consciousness* and *conscience*; for though the *Latin* be ignorant of any such distinction, including both in the word *conscientia*, yet there is a great deal of difference between them in our language. Consciousness is confined to the actions of the mind, being nothing else but that knowledge of itself which is inseparable from every thought and voluntary motion of the soul. Conscience extends to all human actions, bodily as well as mental. Consciousness is the knowledge of the existence; conscience of the moral nature of actions. Consciousness is a province of metaphysics; conscience, of morality.

CONSECRATION, a rite or ceremony of dedicating things or persons to the service of God. It is used for the benediction of the elements at the eucharist: the ordination of bishops is also called consecration.

The Mosaical law ordained that all the first-born, both of man and beast, should be sanctified or consecrated to God. We find also, that Joshua consecrated the Gibeonites, as David and Solomon did the Nethinims, to the service of the temple; and that the Hebrews sometimes consecrated their fields and cattle to the Lord, after which they were no longer in their power. Among the ancient Christians, the consecration of churches was performed with a great deal of pious solemnity. In what manner it was done for the first three ages is uncertain, the authentic accounts reaching no higher than the fourth century, when, in the peaceable reign of Constantine, churches were every where built, and dedicated with great solemnity. The Romanists have a great deal of foppery in the ceremonies of consecration, which they bestow on almost every thing; as bells, candles, books, water, oil, ashes, palms, swords, banners, pictures, crosses, agnus deis, roses, &c. In England, churches, have been always consecrated with particular ceremonies, the form of which was left to the discretion of the bishop. That observed by Abp. Laud, in consecrating Saint Catherine Cree church, in London, gave great offence, and well it might. It was enough, as one observes, to have made even a popish cardinal blush, and which no protestant can read but with indignant concern. "The *bishop* came attended with several of the high commission, and some civilians. At his approach to the west door of the church, which was shut, and guarded by halberdiers, some that were appointed for that purpose, cried with a loud voice—*Open, open, ye everlasting doors, that the King of Glory may come in!* Presently the doors were opened, and the *bishop*, with some doctors and principal men, entered. As soon as they were within the place, his *lordship* fell down upon his knees; and, with eyes lifted up, and his arms spread abroad, said, *This place is holy; the ground is holy: in the name of the Father, Son, and Holy Ghost, I pronounce it holy.* Then, walking up the middle aisle towards the chancel, he took up some of the dust, and threw it into the air several times. When he approached near the rail of the communion-table, he bowed towards it five or six times: and, returning, went round the church, with his attendants in procession; saying first the hundredth, and then the nineteenth *Psalm*, as prescribed in the *Roman Pontifical*. He then read several collects, in one of which he *prays God to accept* of that beautiful building, and concludes thus: *We consecrate this church, and separate it unto thee as Holy Ground, not to be profaned any more to common use.* In another he prays—*That ALL who should hereafter be buried within the circuit of this holy and sacred place, may rest in their sepulchres in peace, till Christ's coming to judgment, and may then rise to eternal life and happiness.* Then the *bishop*, sitting under a cloth of state in the aisle of the chancel, near the communion-table, took a written book in his hand, and pronounced *curses* upon those who should hereafter profane that *holy place* by musters of soldiers, or keeping profane law courts, or carrying burdens through it; and at the end of every curse he bowed to the east, and said, *Let all the people say, Amen.* When the *curses* were ended, which were about twenty, he pronounced a like number of *blessings* upon ALL that had any hand in framing and building that *sacred* and beautiful church; and on those that had given, or should hereafter give, any chalices, plate, ornaments or other utensils; and, at the end of every *blessing*, he bowed to the east, and said, *Let all the people say, Amen.* After this came the sermon, then the sacrament, which the *bishop* consecrated and administered in the following manner:—As he approached the *altar*, he made five or six low bows; and coming up to the side of it, where the *bread* and *wine* were covered, he bowed *seven times*. Then, after reading many prayers, he came near the bread, and gently lifting up the corner of the napkin, beheld it; and immediately letting fall the napkin, he retreated hastily a step or two, and made three low obeisances: his *lordship* then advanced, and, having uncovered *the bread*, bowed three times as before. Then he laid his hand on the cup, which was full of wine, with a cover upon it; which having let go, he stepped back, and bowed three times towards it; then he came near again, and lifting up the cover of the cup, looked in it; and seeing the *wine*, let fall the cover again, retired back, and bowed as before. Then the elements were consecrated; and the *bishop*, having first received, gave it to some principal men in their surplices, hoods, and tippets; after which many prayers being said, the solemnity of the *consecration* ended."

CONSISTENTES, a kind of penitents, who were allowed to assist at prayers, but who could not be admitted to receive the sacrament.

CONSISTORY, a word commonly used for a council-house of ecclesiastical persons, or place of justice in the spiritual court: a session or assembly of prelates. Every archbishop and bishop of every diocese hath a consistory court, held before his chancellor or commissary, in his cathedral church, or other convenient place of his diocese, for ecclesiastical causes. The bishop's chancellor is the judge of this court, supposed to be skilled in the civil and canon law; and in places of the diocese far remote from the bishop's consistory, the bishop appoints a commissary to judge in all causes within a certain district, and a register to enter his decrees, &c. Consistory at Rome, denotes the college of cardinals, or the pope's senate and council, before whom judiciary causes are

pleaded. Consistory is also used among the reformed for a council or assembly of ministers and elders to regulate their affairs, discipline, &c.

CONSTANCY, in a general sense, denotes immutability, or invariableness. When applied to the human mind, it is a steady adherence to those schemes and resolutions which have been maturely formed: the effect of which is, that a man never drops a good design out of fear, and is consistent with himself in all his words and actions.

Constancy is more particularly required of us —1. In our devotions, Luke xviii. 1. 1 Thes.v. 17, 18.—2. Under our sufferings, Matt.v. 12, 13. 1 Pet. iv. 12, 13.—3. In our profession and character, Heb. x. 23.—4. In our beneficence, Gal.vi. 9.—5. In our friendships, Prov. xxvii. 10.

CONSUBSTANTIAL, a term of like import with co-essential, denoting something of the same substance with another. Thus, we say that Christ is consubstantial with the Father. The term ὁμοούσιος, consubstantial, was first adopted by the fathers of the councils of Antioch and Nice to express the orthodox doctrine the more precisely, and to serve as a barrier and precaution against the errors and subtleties of the Arians, who owned every thing except the consubstantiality. The Arians allowed that the Word was God, as having been made God; but they denied that he was the same God, and of the same substance with the Father; accordingly, they exerted themselves to the utmost to abolish the use of the word. The Emperor Constantine used all his authority with the bishops to have it expunged out of the symbols; but it was retained, and is at this day, as it was then, the distinguishing criterion between an Athanasian and an Arian. See articles ARIANS and JESUS CHRIST.

CONSUBSTANTIATION, a tenet of the Lutheran church, with regard to the manner of the change made in the bread and wine in the eucharist. The divines of that profession maintain that, after the consecration, the body and blood of our Saviour are substantially present, together with the substance of the bread and wine, which is called consubstantiation, or impanation. See TRANSUBSTANTIATION.

CONTEMPLATION, studious thought on any subject; continued attention. "Monks and mystics consider *contemplation* as the highest degree of moral excellence; and with them a silent spectator is a divine man:" but it is evident we are not placed here *only* to think. There is something to be done as well as to contemplate. There are duties to be performed, offices to be discharged; and if we wish to be happy in ourselves, and useful to others, we must be *active* as well as *thoughtful*.

CONTENTMENT is a disposition of mind in which our desires are confined to what we enjoy, without murmuring at our lot, or wishing ardently for more. It stands opposed to envy, James iii. 16; to avarice, Heb. xiii. 5; to pride and ambition, Prov. xiii. 10; to anxiety of mind, Matt. vi. 25. 34; to murmurings and repinings, 1 Cor. x. 10. Contentment does not imply unconcern about our welfare, or that we should not have a sense of any thing uneasy or distressing; nor does it give any countenance to idleness, or prevent diligent endeavours to improve our circumstances. It implies, however, that our desires of worldly good be moderate; that we do not indulge unnecessary care, or use unlawful efforts to better ourselves; but that we acquiesce with and make the best of our condition, whatever it be. Contentment arises, not from a man's outward condition, but from his inward disposition, and is the genuine offspring of humility, attended with a fixed habitual sense of God's particular providence, the recollection of past mercies, and a just estimate of the true nature of all earthly things. Motives to contentment arise from the consideration of the rectitude of the Divine government Ps. xcvii. 1, 2; the benignity of the Divine providence, Ps. cxlv.; the greatness of the Divine promises, 2 Pet. i. 4; our own unworthiness, Gen xxxii. 10; the punishments we deserve, Lam. iii 39, 40; the reward which contentment itself brings with it, 1 Tim. vi. 6; the speedy termination of all our troubles here, and the prospect of eternal felicity in a future state, Rom. v. 2. *Barrow's Works*, vol. iii. scr. 5, 6, 7, 8, 9; *Burroughs on Contentment*; *Watson's Art of Ditto*; *Hale's Con.* p. 59; *Mason's Christian Morals*, vol. 1 ser. 2.

CONTINENCY is that moral virtue by which we restrain concupiscence. There is this distinction between chastity and continence:—Chastity requires no effort, because it may result from constitution; whereas continency appears to be the consequence of a victory gained over ourselves. The term is most usually applied to men as chastity is to women. See CHASTITY.

CONTINGENT, any thing that happens without a foreknown cause; commonly called accidental. An event not come to pass is said to be contingent, which either may or may not be; what is already done, is said to have been contingent, if it might or might not have been. What is contingent or casual to us, is not so with God. As effects stand related to a second cause, they are many times *contingent;* but as they stand related to the first cause, they are acts of God's counsel, and directed by his wisdom.

CONTRITE: this word signifies beaten or bruised, as with hard blows, or a heavy burden; and so, in Scripture language, imports one whose heart is broken and wounded for sin, in opposition to the heart of stone, Is. lxvi. 2 Ps. li. 17. lvii. 15.

The evidence of a broken and contrite spirit are, 1. Deep conviction of the evil of sin.—2. Humiliation under a sense of it, Job. xlii. 5, 6.—3. Pungent sorrow for it. Zec. xii. 10.—4. Ingenuous confession of it. 1 John. i. 9.—5. Prayer for deliverance from it, Ps. li. 10. Luke xvii. 13. —6. Susceptibility of good impressions, Ezek. xi. 19.

CONTROVERSIAL DIVINITY. See DISPUTATION.

CONVENT. See ABBEY, MONASTERY, MONK.

CONVENTICLE, a diminutive of convent, denoting properly a cabal, or secret assembly of a part of the monks of a convent, to make a party in the election of an abbot. The term conventicle is said by some to have been first applied in England to the schools of Wickliffe, and has since been used in a way of reproach for those assemblies which dissent from the established church.

In 1664, what was called the *conventicle* act was passed, decreeing that if any person above sixteen years of age was present at any meeting for worship, different from the church of England,

where there should be five persons more than the household, they should, for the first offence, suffer three months' imprisonment, or pay 5*l.*; for the second the punishment is doubled, and for the third they were banished to America, or pay 100*l.*, and if they returned, to suffer death. This act having expired, it was revived in 1669: for by 22 Car. II. cap. 1. it is enacted, That if any persons of the age of sixteen years, subjects of this kingdom, shall be present at any *conventicle* where there are five or more assembled, they shall be fined five shillings for the first offence, and ten shillings for the second: and persons preaching incur a penalty of twenty pounds. Also suffering a meeting to be held in a house is twenty pounds penalty: justices of peace have power to enter such houses, and seize persons assembled; and if they neglect their duty, they forfeit 100*l.* And if any constable, &c. know of such proceedings, and do not inform a justice of the peace or chief magistrate, he shall forfeit 5*l.* But the first of William and Mary, cap. 18. ordains that Protestant dissenters shall be exempted from these penalties: though if they meet in a house with the doors locked, barred or bolted, such dissenters shall have no benefit from the 1st of William and Mary. Officers of the government, &c., present at any conventicle at which there shall be ten persons, if the royal family be not prayed for in express words, shall forfeit 40*l.*, and be disabled. Stat. 10 Ann. cap. 2.

CONVERSATION, or discourse, signifies an interlocution between two or more persons, with this distinction, that conversation is used for any general intercourse of sentiments whatever, whereas, a discourse means a conversation limited to some particular subject.

To render conversation at all times agreeable, the following rules have been laid down: 1. The parties should meet together with a determined resolution to please and to be pleased.—2. No one should be eager to interrupt others, or be uneasy at being interrupted.—3. All should have leave to speak in turn.—4. Inattention should be carefully avoided.—5. Private concerns should never be mentioned, unless particularly inquired into, and even then as briefly as possible.—6. Each person should, as far as propriety will admit, be afforded an opportunity of discoursing on the subject with which he is best acquainted.—7. Stories should be avoided, unless short, pointed, and quite *à propos*.—8. Each person should speak often, but not long. Haranguing in private company is insupportable.—9. If the majority of the company be naturally silent or reserved, the conversation will flag, unless it be often renewed by one who can start new subjects.—10. It is improper to laugh at one's own wit and humour; this should be left to the company.—11. When the conversation is flowing in a serious and useful channel, never interrupt it by an ill-timed jest.—12. It is at all times extremely indelicate to whisper to one's next neighbour; this is in some degree a fraud, conversation being a kind of common property.—13. In speaking of absent people, the infallible rule is, to say no more than we should say if they were present. "I resolve," said bishop Beveridge, "never to speak of a man's virtues to his face, nor of his faults behind his back." A golden rule! the observation of which would at once banish flattery and defamation from the world.

CONVERSION, a change from one state to another. Conversion may be, 1. *Merely external*, or that which consists only in an outward reformation.—2. *Doctrinal*, or a change of sentiments.—3. *Saving*, which consists in the renovation of the heart and life, or a *turning* from the power of sin and Satan unto God, Acts xxvi. 18, and is produced by the influence of Divine grace on the soul.—4. Sometimes it is put for *restoration*, as in the case of Peter, Luke xxii. 32. The instrumental cause of conversion is usually the ministry of the word; though sometimes it is produced by reading, by serious and appropriate conversation, sanctified afflictions, &c. "Conversion," says the great Charnock, "is to be distinguished from regeneration thus;—Regeneration is a spiritual change; conversion is a spiritual motion: in regeneration there is a power conferred; conversion is the exercise of this power: in regeneration there is given us a principle to turn; conversion is our actual turning. In the covenant, God's putting his Spirit into us is distinguished from our walking in his statutes from the first step we take in the way of God, and is set down as the cause of our motion, Ezek. xxxvi. 27. In renewing us, God gives us a power; in converting us, he excites that power. Men are naturally dead, and have a stone upon them: regeneration is a rolling away the stone from the heart, and a raising to newness of life; and then conversion is as natural to a regenerate man as motion is to a lively body. A principle of activity will produce action. In regeneration, man is wholly passive; in conversion, he is active. The first reviving us is wholly the act of God without any concurrence of the creature; but after we are revived we do actively and voluntarily live in his sight. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle: from this principle all the acts of believing, repenting, mortifying, quickening, do spring. In all these a man is active; in the other he is merely passive." Conversion evidences itself by ardent love to God, Ps. lxxiii. 25; delight in his people, John xiii. 35; attendance on his ordinances, Ps. xxvii. 4; confidence in his promises, Ps. ix. 10; abhorrence of self, and renunciation of the world, Job. xlii. 5. James iv. 4: submission to his authority, and uniform obedience to his word, Matt. vii. 20. See CALLING, REGENERATION.

CONVERT, a person who is converted. In a monastic sense, converts are lay-friars, or brothers admitted for the service of the house, without orders, and not allowed to sing in the choir.

CONVICTION, in general, is the assurance of the truth of any proposition. In a religious sense, it is the first degree of repentance, and implies an affecting sense that we are guilty before God; that we can do nothing of ourselves to gain his forfeited favour; that we deserve and are exposed to the wrath of God; that sin is very odious and hateful, yea, the greatest of evils. There is a *natural* conviction which arises from natural conscience, fear of punishment, moral suasion, or alarming providences, but which is not of a permanent nature. *Saving* conviction is the work of the Spirit, as the cause; though the law, the conscience, the Gospel, or affliction, may be the means, John xvi. 8, 9. Convictions of sin differ very much in their degree in different persons. It has been observed that those who suffer the most

agonizing sensations are such as never before enjoyed the external call of the Gospel, or were not favoured with the tuition of religious parents, but have neglected, or notoriously abused the means of grace. To these, conviction is often sudden, and produces that horror and shame which are not soon overcome; whereas those who have sat under the Gospel from their infancy have not had such alarming convictions, because they have already some notion of these things, and have so much acquaintance with the Gospel as administers immediate comfort. As it is not, therefore, the constant method of the Spirit to convince in one way, it is improper for any to distress themselves because they are not, or have not been tormented almost to despair; they should be rather thankful that the Spirit of God has dealt tenderly with them, and opened to them the source of consolation. It is necessary, however, to observe, that, in order to repentance and conversion to God, there must be real and lasting conviction, which, though it may not be the same in degree, is the same in nature. Evangelical conviction differs from legal conviction thus: *legal* arises from a consideration of God's justice, power, or omniscience; *evangelical* from God's goodness and holiness, and from a disaffection to sin: *legal* conviction still conceits there is some remaining good; but *evangelical* is sensible there is no good at all: *legal* wishes freedom from pain; *evangelical* from sin: *legal* hardens the heart; *evangelical* softens it: *legal* is only temporary; *evangelical* lasting.

CONVOCATION, an assembly of persons for the worship of God, Lev. xxiii. Numb. xxviii. Exod. xii. 16. An assembly of the clergy for consultation upon matters ecclesiastical.

As the parliament consists of two distinct houses so does this *convocation*. The one called the upper house, where the archbishops and bishops sit severally by themselves; the other the lower house, where all the rest of the clergy are represented by their deputies.—The inferior clergy are represented by their proctors; consisting of all the deans and archdeacons; of one proctor for every chapter, and two for the clergy of every diocese—in all, one hundred and forty-three divines; viz. twenty-two deans, fifty-three archdeacons, twenty-four prebendaries, and forty-four proctors of the diocesan clergy. The lower house chooses its prolocutor, who is to take care that the members attend, to collect their debates and votes, and to carry their resolutions to the upper house. The convocation is summoned by the king's writ, directed to the archbishop of each province, requiring him to summon all bishops, deans, archdeacons, &c. The power of the convocation is limited by a statute of Henry VIII. They are not to make any canons, or ecclesiastical laws, without the king's license; nor, when permitted, can they put them in execution but under several restrictions.—They have the examining and censuring all heretical and schismatical books and persons, &c.; but there lies an appeal to the king in chancery, or to his delegates. The clergy in convocation, and their servants, have the same privileges as members of parliament. In 1665, the convocation of the clergy gave up the privilege of taxing themselves to the house of commons, in consideration of their being allowed to vote at the election of members for that house. Since that period, they have been seldom allowed to do any business; and are generally prorogued from time to time till dissolved, a new convocation being generally called along with a new parliament.

COPHTI, Copht, or Copti, a name given to the Christians of Egypt who are of the sect of the Jacobites. See Jacobites. The Cophts have a patriarch, who resides at Cairo; but he takes his title from Alexandria. He has no archbishop under him, but eleven or twelve bishops. The rest of the clergy, whether secular or regular, are composed of the orders of St. Anthony, St. Paul, St. Macarius, who have each their monasteries. Besides the orders of priests, deacons, and subdeacons, the Cophts have, likewise, archimandrites, or abbots; the dignity whereof they confer with all the prayers and ceremonies of a strict ordination. By a custom of six hundred years' standing, if a priest elected bishop be not already archimandrite, that dignity must be conferred on him before episcopal ordination. The second person among the clergy after the patriarch, is the titular patriarch of Jerusalem, who also resides at Cairo. To him belongs the government of the Cophtic church during the vacancy of the patriarchal see. To be elected patriarch, it is necessary the person have lived all his life in continence. To be elected bishop, the person must be in the celibate; or if he have been married, it must not be above once. The priests and inferior ministers are allowed to be married before ordination; but not forced to it, as some have observed. They have a great number of deacons, and even confer the dignity frequently on their children. None but the lowest rank among the people commence ecclesiastics; whence arises that excessive ignorance found among them: yet the respect of the laity towards the clergy is very extraordinary. The monastic life is in great esteem among them: to be admitted into it, there is always required the consent of the bishop. The religious Cophts, it is said, make a vow of perpetual chastity; renounce the world, and live with great austerity in deserts: they are obliged to sleep in their clothes and their girdle, on a mat stretched on the ground; and to prostrate themselves every evening one hundred and fifty times with their face and breast on the ground. They are all, both men and women, of the lowest class of the people, and live on alms. The nunneries are properly hospitals, and few enter but widows reduced to beggary.

CORBAN, in Jewish antiquity, were those offerings which had life; in opposition to the *minchah*, or those which had not. It is derived from the word *karab*, which signifies, "to approach;" because the victims were brought to the door of the tabernacle. The corban were always looked upon as the most sacred offerings. The Jews are reproached with defeating, by means of the corban, the precept of the fifth commandment, which enjoins the respect due to parents; for when a child had no mind to relieve the wants of his father or mother, he would say to them—"It is a gift (corban) by whatsoever thou mightest be profited by me;" i. e. "I have devoted that to God which you ask of me, and it is no longer mine to give." Mark vii. 11.

CORDELIER, a Franciscan, or religious of the order of St. Francis. The denomination *cordelier* is said to have been given in the war of St. Lewis against the infidels, wherein the *friars*

minor having repulsed the barbarians, and that king having inquired their name, it was answered, they were people *cordeliez*, "tied with ropes;" alluding to the girdle of rope, or cord, tied with three knots, which they wore as part of their habit.

CORNARISTS, the disciples of Theodore Cornhert, an enthusiastic secretary of the states of Holland. He wrote, at the same time, against the Catholics, Lutherans, and Calvinists. He maintained that every religious communion needed reformation; but he added, that no person had a right to engage in accomplishing it without a mission supported by miracles. He was also of opinion, that a person might be a good Christian without being a member of any visible church.

COVENANT, a contract, or agreement, between two or more parties on certain terms. The terms made use of in the Scriptures for covenant, are ברית and διαθηκη. The former signifies *choosing*, or *friendly* parting; as in covenants each party, in a friendly manner, consented, and so bound himself to the chosen terms; the latter signifies *testament*, as all the blessings of the covenant are freely disposed to us. The word covenant is also used for an immutable ordinance, Jer. xxxiii. 20; a promise, Exod. xxxiv. 10. Is. lix. 21; and also for a precept, Jer. xxxiv. 13, 14. In Scripture we read of various covenants; such as those made with Noah, Abraham, and the Hebrews at large. Anciently covenants were made and ratified with great solemnity. The Scriptures allude to the cutting of animals asunder; denoting that, in the same manner, the perjured and covenant-breaker should be cut asunder by the vengeance of God, Jer. xxxiv. 18.

The covenants which more especially relate to the human race, are generally called the covenant of works and the covenant of grace.

The *covenant of works* is that whereby God requires perfect obedience from his creatures, in such a manner as to make no express provision for the pardon of offences committed against the precepts of it on the repentance of such offenders, but pronounces a sentence of death upon them, Gen. ii. Gal. iv. 24. Ps. lxxxix. 3, 4. The *covenant of grace* is generally defined to be that which was made with Christ, as the second Adam, and in him with all the elect as his seed, Is. xlii. 1—6. 1 Pet. i. 20. Is. lii. 13.

I. The *covenant of works* was made with Adam; the *condition* of which was, his perseverance during the whole time of his probation: the *reward* annexed to this obedience was the continuance of him and his posterity in such perfect holiness and felicity he then had, while upon earth, and everlasting life with God hereafter. The *penalty* threatened for the breach of the command was condemnation; terminating in death temporal, spiritual, and eternal. The *seals* of this covenant were, the tree of knowledge and the tree of life; and, perhaps, the Sabbath and Paradise, Gen. ii. iii. Gal. vi. 24. Rom. v. 12. 19. This covenant was broken by Adam's eating of the forbidden fruit, whereby he and his posterity were all subject to ruin, Gen. iii. Rom. v. 12. 19; and without the intervention of the divine grace and mercy, would have been lost for ever, Rom. iii. 23. The Divine Being, foreseeing this, in infinite wisdom and unspeakable compassion, planned the covenant of grace; by virtue of which his people are reinstated in the blessings of purity, knowledge, and felicity, and that without a possibility of any farther defalcation.

II. The *covenant of grace*. Some divines makes a distinction between the covenant of redemption and that of grace; the former, they say, was made with Christ in eternity; the latter with believers in time. Others object to this, and suppose it a needless distinction; for there is but one covenant of grace, and not two, in which the head and members are concerned; and, besides, the covenant of grace, properly speaking, could not be made between God and man; for what can man restipulate with God, which is in his power to do or give him, and which God has not a prior right unto? Fallen man has neither inclination to yield obedience, nor power to perform it. *The parties, therefore, in this covenant,* are generally said to be the Father and the Son; but Dr. Gill supposes that the Holy Ghost should not be excluded, since he is promised in it, and, in consequence of it, is sent down into the hearts of believers; and which must be by agreement, and with his consent. If we believe, therefore, in a Trinity, it is more proper to suppose that they were all engaged in this plan of the covenant, than to suppose that the Father and Son were engaged exclusive of the Holy Spirit, 1 John v. 6, 7. As to the work of the Son, it was the will and appointment of the Father that he should take the charge and care of his people, John vi. 39. Heb. ii. 13; redeem them by his blood, John xvii. Heb. x; obey the law in their room, Rom. x. 4; justify them by his righteousness, Dan. ix. 24, &c., and finally, preserve them to glory, Isa. xl. 11. Jesus Christ, according to the divine purpose, became the representative and *covenant head* of his people, Eph. i. 22, 23. Col. i. 18. They were all considered in him, and represented by him, Eph. i. 4; promises of grace and glory made to them in him, Tit. i. 2. 1 Cor. i. 20; he suffered in their stead, 2 Cor. v. 21. He is also to be considered as the mediator of the covenant by whom justice is satisfied, and man reconciled to God. See art. MEDIATOR. He is also the *surety* of this covenant, Heb. vii. 22, as he took the whole debt upon him, freed his people from the charge, obeyed the law, and engaged to bring his people to glory, Heb. ii. 13. Isa. xlix. 5, 6. He is called the *testator* of the covenant, which is denominated a Testament, Heb. vii. 22. ix. 15. He disposes of his blessings, according to his will or testament, which is unalterable, signed by his hand, and sealed by his blood. In this covenant, as we before observed, the Holy Spirit also is engaged. His assent is given to every part thereof; he brings his people into the enjoyment of its blessings, 1 Pet. i. 2. 2 Thess. ii. 13. He was concerned in the incarnation of Christ, Matt. i. 18, and assisted his human nature, Heb. ix. 14. He takes of the things of Christ, and shows them unto us; cleanses, enlightens, sanctifies, establishes, and comforts his people, according to the plan of the covenant. Rom. viii. 15, 16. See HOLY GHOST.

III. *The properties of this covenant* are such as these: 1. It is eternal, being made before time. Eph. i. 3, 4. 2 Tim. i. 9—2. Divine as to its origin, springing entirely from free grace, Rom. xi. 5, 6. Ps. lxxxix. 2, 3. 28.—3. It is absolute and unconditional, Eph. ii 8, 9.—4. It is perfect and complete, wanting nothing, 2 Sam. xxiii. 5.—5. It is sure and immoveable, Isa. liv. 10. lv. 3.—

6. Called new in opposition to the old, and as its blessings will be always new, Heb. viii. 6. 8.

IV. *These two covenants above-mentioned agree in some things, in others they differ.* 1. "In both," says Witsius, "the parties concerned are God and man.—2. In both, the same promise of eternal life.—3. The condition of both is the same, perfect obedience to the law prescribed; for it is not worthy of God to admit man to a blessed communion with him but in the way of holiness.—4. In both is the same end, the glory of God. But they differ in the following respects: I. In the covenant of works, the character or relation of God is that of a supreme lawgiver, and the chief good, rejoicing to communicate happiness to his creatures. In the covenant of grace he appears as infinitely merciful, adjudging life to the elect sinner, agreeably to his wisdom and justice.—2. In the covenant of works there was no mediator: the covenant of grace has a mediator, Christ.—3. In the covenant of works, the condition of perfect obedience was required to be performed by man himself in covenant. In the covenant of grace the same condition is proposed, but to be performed by a mediator.—4. In the covenant of works man is considered as working, and the reward is to be given of debt. In the covenant of grace the man in covenant is considered as believing; eternal life being given as the merit of the mediator, out of free grace, which excludes all boasting.—5. In the covenant of works something is required as a condition, which being performed, entitles to reward. The covenant of grace consists not of conditions, but of promises: the life to be obtained; faith, by which we are made partakers of Christ; perseverance, and, in a word, the whole of salvation, are absolutely promised.—6. The special end of the covenant of works was the manifestation of the holiness, goodness, and justice of God; but the special end of the covenant of grace, is the praise of the glory of his grace, and the revelation of his unsearchable and manifold wisdom."—7. The covenant of works was only for a time, but the covenant of grace stands sure for ever.

V. *The administration of the covenant of grace.* The covenant of grace, under the Old Testament, was exhibited by promises, sacrifices, types, ordinances, and prophecies. Under the New it is administered in the preaching of the Gospel, baptism, and the Lord's Supper; in which grace and salvation are held forth in more fulness, evidence, and efficacy to all nations, 2 Cor. iii. 6—18. Heb. viii. Matt. xxviii. 19, 20. But in both periods, the mediator, the whole substance, blessings, and manner of obtaining an interest therein by faith, are the very same, without any difference. Heb. xi. 6. Gal. iii. 7. 14. The reader, who may wish to have a more enlarged view of this subject, may peruse *Witsius*, *Strong*, or *Boston on the Covenants*, in the former of which especially he will find the subject masterly handled.

COVENANT, in ecclesiastical history, denotes a contract or convention agreed to by the Scotch, in the year 1638, for maintaining their religion free from innovation. In 1581, the general assembly of Scotland drew up a confession of faith, or national covenant, condemning episcopal government, under the name of *hierarchy*, which was signed by James I. and which he enjoined on all his subjects. It was again subscribed in 1590 and 1596. The subscription was renewed in 1638, and the subscribers engaged by oath to maintain religion in the same state as it was in 1580, and to reject all innovations introduced since that time. This oath, annexed to the confession of faith, received the name of *Covenant*, as those who subscribed it were called *Covenanters*.

Solemn league and covenant was established in the year 1643, and formed a bond of union between Scotland and England. It was sworn to and subscribed by many in both nations; who hereby solemnly abjured popery and prelacy, and combined together for their mutual defence. It was approved by the parliament and assembly at Westminster, and ratified by the general assembly of Scotland in 1645.—King Charles I. disapproved of it when he surrendered himself to the Scots army in 1646; but, in 1650, Charles II. declared his approbation both of this and the national covenant by a solemn oath; and, in August of the same year, made a further declaration at Dunfermline to the same purpose, which was also renewed on occasion of his coronation at Scone, in 1651. The covenant was ratified by parliament in this year; and the subscription of it was required by every member, without which the constitution of the parliament was declared null and void. It produced a series of distractions in the subsequent history of that country, and was voted illegal by parliament, and provision made against it. Stat. 14 Car. II. c. 4.

COVETOUSNESS, an unreasonable desire after that we have not, with a dissatisfaction with what we have. It may further be considered as consisting in, 1. An anxious carking care about the things of this world.—2. A rapacity in getting.—3. Too frequently includes sinister and illegal ways of obtaining wealth.—4. A tenaciousness in keeping. It is a vice which marvellously prevails upon and insinuates itself into the heart of man, and for these reasons: it often bears a near resemblance to virtue; brings with it many plausible reasons; and raises a man to a state of reputation on account of his riches. "There cannot be," as one observes, "a more *unreasonable* sin than this. It is *unjust;* only to covet, is to wish to be unjust. It is *cruel;* the covetous must harden themselves against a thousand plaintive voices. It is *ungrateful;* such forget their former obligations and their present supporters. It is *foolish;* it destroys reputation, breaks the rest, unfits for the performance of duty, and is a contempt of God himself: it is *unprecedented* in all our examples of virtue mentioned in the Scripture. One, indeed, spoke unadvisedly with his lips; another cursed and swore; a third was in a passion; and a fourth committed adultery; but which of the saints ever lived in the habit of covetousness? Lastly, it is *idolatry*, Col. iii. 5, the idolatry of the heart; where, as in a temple, the miserable wretch excludes God, sets up gold instead of him, and places that confidence in it which belongs to the Great Supreme alone." Let those who live in the habitual practice of it consider the judgments that have been inflicted on such characters, Josh. vii. 21. Acts v.; the misery with which it is attended, the curse such persons are to society; the denunciations and cautions respecting it in the Holy Scripture; and how effectually it bars men from God, from happiness, and from heaven. *Scott's Essays*, 72, 73. *South's*

Serm., vol. iv. ser. 1. *Robinson's Mor. Exercises*, ex. iv. *Saurin's Serm.* vol. v. ser. 12. Eng. trans.

COUNCIL, an assembly of persons met together for the purpose of consultation; an assembly of deputies or commissioners sent from several churches, associated by certain bonds in a general body, Acts i. vi. xv. xxi.

COUNCIL, *Œcumenical* or *General*, is an assembly which represents the whole body of the Christian church. The Romanists reckon eighteen of them, Bullinger six, Dr. Prideaux seven, and bishop Beveridge eight, which, he says, are all the general councils which have ever been held since the time of the first Christian emperor. They are as follow:—1. The council of Nice, held in the reign of Constantine the Great, on account of the heresy of Arius.—2. The council of Constantinople, called under the reign and by the command of Theodosius the Great, for much the same end that the former council was summoned.—3. The council of Ephesus, convened by Theodosius the Younger, at the suit of Nestorius.—4. The council at Chalcedon, held in the reign of Marcianus, which approved of the Eutychian heresy.—5. The second council of Constantinople, assembled by the emperor Justinian, condemned the three chapters taken out of the book of Theodorus of Mopsuestia, having first decided that it was lawful to anathematize the dead. Some authors tell us that they likewise condemned the several errors of Origen about the Trinity, the plurality of worlds, and pre-existence of souls.—6. The third council of Constantinople, held by the command of Constantius Pogonatus, the emperor, in which they received the definitions of the first five general councils, and particularly that against Origen and Theodorus of Mopsuestia.—7. The second Nicene council.—8. The fourth council of Constantinople, assembled when Louis II. was emperor of the West. Their regulations are contained in twenty-seven canons, the heads of which the reader may find in Dupin. Whatever may be said in favour of general councils, their utility has been doubted by some of the wisest men. Dr. Jortin says, "they have been too much extolled by Papists, and by some Protestants. They were a collection of men who were frail and fallible. Some of those councils were not assemblies of pious and learned divines, but cabals, the majority of which were quarrelsome, fanatical, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not implicitly submit to their determinations." *Jortin's Works*, vol. vii. charge 2; *Broughton's Dict.*; *Mosheim's Eccl. Hist.*, Index.

COUNCILS, *Provincial* or *Occasional*, have been numerous. At Aix-la-Chapelle, A. D. 816, a council was held for regulating the canons of cathedral churches. The council of Savonnieries, in 859, was the first which gave the title of Most Christian King to the King of France; but it did not become the peculiar appellation of that sovereign till 1469. Of Troyes, in 887, to decide the disputes about the imperial dignity. The second council of Troyes, 1107, restrains the clergy from marrying. The council of Clermont, in 1095. The first crusade was determined in this council. The bishops had yet the precedency of cardinals. In this assembly the name of Pope was for the first time given to the head of the church, exclusively of the bishops, who used to assume that title. Here, also, Hugh, archbishop of Lyons, obtained of the pope a confirmation of the primacy of his see over that of Sens. The council of Rheims, summoned by Eugenius III. in 1148, called an assembly of Cisastrian Gaul, in which advowees, or patrons of churches, are prohibited taking more than ancient fees, upon pain of deprivation and ecclesiastical burial. Bishops, deacons, subdeacons, monks, and nuns, are restrained from marrying. In this council the doctrine of the Trinity was decided: but upon separation the pope called a congregation, in which the cardinals pretended they had no right to judge of doctrinal points; that this was the privilege peculiar to the pope. The council of Sutrium, in 1046, wherein three popes who had assumed the chair were deposed. The council of Clarendon in England, against Becket, held in 1164. The council of Lombez, in the country of Albigeois, in 1200, occasioned by some disturbances on account of the Albigenses; a crusade was formed on this account, and an army sent to extirpate them. Innocent III. spirited up this barbarous war. Dominic was the apostle, the count of Toulouse the victim, and Simon, count of Montfort, the conductor or chief. The council of Paris, in 1210, in which Aristotle's metaphysics were condemned to the flames, lest the refinements of that philosopher should have a bad tendency on men's minds, by applying those subjects to religion. The council of Pisa, begun March the 2d, 1409, in which Benedict XIII. and Gregory XII. were deposed. Another council, sometimes called general, held at Pisa, in 1505. Lewis XII. of France assembled a national council at Tours (being highly disgusted with the pope,) 1510, where was present the cardinal De Gurce, deputed by the emperor; and it was then agreed to convene a general council at Pisa. *Murray's History of Religion.*

COUNCIL *of Trent.* See TRENT.

COURAGE is that quality of the mind that enables men to encounter difficulties and dangers. *Natural* courage is that which arises chiefly from constitution; *moral* or *spiritual* is that which is produced from principle, or a sense of duty. Courage and fortitude are often used as synonymous, but they may be distinguished thus: fortitude is firmness of mind that supports pain; courage is active fortitude, that meets dangers, and attempts to repel them. See FORTITUDE. Courage, says Addison, that grows from constitution, very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul, it breaks out on all occasions without judgment or discretion; but that courage which arises from a sense of duty, and from a fear of offending Him that made us, always acts in an uniform manner, and according to the dictates of right reason.

CREATION, in its primary import, signifies the bringing into being something which did not before exist. The term is therefore most generally applied to the original production of the materials whereof the visible world is composed. It is also used in a secondary or subordinate sense, to denote those subsequent operations of the Deity upon the matter so produced, by which the whole system of Nature, and all the primitive genera of things, receive their form, qualities, and laws.

There is no subject concerning which learned men have differed in their conjectures more than in this of creation. "It is certain," as a good

writer observes, "that none of the ancient philosophers had the smallest idea of its being possible to produce a substance out of nothing, or that even the power of the Deity himself could work without any materials to work upon. Hence some of them, among whom was Aristotle, asserted that the world was eternal, both as to its matter and form. Others, though they believed that the gods had given the world its form, yet imagined the materials whereof it is composed to have been eternal. Indeed, the opinions of the ancients, who had not the benefit of revelation, were on this head so confused and contradictory, that nothing of any consequence can be deduced from them. The free-thinkers of our own and of former ages have denied the possibility of creation, as being a contradiction to reason; and of consequence have taken the opportunity from thence to discredit revelation. On the other hand, many defenders of the sacred writings have asserted that creation out of nothing, so far from being a contradiction to reason, is not only probable, but demonstrably certain. Nay, some have gone so far as to say, that from the very inspection of the visible system of Nature, we are able to infer that it was once in a state of non-existence." We cannot, however, here enter into the multiplicity of the arguments on both sides; it is enough for us to know what God has been pleased to reveal, both concerning himself and the works of his hands. Men, and other animals that inhabit the earth and the seas; all the immense varieties of herbs and plants of which the vegetable kingdom consists; the globe of the earth; and the expanse of the ocean, these we know to have been produced by his power. Besides the terrestrial world, which we inhabit, we see many other material bodies disposed around it in the wide extent of space. The moon, which is in a particular manner connected with our earth, and even dependent upon it; the sun, and the other planets, with their satellites, which like the earth circulate round the sun, and appear to derive from him light and heat; those bodies which we call fixed stars, and consider as illuminating and cherishing with heat each its peculiar system of planets; and the comets which at certain periods surprise us with their appearance, and the nature of whose connexion with the general system of Nature, or with any particular system of planets, we cannot pretend to have fully discovered; these are so many more of the Deity's works, from the contemplation of which we cannot but conceive the most awful ideas of his creative power.

"Matter, however, whatever the varieties of form under which it is made to appear, the relative disposition of its parts, or the motions communicated to it, is but an inferior part of the works of creation. We believe ourselves to be animated with a much higher principle than brute matter; in viewing the manners and economy of the lower animals, we can scarce avoid acknowledging even them to consist of something more than various modifications of matter and motion. The other planetary bodies, which seem to be in circumstances nearly analogous to those of our earth, are surely, as well as it, destined for the habitations of rational, intelligent beings. The existence of intelligences of an higher order than man, though infinitely below the Deity, appears extremely probable. Of these spiritual beings, called *angels*, we have express intimation in Scripture (see the article Angel.) But the limits of the creation we must not pretend to define. How far the regions of space extend, or how they are filled, we know not. How the planetary worlds, the sun, and the fixed stars are occupied, we do not pretend to have ascertained. We are even ignorant how wide a diversity of forms, what an infinity of living animated beings may inhabit our own globe. So confined is our knowledge of creation, yet so grand, so awful, that part which our narrow understandings can comprehend.

"Concerning the periods of time at which the Deity executed his several works, it cannot be pretended that mankind have had opportunities of receiving very particular information. Many have been the conjectures, and curious the fancies of learned men, respecting it; but, after all, we must be indebted to the sacred writings for the best information." Different copies, indeed, give different dates. The Hebrew copy of the Bible, which we Christians, for good reasons, consider as the most authentic, dates the creation of the world 3944 years before the Christian era. The Samaritan Bible, again, fixes the era of the creation 4305 years before the birth of Christ. And the Greek translation, known by the name of the Septuagint version of the Bible, gives 5270 as the number of the years which intervened between these two periods. By comparing the various dates in the sacred writings, examining how these have come to disagree, and to be diversified in different copies; endeavouring to reconcile the most authentic profane with sacred chronology, some ingenious men have formed schemes of chronology plausible, indeed, but not supported by sufficient authorities, which they would gladly persuade us to receive in preference to any of those above mentioned. Usher makes out from the Hebrew Bible 4004 years as the term between the creation and the birth of Christ. Josephus, according to Dr. Wills and Mr. Whiston, makes it 4658 years; and M. Pezron, with the help of the Septuagint, extends it to 5872 years. Usher's system is the most generally received. But though these different systems of chronology are so inconsistent, and so slenderly supported, yet the differences among them are so inconsiderable in comparison with those which arise before us when we contemplate the chronology of the Chinese, the Chaldeans, and the Egyptians, and they agree so well with the general information of authentic history, and with the appearances of nature and of society, that they may be considered as nearly fixing the true period of the creation of the earth." Uncertain, however, as we may be as to the exact time of the creation, we may profitably apply ourselves to the contemplation of this immense fabric. Indeed, the beautiful and multiform works around us must strike the mind of every beholder with wonder and admiration, unless he be enveloped in ignorance, and chained down to the earth with sensuality. These works every way proclaim the wisdom, the power, and the goodness of the Creator. Creation is a book which the nicest philosopher may study with the deepest attention. Unlike the works of art, the more it is examined, the more it opens to us sources of admiration of its great Author; the more it calls for our inspection, and the more it demands our praise. Here

every thing is adjusted in the exactest order; all answering the wisest ends, and acting according to the appointed laws of Deity. Here the Christian is led into the most delightful field of contemplation. To him every pebble becomes a preacher, and every atom a step by which he ascends to his Creator. Placed in this beautiful temple, and looking around on all its various parts, he cannot help joining with the Psalmist in saying, "O Lord, how manifold are thy works; in wisdom hast thou made them all!" See ETERNITY of God.

See *Ray and Blackmore on the Creation; art.* CREATION. *Enc. Brit.; Derham's Astro and Physico-theology; Hervey's Meditation; La Pluche's Nature Displayed; Sturm's Reflections on the Works of God.*

CREDULITY, the belief of any proposition without sufficient evidence of its truth.

CREED, a form of words in which the articles of faith are comprehended. See CONFESSION.

The most ancient form of *creeds* is that which goes under the name of the Apostles' Creed (see below); besides this, there are several other ancient forms and scattered remains of creeds to be met with in the primitive records of the church; as,—1. The form of apostolical doctrine collected by Origen.—2. A fragment of a creed preserved by Tertullian.—3. A remnant of a creed in the works of Cyprian.—4. A creed composed by Gregory Thaumaturgus for the use of his own church.—5. The creed of Lucian, the martyr. 6. The creed of the apostolical constitutions. Besides these scattered remains of the ancient creeds, there are extant some perfect forms, as those of Jerusalem, Cesarea, Antioch, &c.

CREED, APOSTLES', is a formula or summary of the Christian faith, drawn up, according to Rufinus, by the apostles themselves; who, during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this creed as a rule of faith. Baronius and others conjecture that they did not compose it till the second year of Claudius, a little before their dispersion; but there are many reasons which induce us to question whether the apostles composed any such creed. For, 1. Neither St. Luke, nor any other writer before the fifth century, make any mention of an assembly of the apostles for composing a creed.—2. The fathers of the first three centuries, in disputing against the heretics, endeavour to prove that the doctrine contained in this creed was the same which the apostles taught; but they never pretend that the apostles composed it. 3. If the apostles had made this creed, it would have been the same in all churches and in all ages; and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the church there were as many creeds as authors; and the same author sets down the creed after a different manner in several places of his works; which is an evidence, that there was not, at that time, any creed reputed to be the apostles'. In the fourth century, Rufinus compares together the three ancient creeds of the churches of Aquileia, Rome, and the East, which differ very considerably. Besides, these creeds differed not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them; such as those of the *descent into hell*, the *communion of the saints*, and *the life everlasting*. From all which it may be gathered, that though this creed may be said to be that of the apostles in regard to the doctrines contained therein, yet it cannot be referred to them as the authors of it. Its great antiquity, however, may be inferred from hence, that the whole form, as it now stands in the English liturgy, is to be found in the works of St. Ambrose and Rufinus; the former of whom flourished in the third, and the latter in the fourth century. The primitive Christians did not publicly recite the creed, except at baptisms, which, unless in cases of necessity, were only at Easter and Whitsuntide. The constant repeating of it was not introduced into the church till the end of the fifth century; about which time Peter Gnaphius, bishop of Antioch, prescribed the recital of it every time divine service was performed. See *King's History of the Apostles' Creed; and Barrow's Exposition of it, in his Works*, vol. ii.

CREED, ATHANASIAN, a formulary or confession of faith, long supposed to have been drawn up by Athanasius, bishop of Alexandria, in the fourth century, to justify himself against the calumnies of his Arian enemies; but it is now generally allowed not to have been his. Dr. Waterland ascribes it to Hilary, bishop of Arles. This creed obtained in France about A. D. 850, and was received in Spain and Germany about 180 years later. As to our own country, we have clear proofs of its being sung alternately in our churches, in the tenth century. It was in common use in some parts of Italy in 960, and was received at Rome about 1014. As to the Greek and Oriental churches, it has been questioned whether they have ever received it, though some writers are of a contrary persuasion. The episcopal churches of America have rejected it. As to the matter of it, it is given as a summary of the true orthodox faith. Unhappily, however, it has proved a fruitful source of unprofitable controversy. See *Dr. Waterland's Critical History of it.*

CREED, NICENE, a formulary of Christian faith; so called, because it is a paraphrase of that creed which was made at the first general council of Nice. This latter was drawn up by the second general council of Constantinople, A. D. 381; and therefore might be more properly styled the Constantinopolitan creed. The creed was carried by a majority, and admitted into the church as a barrier against Arius and his followers.

The three creeds above mentioned are used in the public offices of the church of England, and subscription to them is required of all the established clergy. Subscription to these was also required of the dissenting teachers by the Toleration Act; but from which they are now relieved by 19 Geo. III.

CRIME, a voluntary breach of any known law. *Faults* result from human weakness, being transgressions of the rules of duty. *Crimes* proceed from the wickedness of the heart, being actions against the rules of nature. See PUNISHMENT and SIN.

CRISPITES, those who adopt the sentiments of Dr. Crisp, a divine of the seventeenth century. He was fond, it is said, of expressions which alarm, and paradoxes which astonish; and perplexed himself much about the divine purposes. He did not distinguish as he ought, between God's secret will in his decrees, and his revealed

will in his covenant and promises. The root of his error seems to be this:—he viewed the union between Christ and the believer to be of such a kind as actually to make a Saviour of the sinner, and a sinner of the Saviour. He speaks as if God considered the sinner as doing and suffering what Christ did and suffered; and Christ as having committed their sins, and as being actually guilty of them. See *books under articles* ANTINOMIANS and NEONOMIANS. *Crisp's Sermons, edited by Dr. Gill; Bogue and Bennett's History of Dissenters*, vol. i. p. 400.

CROISADE, or CRUSADE, may be applied to any war undertaken on pretence of defending the cause of religion, but has been chiefly used for the expeditions of the Christians against the infidels for the conquest of Palestine.

These expeditions commenced A. D. 1096. The foundation of them was a superstitious veneration for those places where our Saviour performed his miracles and accomplished the work of man's redemption. Jerusalem had been taken and Palestine conquered by Omar. This proved a considerable interruption to the pilgrims, who flocked from all quarters to perform their devotions at the holy sepulchre. They had, however, still been allowed this liberty, on paying a small tribute to the Saracen caliphs, who were not much inclined to molest them. But, in 1064, this city changed its masters. The Turks took it from the Saracens; and being much more fierce and barbarous, the pilgrims now found they could no longer perform their devotions with the same safety. An opinion was about this time also prevalent in Europe, which made these pilgrimages much more frequent than formerly: it was imagined that the 1000 years mentioned in Rev. xx. were fulfilled; that Christ was soon to make his appearance in Palestine to judge the world; and consequently that journeys to that country were in the highest degree meritorious, and even absolutely necessary. The multitudes of pilgrims who now flocked to Palestine, meeting with a very rough reception from the Turks, filled all Europe with complaints against those infidels, who profaned the holy city, and derided the sacred mysteries of Christianity even in the place where they were fulfilled. Pope Gregory VII. had formed a design of uniting all the princes of Christendom against the Mahometans; but his exorbitant encroachments upon the civil power of princes had created him so many enemies, and rendered his schemes so suspicious, that he was not able to make great progress in his undertaking. The work was reserved for a meaner instrument. Peter, commonly called the Hermit, a native of Amiens, in Picardy, had made the pilgrimage to Jerusalem; and being deeply affected with the dangers to which that act of piety now exposed the pilgrims, as well as with the oppression under which the eastern Christians now laboured, formed the bold, and, in all appearance, impracticable design of leading into Asia, from the farthest extremities of the West, armies sufficient to subdue those potent and warlike nations that now held the holy land in slavery. He proposed his scheme to pope Martin II., who, prudently resolving not to interpose his authority till he saw a probability of success, summoned at Placentia a council of 4000 ecclesiastics, and 30,000 seculars. As no hall could be found large enough to contain such a multitude the assembly was held in a plain. Here the pope himself, as well as Peter, harangued the people, representing the dismal situation of their brethren in the East, and the indignity offered to the Christian name in allowing the holy city to remain in the hands of the infidels. These speeches were so agreeable to those who heard them, that the whole multitude suddenly and violently declared for the war, and solemnly devoted themselves to perform this service, which they believed so meritorious in the sight of God. But though Italy seemed to have embraced the design with ardour, Martin thought it necessary, in order to obtain perfect success, to engage the greater and more warlike nations in the same enterprise. Having, therefore, exhorted Peter to visit the chief cities and sovereigns of Christendom, he summoned another council at Clermont in Auvergne. The fame of this great and pious design being now universally diffused, procured the attendance of the greatest prelates, nobles, and princes: and when the pope and the hermit renewed their pathetic exhortations, the whole assembly, as if impelled by immediate inspiration, exclaimed with one voice, "It is the will of God!" These words were deemed so much the effect of divine impulse, that they were employed as the signal of rendezvous and battle in all future exploits of these adventurers. Men of all ranks now flew to arms with the utmost ardour, and a cross was affixed to their right shoulder by all who enlisted in this holy enterprise. At this time Europe was sunk in the most profound ignorance and superstition. The ecclesiastics had gained the greatest ascendency over the human mind; and the people, who committed the most horrid crimes and disorders, knew of no other expiation than the observances imposed on them by their spiritual pastors. But amidst the abject superstition which now prevailed, the military spirit had also universally diffused itself; and, though not supported by art or discipline, was become the general passion of the nations governed by the feudal law. All the great lords possessed the right of peace and war. They were engaged in continual hostilities with one another: the open country was become a scene of outrage and disorder: the cities, still mean and poor, were neither guarded by walls nor protected by privileges. Every man was obliged to depend for safety on his own force, or his private alliances; and valour was the only excellence which was held in esteem, or gave one man the pre-eminence above another. When all the particular superstitions, therefore, were here united in one great object, the ardour for private hostilities took the same direction; "and all Europe," as the princess Anna Comnena expresses it, "torn from its foundations, seemed ready to precipitate itself in one united body upon Asia."

All ranks of men now deeming the crusades the only road to heaven, were impatient to open the way with their swords to the holy city. Nobles, artisans, peasants, even priests, enrolled their names; and to decline this service, was branded with the reproach of impiety or cowardice. The nobles were moved, by the romantic spirit of the age, to hope for opulent establishments in the East, the chief seat of arts and commerce at that time. In pursuit of these chimerical projects, they sold at low prices their ancient castles and inheritances, which had now lost all value in their eyes. The infirm and aged contributed to the

expedition by presents and money, and many of them attended it in person; being determined, if possible, to breathe their last in sight of that city where their Saviour died for them. Even women, concealing their sex under the disguise of armour, attended the camp; and often forgot their duty still more, by prostituting themselves to the army. The greatest criminals were forward in a service which they considered as an expiation for all crimes; and the most enormous disorders were, during the course of these expeditions, committed by men inured to wickedness, encouraged by example, and impelled by necessity. The adventurers were at last so numerous, that their sagacious leaders became apprehensive lest the greatness of the armament would be the cause of its own disappointment. For this reason they permitted an undisciplined multitude, computed at 300,000 men, to go before them under the command of Peter the hermit, and Gautier or Walter, surnamed the *Moneyless*, from his being a soldier of fortune. These took the road towards Constantinople through Hungary and Bulgaria; and trusting that heaven, by supernatural assistance, would supply all their necessities, they made no provision for subsistence in their march. They soon found themselves obliged to obtain by plunder what they vainly expected from miracles; and the enraged inhabitants of the countries through which they passed attacked the disorderly multitude, and slaughtered them without resistance. The more disciplined armies followed after; and, passing the straits of Constantinople, were mustered in the plains of Asia, and amounted in the whole to 700,000 men. The princes engaged in this first crusade were, Hugo, count of Vermandois, brother to Philip I. king of France; Robert, duke of Normandy; Robert, earl of Flanders; Raimond, earl of Toulouse and St. Giles; the celebrated Godfrey of Bouillon, duke of Lorrain, with his brothers Baldwin and Eustace; Stephen, earl of Chartres and Blois; Hugo, count of St. Paul; with many other lords. The general rendezvous was at Constantinople. In this expedition, Godfrey besieged and took the city of Nice. Jerusalem was taken by the confederated army, and Godfrey chosen king. The Christians gained the famous battle of Ascalon against the sultan of Egypt, which put an end to the first crusade, but not to the spirit of crusading. The rage continued for near two centuries. The second crusade, in 1144, was headed by the emperor Conrad III, and Louis VII. king of France. The emperor's army was either destroyed by the enemy, or perished through the treachery of Manuel, the Greek emperor; and the second army, through the unfaithfulness of the Christians of Syria, was forced to break up the siege of Damascus. The third crusade, 1188, immediately followed the taking of Jerusalem by Saladin, the sultan of Egypt. The princes engaged in this expedition were, the emperor Frederic Barbarossa; Frederic, duke of Suabia, his second son; Leopold, duke of Austria; Berthold, duke of Moravia; Herman, marquess of Baden; the counts of Nassau, Thuringia, Missen, and Holland; and above sixty other princes of the empire; with the bishops of Bergen, Cambray, Munster, Osnaburg, Missen, Nassau, Visburg, and several others. In this expedition the emperor Frederic defeated the sultan of Iconium: his son Frederic, joined by Guy Lusignan, king of Jerusalem, in vain endeavoured to take Acre or Ptolemais. During these transactions, Philip Augustus, king of France, and Richard I. king of England, joined the crusade: by which means the Christian army consisted of 300,000 fighting men; but great disputes happening between the kings of France and England, the former quitted the holy land, and Richard concluded a peace with Saladin. The fourth crusade was undertaken in 1195, by the emperor Henry VI. after Saladin's death. In this expedition the Christians gained several battles against the infidels, took a great many towns, and were in the way of success, when the death of the emperor obliged them to quit the holy land, and return into Germany. The fifth crusade was published by pope Innocent III. in 1198. Those engaged in it made fruitless efforts for the recovery of the holy land; for, though John de Neule, who commanded the fleet equipped in Flanders, arrived at Ptolemais a little after Simon of Montfort, Renard of Dampierre, and others, yet the plague destroyed many of them, and the rest either returning or engaging in the petty quarrels of the Christian princes, there was nothing done; so that the sultan of Aleppo easily defeated their troops in 1204. The sixth crusade began in 1228; in which the Christians took the town of Damietta, but were forced to surrender it again. In 1229, the emperor Frederic made peace with the sultan for ten years. About 1240, Richard, earl of Cornwall, brother to Henry III, king of England, arrived at Palestine, at the head of the English crusade; but finding it most advantageous to conclude a peace, he re-imbarked, and steered towards Italy. In 1244, the Karasmians being driven out of Turkey by the Tartars, broke into Palestine, and gave the Christians a general defeat near Gaza. The seventh crusade was headed, in 1249, by St. Lewis, who took the town of Damietta; but a sickness happening in the Christian army, the king endeavoured a retreat; in which, being pursued by the infidels, most of his army were miserably butchered, and himself and the nobility taken prisoners. A truce was agreed upon for ten years, and the king and lords set at liberty. The eighth crusade, in 1279, was headed by the same prince, who made himself master of the port and castle of Carthage in Africa; but dying a short time after, he left his army in a very ill condition. Soon after, the king of Sicily coming up with a good fleet, and joining Philip the Bold, son and successor of Lewis, the king of Tunis, after several engagements with the Christians, in which he was always worsted, desired peace, which was granted upon conditions advantageous to the Christians; after which both princes embarked to their own kingdoms. Prince Edward, of England, who arrived at Tunis at the time of this treaty, sailed towards Ptolemais, where he landed a small body of 300 English and French, and hindered Bendochar from laying siege to Ptolemais; but being obliged to return to take possession of the crown of England, this crusade ended without contributing any thing to the recovery of the holy land. In 1291, the town of Acre or Ptolemais was taken and plundered by the sultan of Egypt, and the Christians quite driven out of Syria. There has been no crusade since that period, though several popes have attempted to stir up the Christians to such an un-

dertaking; particularly Nicholas IV. in 1292, and Clement V. in 1311.

Though these crusades were effects of the most absurd superstition, they tended greatly to promote the good of Europe. Multitudes, indeed, were destroyed. M. Voltaire computes the people who perished in the different expeditions at upwards of two millions. Many there were, however, who returned; and these having conversed so long with people who lived in a much more magnificent way than themselves, began to entertain some taste for a refined and polished way of life. Thus the barbarism in which Europe had been so long immersed began to wear off soon after. The princes also who remained at home, found means to avail themselves of the frenzy of the people. By the absence of such numbers of restless and martial adventurers, peace was established in their dominions. They also took the opportunity of annexing to their crowns many considerable fiefs, either by purchase, or the extinction of the heirs; and thus the mischiefs which must always attend feudal governments were considerably lessened. With regard to the bad success of the crusaders, it was scarcely possible that any other thing could happen to them. The emperors of Constantinople, instead of assisting, did all in their power to disconcert their schemes: they were jealous, and not without reason, of such an inundation of barbarians. Yet, had they considered their true interests, they would rather have assisted them, or at least stood neuter, than enter into alliances with the Turks. They followed the latter method, however, and were often of very great disservice to the western adventurers, which at last occasioned the loss of their city. But the worst enemies the crusaders had were their own internal feuds and dissentions. They neither could agree while marching together in armies with a view to conquest, nor could they unite their conquests under one government after they had made them. They set up three small states, one at Jerusalem, another at Antioch, and another at Edessa. These states, instead of assisting, made war upon each other, and on the Greek emperors; and thus became an easy prey to the common enemy. The horrid cruelties they committed, too, must have inspired the Turks with the most invincible hatred against them, and made them resist with the greatest obstinacy. They were such as could have been committed only by barbarians inflamed with the most bigoted enthusiasm. When Jerusalem was taken, not only the numerous garrison were put to the sword, but the inhabitants were massacred without mercy and without distinction. No age or sex was spared, not even sucking children. According to Voltaire, some Christians who had been suffered by the Turks to live in that city, led the conquerors into the most private caves, where women had concealed themselves with their children, and not one of them was suffered to escape. What eminently shows the enthusiasm by which these conquerors were animated, is, their behaviour after this terrible slaughter. They marched over heaps of dead bodies towards the holy sepulchre; and while their hands were polluted with the blood of so many innocent persons, sung anthems to the common Saviour of mankind! Nay, so far did their religious enthusiasm overcome their fury, that these ferocious conquerors now burst into tears. If the absurdity and wickedness of their conduct can be exceeded by any thing, it must be what follows. In 1204, the frenzy of crusading seized the children, who are ever ready to imitate what they see their parents engaged in. Their childish folly was encouraged by the monks and schoolmasters; and thousands of those innocents were conducted from the houses of their parents on the superstitious interpretation of these words: "Out of the mouths of babes and sucklings hast thou perfected praise." Their base conductors sold a part of them to the Turks, and the rest perished miserably. *Hume's Hist. of England*, vol. i. p. 292, &c. and vol. ii. p. 280; *Enc. Brit.*; and *Mosheim's Ecc. Hist.*

CROISIERS, a religious order, founded in honour of the invention or discovery of the cross by the empress Helena. They were, till of late, dispersed in several parts of Europe, particularly in the Low Countries, France and Bohemia; those of Italy were suppressed even before the late revolutions. These religious follow the rule of St. Augustine. They had in England the name of *Crouched Friars*.

CROSIER, or CROZIER, a shepherd's crook, a symbol of pastoral authority, consisting of a gold or silver staff, crooked at the top, carried occasionally before bishops and abbots, and held in the hand when they give the solemn benedictions.

CROSS, in Scripture language, means the sufferings of Christ, Gal. vi. 14. The sufferings, trials, or persecutions of the people are also called a cross, Matt. xvi 24. Cross signifies also a gibbet, made with two pieces of wood, placed crosswise, whether they cross with right angles at the top like a T, or in the middle of their length like an X. The cross on which our Saviour was fastened, and on which he died, was of the former kind; being thus represented by old monuments, coins, and crosses. The death of the cross was the most dreadful of all others, both for the shame and pain of it; and so scandalous, that it was inflicted as the last mark of detestation upon the vilest of people. It was the punishment of robbers and murderers, provided that they were slaves too; but otherwise, if they were free, and had the privilege of the city of Rome, this was then thought a prostitution of that honour, and too infamous a punishment for such a one, let his crimes be what they would. The form of a cross being such as has been already described, the body of the criminal was fastened to the upright piece by nailing the feet to it, and on the other transverse piece generally by nailing the hands on each side. Now, because these parts of the body, being the instruments of action and motion, are provided by nature with a much greater quantity of nerves than others have occasion for; and because all sensation is performed by the spirit contained in the nerves; it will follow, as Stanhope observes, that wherever they abound, the sense of pain must needs in proportion be more quick and tender. The Jews confess, indeed, that they crucified people in their nation, but deny that they inflicted this punishment upon any one alive. They first put them to death, and then fastened them to the cross either by the hands or neck. But there are indisputable proofs of their crucifying men frequently alive. The worshippers of Baal-peor and the King of Ai were hung up alive; as were

also the descendants of Saul, who were put into the hands of the Gibeonites. 2 Sam. xxi. 9.

Before crucifixion, the criminal was generally scourged with cords; sometimes little bones, or pieces of bones, were tied to these scourges, so that the condemned person might suffer more severely. It was also a custom, that he who was to be crucified should bear his own cross to the place of execution. After this manner, we find Christ was compelled to bear his cross; and as he sunk under the burden, Simon the Cyrenian was constrained to bear it after him and with him. But whereas it is generally supposed that our Lord bore the whole cross, i. e. the long and transverse part both, this seems to be a thing impossible; and therefore Lipsius (in his treatise *De Supplicio Crucis*) has set the matter in a true light, when he tells us that Jesus only carried the transverse beam, because the long beam, or the body of the cross, was either fixed in the ground before, or made ready to be set up as soon as the prisoner came; and from hence he observes, that painters are very much mistaken in the description of our Saviour carrying the whole cross. There were several ways of crucifying; sometimes the criminal was fastened with cords to a tree, sometimes he was crucified with his head downwards. This way, it is said, Peter chose, out of respect to his master, Jesus Christ, not thinking himself worthy to be crucified like him; though the common way of crucifying was by fastening the criminal with nails, one through each hand, and one through both feet, or one through each of them; for this was not always performed in the same manner; the ancients sometimes represent Jesus Christ crucified with four nails, and sometimes with three. The criminal was fixed to the cross quite naked; and, in all probability, the Saviour of sinners was not used with any greater tenderness than others upon whom this punishment was inflicted. The text of the Gospel shows clearly that Jesus Christ was fastened to the cross with nails; and the Psalmist (Ps. xxii. 16) had foretold long before, that they should pierce his hands and his feet; but there are great disputes concerning the number of the nails. The Greeks represent our Saviour as fastened to the cross with four nails; in which particular Gregory of Tours agrees with them, one on each hand and foot. But several are of opinion, that our Saviour's hands and feet were pierced with three nails only, viz. one on each hand, and one through both his feet: and the custom of the Latins is rather for this last opinion; for the generality of the old crucifixes made in the Latin church have only three nails. Nonnus thinks that our Saviour's arms were besides bound fast to the cross with chains; and St. Hilary speaks of the cords wherewith he was tied to it. Sometimes they who were fastened upon the cross lived a good while in that condition. St. Andrew is believed to have continued three days alive upon it. Eusebius speaks of certain martyrs in Egypt, who were kept upon the cross till they were starved to death. Pilate was amazed at Jesus Christ's dying so soon, because naturally he must have lived longer, if it had not been in his power to have laid down his life, and to take it up again. The thighs of the two thieves, who were crucified with our Saviour, were broken, in order to hasten their death, that their bodies might not remain upon the cross on the Sabbath-day, John xix. 31. 33; and to comply with the law of Moses, which forbids the bodies to be left there after sun-set. But, among other nations, they were suffered to remain upon the cross a long time. Sometimes they were devoured alive by birds and beasts of prey. Guards were appointed to observe that none of their friends or relation should take them down and bury them. The Roman soldiers, who had crucified Jesus Christ and the two thieves, continued near the crosses till the bodies were taken down and buried.

Invention of the Cross, an ancient feast solemnized on the 3d of May, in memory of St. Helena's (the mother of Constantine) finding the true cross of Christ deep in the ground on Mount Calvary, where she erected a church for the preservation of part of it; the rest being brought to Rome, and deposited in the church of the Holy Cross of Jerusalem.

Exaltation of the Cross, an ancient feast held on the 14th of September, in memory of this, that Heraclitus restored to Mount Calvary the true cross, in 642, which had been carried off fourteen years before by Cosroes, king of Persia, upon his taking Jerusalem from the emperor Phocas.

The *Adoration of the Cross* seems to have been practised in the ancient church, inasmuch as the heathens, particularly Julian, reproached the primitive Christians with it; and we do not find that their apologists disclaimed the charge Mornay, indeed, asserted that this had been done by St. Cyril, but could not support his allegation at the conference of Fontainebleau. St. Helena is said to have reduced the adoration of the cross to its just principle, since she adored Christ in the wood, not the wood itself. With such modifications, some Protestants have been induced to admit the adoration of the cross. John Huss allowed of the phrase, provided it were expressly added, that the adoration was relative to the person of Christ. But, however Roman Catholics may seem to triumph by virtue of such distinction and mitigations, it is well known they have no great place in their own practice. Imbert, the prior of Gascony, was severely persecuted in 1683 for telling the people, that, in the ceremony of adoring the cross, practised in that church on Good Friday, they were not to adore the wood, but Christ, who was crucified on it. The curate of the parish told them the contrary. It was the wood; the wood they were to adore. Imbert replied, it was Christ, not the wood: for which he was cited before the archbishop of Bourdeaux, suspended from his functions, and even threatened with chains and perpetual imprisonment. It little availed him to cite the bishop of Meaux's distinction; it was answered, that the church allowed it not.

CROSS-BEARER, in the Romish Church, the chaplain of an archbishop, who bears a cross before him on solemn occasions. Cross-bearers also denote certain officers in the inquisition, who make a vow before the inquisitors, or their vicars, to defend the Catholic faith, though with the loss of fortune and life. Their business is also to provide the inquisitors with necessaries.

CRUCIFIX, a cross, upon which the body of Christ is fastened in effigy, used by the Roman catholics, to excite in their minds a strong idea of our Saviour's passion.

CRUCIFIXION OF CHRIST. See Cross.

CRUSADE. See Croisade.

CURATE, the lowest degree in the church of England; he who represents the incumbent of a church, parson, or vicar, and officiates in his stead: he is to be licensed and admitted by the bishop of the diocese, or by an ordinary having episcopal jurisdiction; and when a curate hath the approbation of the bishop, he usually appoints the salary too; and, in such case, if he be not paid, the curate hath a proper remedy in the ecclesiastical court, by a sequestration of the profits of the benefice; but if the curate be not licensed by the bishop, he is put to his remedy at common law, where he must prove the agreement, &c. A curate, having no fixed estate in his curacy, not being instituted and inducted, may be removed at pleasure by the bishop or incumbent. But there are perpetual curates as well as temporary; who are appointed where tithes are impropriate, and no vicarage endowed: these are not removeable, and the impropriators are obliged to find them; some whereof have certain portions of the tithes settled on them. Curates must subscribe the declaration according to the Act of Uniformity, or are liable to imprisonment. Though the condition of curates be somewhat ameliorated by a late act, it must be confessed that they are still, in many respects, exposed to hardships; their salaries are not equal to many dissenting ministers, who have nothing to depend on but the liberality of their people. Can there be a greater reproach to the dignified ecclesiastics of this country, than the comparatively miserable pittance allowed the curates, who do all the labour? Surely they must be a set of useless beings, to reap so little wages; or else they are unjustly treated.

CURIOSITY, a propensity or disposition of the soul which inclines it to inquire after new objects, and to delight in viewing them. Curiosity is proper, when it springs from a desire to know our duty, to mature our judgments, to enlarge our minds, and to regulate our conduct; but improper, when it wishes to know more of God, of the decrees, the origin of evil, the state of men, or the nature of things, than it is designed for us to know. The *evil* of this is evident. It reproaches God's goodness; it is a violation of Scripture, Deut. xxii. 29; it robs us of our time; it often makes us unhappy; lessens our usefulness, and produces mischief. To cure this disposition, let us consider the divine command, Phil. iv. 6, that every thing essential is revealed; that God cannot err; that we shall be satisfied in a future state, Isa. xiii. 7. Curiosity concerning the affairs of others, is exceedingly reprehensible. "It interrupts," says an elegant writer, "the order, and breaks the peace of society. Persons of this disposition are dangerous troublers of the world. Crossing the lines in which others move, they create confusion, and awaken resentment. Hence, many a friendship has been broken; the peace of many a family has been overthrown; and much bitter and lasting discord has been propagated through society. Such a disposition is entirely the reverse of that amiable spirit of charity our Lord inculcates. Charity, like the sun, brightens every object on which it shines; a censorious disposition casts every character into the darkest shade it will bear. It is to be further observed, that all impertinent curiosity about the affairs of others tends greatly to obstruct personal reformation. They who are so officiously occupied about their neighbours, have little leisure, and less inclination, to observe their own defects, or to mind their own duty. From their inquisitive researches, they find, or imagine they find, in the behaviour of others, an apology for their own failings; and the favourite result of their inquiries generally is, to rest satisfied with themselves. We should consider, also, that every excursion of vain curiosity about others is a subtraction from that time and thought which are due to ourselves, and to God. In the great circle of human affairs, there is room for every one to be busy and well employed in his own province, without encroaching upon that of others. It is the province of superiors to direct, of inferiors to obey: of the learned to be instructive; of the ignorant to be docile; of the old to be communicative; of the young to be advisable and diligent. In all the various relations which subsist among us in life, as husband and wife, masters and servants, parents and children, relations and friends, rulers and subjects, innumerable duties stand ready to be performed; innumerable calls to activity present themselves on every hand, sufficient to fill up with advantage and honour the whole time of man."—*Blair's Serm.* vol. iv. ser. 8; *Clark's Serm.* ser. on Deut. xxix. 29; *Seed's Post. Serm.* ser. 7.

CURSE, the action of wishing any tremendous evil to another. In Scripture language, it signifies the just and lawful sentence of God's law, condemning sinners to suffer the full punishment of their sin, Gal. iii. 10.

CURSING and Swearing. See Swearing.

CUSTOM, a very comprehensive term, denoting the manners, ceremonies, and fashions of a people, which having turned into habit, and passed into use, obtain the force of laws. Custom and habit are often confounded. By *custom*, we mean a frequent reiteration of the same act; and by *habit*, the effect that custom has on the mind or the body. See Habit.

"Viewing man," says Lord Kames, "as a sensitive being, and perceiving the influence of novelty upon him, would one suspect that *custom* has an equal influence? and yet our nature is equally susceptible of both: not only in different objects, but frequently in the same. When an object is new, it is enchanting; familiarity renders it indifferent; and custom, after a longer familiarity, makes it again desirable. Human nature, diversified with many and various springs of action, is wonderful, and, indulging the expression, intricately constructed. *Custom* hath such influence upon many of our feelings, by warping and varying them, that we must attend to its operations, if we would be acquainted with human nature. A walk upon the quarter-deck, though intolerably confined, becomes, however, so agreeable by custom, that a sailor, in his walk on shore, confines himself commonly within the same bounds. I knew a man who had relinquished the sea for a country life: in the corner of his garden he reared an artificial mount, with a level summit, resembling, most accurately, a quarter-deck, not only in shape, but in size: and here was his choice walk." Such we find is often the power of custom.

CYNICS, a sect of ancient philosophers, who valued themselves upon their contempt of riches and state, arts and sciences, and every thing, in

short, except virtue and morality. They owe their origin and institution to Antisthenes of Athens, a disciple of Socrates; who being asked of what use his philosophy had been to him, replied, "it enables me to live with myself." Diogenes was the most famous of his disciples, in whose life the system of this philosophy appears in its greatest perfection. He led a most whimsical life, despising every kind of convenience; a tub served him for a lodging, which he rolled before him wherever he went; yet he was not the more humble on account of his ragged cloak, bag, and tub. One day entering Plato's house, at a time when there was a splendid entertainment for several persons of distinction, he jumped, in all his dirt, upon a very rich couch, saying, "I trample on the pride of Plato!"—"Yes," replied Plato, "but with still greater pride, Diogenes!" He had the utmost contempt for all the human race; for he walked the streets of Athens at noon-day, with a lighted lantern in his hand, telling the people "he was in search of an honest man." But with all his maxims of morality, he held some very pernicious opinions.

D.

DAMIANISTS, a denomination in the sixth century, so called from Damian, bishop of Alexandria. Their opinions were the same as the Angelites, which see.

DÆMONS, a name given by the ancients to certain spirits or genii, which they say, appeared to men, either to do them service, or to hurt them.

Several of the heathen philosophers held that there were different kinds of dæmons; that some of them were spiritual substances, of a more noble origin than the human race, and that others had once been men.

But these dæmons who were the more immediate objects of the established worship among the ancient nations, were human spirits, such as were believed to become dæmons, or deities, after their departure from their bodies.

It has been generally thought, that by *dæmons* we are to understand *devils*, in the Septuagint version of the Old Testament. Others think the word is in that version certainly applied to the ghosts of such dead men as the heathens deified, in Deut. xxxii. 17; Ps. cvi. 37. That *dæmon* often bears the same meaning in the New Testament, and particularly in Acts xvii. 18; 1 Cor. x. 21; 1 Tim. iv. 1; Rev. ix. 13, is shown at large by Mr. Joseph Mede (see Works, p. 623, et seq.) That the word is applied always to human spirits in the New Testament, Mr. Farmer has attempted to show in his essay on Dæmoniacs, p. 208, et seq. As to the meaning of the word Dæmon in the fathers of the Christian church, it is used by them in the same sense as it was by the heathen philosophers, especially the latter Platonists; that is, sometimes for departed human spirits, and at others for such spirits as had never inhabited human bodies. In the fathers, indeed, the word is more commonly taken in an evil sense, than in the ancient philosophers.

DÆMONIAC, a human being whose volition and other mental faculties are overpowered and restrained, and his body possessed and actuated by some created spiritual being of superior power. Such seems to be the determinate sense of the word; but it is disputed whether any of mankind ever were in this unfortunate condition. That the reader may form some judgment, we shall lay before him the arguments on both sides.

1. *Dæmoniacs; arguments against the existence of.* Those who are unwilling to allow that angels or devils have ever intermeddled with the concerns of human life, urge a number of specious arguments. The Greeks and Romans of old, say they, did believe in the reality of dæmoniacal possession. They supposed that spiritual beings did at times enter into the sons and daughters of men, and distinguished themselves in that station by capricious freaks, deeds of wanton mischief, or prophetic enunciations. But in the instances in which they supposed this to happen, it is evident no such thing took place. Their accounts of the state and conduct of those persons whom they believed to be possessed in this supernatural manner, show plainly that what they ascribed to the influence of dæmons was merely the effect of natural diseases. Whatever they relate concerning the *larvati*, the *cerriti*, and the *lymphatici*, shows that these were merely people disordered in mind, in the same unfortunate situation with those madmen, idiots, and melancholy persons, whom we have among ourselves. Festus describes the *larvati* as being *furiosi et mente moti*. Lucian describes dæmoniacs as lunatic, and as staring with their eyes, foaming at the mouth, and being speechless. It appears still more evident that all the persons spoken of as possessed with devils in the New Testament, were either mad or epileptic, and precisely in the same condition with the madmen and epileptics of modern times. The Jews, among other reproaches which they threw out against our Saviour, said, *He hath a devil, and is mad; why hear ye him?* The expression *he hath a devil* and *is mad*, were certainly used on this occasion as synonymous. With all their virulence, they would not surely ascribe to him at once two things that were inconsistent and contradictory. Those who thought more favourably of the character of Jesus, asserted concerning his discourses, in reply to his adversaries, *These are not the words of him that hath a dæmon*; meaning, no doubt, that he spoke in a more rational manner than a madman could be expected to speak. The Jews appear to have ascribed to the influence of dæmons, not only that species of madness in which the patient is *raving*, and *furious*, but also *melancholy* madness. Of John, who secluded himself from intercourse with the world, and was distinguished for abstinence and acts of mortification, they said, *He hath a dæmon.* The youth, whose father applied to Jesus to free him from an evil spirit, describing his unhappy condition in these words, *Have mercy on my son, for he is a lunatic, and sore vexed with a dæmon; for oft times he falleth into the fire, and oft into the water*, was plainly epileptic. Every thing, indeed, that is related in the New Testament concerning dæmoniacs, proves that they were people affected with such natural diseases as are far from being uncommon among man-

kind in the present age. When the symptoms of the disorders cured by our Saviour and his apostles as cases of dæmoniacal possession correspond so exactly with those of diseases well known as natural in the present age, it would be absurd to impute them to a supernatural cause. It is much more consistent with common sense and sound philosophy to suppose that our Saviour and his apostles wisely, and with that condescension to the weakness and prejudices of those with whom they conversed, which so eminently distinguished the character of the Author of our holy religion, and must always be a prominent feature in the character of the true Christian, adopted the vulgar language in speaking of those unfortunate persons who were groundlessly imagined to be possessed with dæmons, though they well knew the notions which had given rise to such modes of expression to be ill founded, than to imagine that diseases which arise at present from natural causes, were produced in days of old by the intervention of dæmons, or that evil spirits still continue to enter into mankind in all cases of madness, melancholy, or epilepsy. Besides, it is by no means a sufficient reason for receiving any doctrine as true, that it has been generally received through the world. Error, like an epidemical disease, is communicated from one to another. In certain circumstances, too, the influence of imagination predominates, and restrains the exertions of reason. Many false opinions have extended their influence through a very wide circle, and maintained it long. On every such occasion as the present, therefore, it becomes us to inquire not so much how generally any opinion has been received, or how long it has prevailed, as from what cause it has originated, and on what evidence it rests. When we contemplate the frame of Nature, we behold a grand and beautiful simplicity prevailing through the whole: notwithstanding its immense extent, and though it contains such numberless diversities of being, yet the simplest machine constructed by human art does not display greater simplicity, or a happier connexion of parts. We may, therefore, infer by analogy, from what is observable of the order of Nature in general to the present case, that to permit evil spirits to intermeddle with the concerns of human life, would be to break through that order which the Deity appears to have established through his works: it would be to introduce a degree of confusion unworthy of the wisdom of Divine Providence.

II. *Dæmoniacs; arguments for the existence of.* In opposition to these arguments, the following are urged by the Dæmonianists. In the days of our Saviour, it would appear that dæmoniacal possession was very frequent among the Jews and neighbouring nations. Many were the evil spirits whom Jesus is related in the Gospels to have ejected from patients that were brought unto him as possessed and tormented by those malevolent dæmons. His apostles too, and the first Christians, who were most active and successful in the propagation of Christianity, appear to have often exerted the miraculous powers with which they were endowed on similar occasions. The dæmons displayed a degree of knowledge and malevolence which sufficiently distinguished them from human beings; and the language in which the dæmoniacs are mentioned, and the actions and sentiments ascribed to them in the New Testament, show that our Saviour and his apostles did not consider the idea of dæmoniacal possession as being merely a vulgar error concerning the origin of a disease or diseases produced by natural causes. The more enlightened cannot always avoid the use of metaphorical modes of expression; which, though founded upon error, yet have been so established in language by the influence of custom, that they cannot be suddenly dismissed. But in descriptions of characters, in the narration of facts, and in the laying down of systems of doctrine, we require different rules to be observed. Should any person, in compliance with popular opinions, talk in serious language of the existence, dispositions, declarations, and actions of a race of beings whom he knew to be absolutely fabulous, we surely could not praise him for integrity; we must suppose him to be either exulting in irony over the weak credulity of those around him, or taking advantage of their weakness, with the dishonesty and selfish views of an impostor. And if he himself should pretend to any connexion with this imaginary system of beings; and should claim, in consequence of his connexion with them, particular honours from his contemporaries—whatever might be the dignity of his character in all other respects, nobody could hesitate to brand him as an impostor. In this light must we regard the conduct of our Saviour and his apostles, if the idea of dæmoniacal possession were to be considered merely as a vulgar error. They talked and acted as if they believed that evil spirits had actually entered into those who were brought to them as possessed with devils, and as if those spirits had been actually expelled by their authority out of the unhappy persons whom they had possessed. They demanded, too, to have their professions and declarations believed, in consequence of their performing such mighty works, and having thus triumphed over the powers of hell. The reality of dæmoniacal possession stands upon the same evidence with the Gospel system in general. Nor is there any thing unreasonable in this doctrine. It does not appear to contradict those ideas which the general appearance of Nature and the series of events suggest, concerning the benevolence and wisdom of the Deity, by which he regulates the affairs of the universe. We often fancy ourselves able to comprehend things to which our understanding is wholly inadequate; we persuade ourselves, at times, that the whole extent of the works of the Deity must be well known to us, and that his designs must always be such as we can fathom. We are then ready, whenever any difficulty arises to us in considering the conduct of Providence, to model things according to our own ideas; to deny that the Deity can possibly be the author of things which we cannot reconcile; and to assert that he must act on every occasion in a manner consistent with our narrow views. This is the pride of reason; and it seems to have suggested the strongest objections that have been at any time urged against the reality of dæmoniacal possession. But the Deity may surely connect one order of his creatures with another. We perceive mutual relations and a beautiful connexion to prevail through all that part of Nature which falls within the sphere of our observation. The inferior animals are connected with mankind, and subjected to their authority, not only in instances in which it is exerted for their ad-

vantage, but even where it is tyrannically abused to their destruction. Among the evils to which mankind have been subjected, why might not their being liable to dæmoniacal possession be one? While the Supreme Being retains the sovereignty of the universe, he may employ whatever agents he thinks proper in the execution of his purposes; he may either commission an angel, or let loose a devil; as well as bend the human will, or communicate any particular impulse to matter. All that revelation makes known, all that human reason can conjecture, concerning the existence of various orders of spiritual beings, good and bad, is perfectly consistent with, and even favourable to, the doctrine of dæmoniacal possession. It is mentioned in the New Testament in such language, and such narratives are related concerning it, that the Gospels cannot be well regarded in any other light than as pieces of imposture, and Jesus Christ must be considered as a man who took advantage of the weakness and ignorance of his contemporaries, if this doctrine be nothing but a vulgar error; it teaches nothing inconsistent with the general conduct of Providence; in short, it is not the caution of philosophy, but the pride of reason that suggests objections against this doctrine. See the essays of *Young*, *Farmer*, *Worthington*. *Dr. Lardner*, *Macknight*, *Fell*, *Burgh*, *&c. on Dæmoniacs*; *Seed's Posthumous Sermons*, ser. vi. and *article* DEMONIAC *in Enc. Brit.*

DAMNATION, condemnation. This word is used to denote the final loss of the soul; but it is not always to be understood in this sense in the sacred Scripture. Thus it is said in Rom. xiii. 2, "They that resist shall receive to themselves damnation, i. e. condemnation, "from the rulers, who are not a terror to good works, but to the evil." Again, in 1 Cor. xi. 29: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself;" i. e. condemnation; exposes himself to severe temporal judgments from God, and to the judgment and censure of the wise and good. Again, Rom. xiv. 23: "He that doubteth is damned if he eat;" i. e. is condemned both by his own conscience and the word of God, because he is far from being satisfied that he is right in so doing.

DANCERS, a sect which sprung up about 1373 in Flanders, and places about. It was their custom all of a sudden to fall a dancing, and, holding each other's hands, to continue thereat, till, being suffocated with the extraordinary violence, they fell down breathless together. During these intervals of vehement agitation they pretended they were favoured with wonderful visions. Like the Whippers, they roved from place to place, begging their victuals, holding their secret assemblies, and treating the priesthood and worship of the church with the utmost contempt. Thus we find, as Dr. Haweis observes, that the French Convulsionists and the Welch Jumpers have had predecessors of the same stamp. There is nothing new under the sun. *Haweis and Mosheim's Ch. Hist. Cent.* 14.

DARKNESS, the absence, privation, or want of natural light. In Scripture language it also signifies sin, John iii. 19; trouble, Is. viii. 22; obscurity, privacy, Matt. x. 27 forgetfulness, contempt, Ecc. vi. 4.

Darkness, says Moses, was upon the face of the deep, Gen. i. 2; that is to say, the chaos was plunged in thick darkness, because hitherto the light was not created. Moses, at the command of God, brought darkness upon Egypt, as a plague to the inhabitants of it. The Septuagint, our translation of the Bible, and indeed most others, in explaining Moses's account of this darkness, render it "a darkness which may be felt;" and the Vulgate has it, "palpable darkness;" that is, a darkness consisting of black vapours and exhalations, so condensed that they might be perceived by the organs of feeling or seeing; but some commentators think that this is carrying the sense too far, since, in such a medium as this, mankind could not live an hour, much less for the space of three days, as the Egyptians are said to have done, during the time this darkness lasted; and, therefore, they imagine that instead of a darkness that may be felt, the Hebrew phrase may signify a darkness wherein men went groping and feeling about for every thing they wanted. Let this, however, be as it may, it was an awful judgment on the Egyptians; and we may naturally conclude that it must have also spread darkness and distress over their minds as well as their persons. The tradition of the Jews is, that in this darkness they were terrified by the apparitions of evil spirits, or rather by dreadful sounds and murmurs which they made. What made it still worse, was the length of time it continued: three days, or as Bishop Hall expresses it, six nights in one.

During the last three hours that our Saviour hung upon the cross, a darkness covered the face of the earth, to the great terror and amazement of the people present at his execution. This extraordinary alteration in the face of nature, says Dr. Macknight, in his *Harmony of the Gospels*, was peculiarly proper, whilst the Sun of Righteousness was withdrawing his beams from the land of Israel, and from the world; not only because it was a miraculous testimony borne by God himself to his innocence, but also because it was a fit emblem of his departure and its effects, at least till his light shone out anew with additional splendour in the ministry of his apostles. The darkness which now covered Judea, and the neighbouring countries, beginning about noon, and continuing till Jesus expired, was not the effect of an ordinary eclipse of the sun, for that can never happen but at the new moon, whereas now it was full moon; not to mention that the total darkness occasioned by eclipses of the sun never continues above twelve or fifteen minutes: wherefore it must have been produced by the divine power, in a manner we are not able to explain. Accordingly Luke (chap. xxiii. 44, 45.) after relating that there was darkness over all the earth, adds, "and the sun was darkened;" which perhaps may imply that the darkness of the sun did not occasion, but proceeded from, the darkness that was over all the land. Further, the Christian writers, in their most ancient apologies to the heathens, affirm that as it was full moon at the passover when Christ was crucified, no such eclipse could happen by the course of nature. They observe, also, that it was taken notice of as a prodigy by the heathen themselves.

DAVIDISTS, the adherents of David George, a native of Delft, who, in 1525, began to preach a new doctrine, publishing himself to be the true Messiah; and that he was sent of God to fill heaven, which was quite empty for want of peo-

ple to deserve it. He is likewise said to have denied the existence of angels, good and evil, and to have disbelieved the doctrine of a future judgment. He rejected marriage with the Adamites; held with Manes, that the soul was not defiled by sin; and laughed at the self-denial so much recommended by Jesus Christ. Such were his principal errors. He made his escape from Delft, and retired first into Friesland, and then to Basil, where he changed his name, assuming that of John Bruck, and died in 1556. He left some disciples behind him, to whom he promised that he would rise again at the end of three years. Nor was he altogether a false prophet herein; for the magistrates of that city being informed, at the three years' end, of what he had taught, ordered him to be dug up, and burnt, together with his writings, by the common hangman.

DEACON, Διακονος, a servant, a minister.

1. In ecclesiastical polity, a deacon is one of the lowest of the three orders of the clergy. He is rather a novitiate, or in a state of probation for one year, after which he is admitted into full orders, or ordained a priest.

2. In the New Testament the word is used for any one that ministers in the service of God: bishops and presbyters are also styled deacons; but more particularly and generally it is understood of the lowest order of ministering servants in the church, 1 Cor. iii. 5. Col. i. 23, 25. Phil. i. 1. 1 Tim. iii.

The office of deacons originally was to serve tables, the Lord's table, the minister's table, and the poor's table. They took care of the secular affairs of the church, received and disbursed monies, kept the church's accounts, and provided every thing necessary for its temporal good. Thus, while the bishop attended to the souls, the deacons attended to the bodies of the people: the pastor to the spiritual, and the deacons to the temporal interests of the church, Acts vi.

DEACONESS, a female deacon. It is generally allowed, that in the primitive church there were *deaconesses*, i. e. pious women, whose particular business it was to assist in the entertainment and care of the itinerant preachers, visit the sick and imprisoned, instruct female catechumens, and assist at their baptism; then more particularly necessary, from the peculiar customs of those countries, the persecuted state of the church, and the speedier spreading of the Gospel. Such a one it is reasonable to think Phebe was, Rom. xvi. 1, who is expressly called Διακονον, a deaconess or stated servant, as Doddridge renders it. They were usually widows, and, to prevent scandal, generally in years, 1 Tim. v. 9. See also *Spanheim. Hist. Christ. Secul.* 1. p. 554. The apostolic constitutions, as they are called, mention the ordination of a deaconess, and the form of prayer used on that occasion (lib. viii. ch. 19, 20.) Pliny also, in his celebrated epistle to Trajan, (xcvii.) is thought to refer to them, when, speaking of two female Christians whom he put to torture, he says "quæ ministræ dicebantur," i. e. who were called deaconesses.—But as the primitive Christians seem to be led to this practice from the peculiarity of their circumstances, and the Scripture is entirely silent as to any appointment to this supposed office, or any rules about it, it is very justly laid aside, at least as an office.

DEAN, an ecclesiastical dignitary, next under the bishop, in cathedral churches, and head of the chapter. The Latin word is *decanus*, derived from the Greek Δεκα, ten, because the dean presides over at least ten canons, or prebendaries. A dean and chapter are the bishop's council, to assist him in the affairs of religion.

DEATH is generally defined to be the separation of the soul from the body. It is styled, in Scripture language, a departure out of this world to another, 2 Tim. iv. 7; a dissolving of the earthly house of this tabernacle, 2 Cor. v. 1; a going the way of all the earth, Jos. xxiii. 14; a returning to the dust, Ecc. xii. 7; a sleep, John xi. 11. Death may be considered as the effect of sin, Rom. v. 12: yet, as our existence is from God, no man has a right to take away his own life, or the life of another, Gen. ix. 6. Satan is said to have the *power of death*, Heb. ii. 14; not that he can at his pleasure inflict death on mankind, but as he was the instrument of first bringing death into the world, John viii. 44; and as he may be the executioner of God's wrath on impenitent sinners, when God permits him. Death is but *once*, Heb. ix. 27; *certain*, Job xiv. 1, 2; *powerful* and *terrific*, called the king of terrors, Job xviii. 14; *uncertain* as to the time, Prov. xxviii. 1; *universal*, Gen. v; *necessary*, that God's justice may be displayed, and his mercy manifested; *desirable* to the righteous, Luke ii. 28—30. The *fear of death* is a source of uneasiness to the generality, and to a guilty conscience it may indeed be terrible; but to a good man it should be obviated by the consideration, that death is the termination of every trouble; that it puts him beyond the reach of sin and temptation; that God has promised to be with the righteous, even to the end, Heb. xiii. 5; that Jesus Christ has taken away the sting, 1 Cor. xv. 54; and that it introduces him to a state of endless felicity, 2 Cor. v. 8.

Preparation for death. This does not consist in bare morality; in an external reformation from gross sins; in attention to a round of duties in our own strength; in acts of charity; in a zealous profession; in possessing eminent gifts; but in reconciliation to God; repentance of sin; faith in Christ; obedience to his word; and all as the effect of regeneration by the Spirit. 3 John iii. 6. 1 Cor. xi. 3. Tit. 5. *Bates's four last Things; Hopkins, Drelincourt, Sherlock, and Fellowes, on Death; Bp. Porteus's Poem on Death; Grove's Admirable Sermon on the Fear of Death; Watts's World to Come; Law's Theory of Religion.*

Spiritual Death is that awful state of ignorance, insensibility, and disobedience, which mankind are in by nature, and which exclude them from the favour and enjoyment of God, Luke i. 79. See SIN.

Brothers of Death, a denomination usually given to the religious of the order of St. Paul, the first hermit. They are called *brothers of death*, on account of the figure of a death's head which they were always to have with them, in order to keep perpetually before them the thoughts of death. The order was probably suppressed by pope Urban VIII. See ATONEMENT; *Pearson and Barrow on the Creed; Owen's Death of Christ in the Death of Christ; Charnock's Works*, vol. ii. *on the Necessity, Voluntariness, &c. of the Death of Christ.*

DECALOGUE, the ten commandments given by God to Moses.

The ten commandments were engraved by God

on two tables of stone. The Jews, by way of eminence, call these commandments the ten words, from whence they had afterwards the name of *decalogue;* but they joined the first and second into one, and divided the last into two. They understand *that* against stealing, to relate to the stealing of men, or kidnapping; alleging, that the stealing one another's goods or property is forbidden in the last commandment. The church of Rome has struck the second command quite out of the decalogue; and, to make their number complete, has split the tenth into two. The reason is obvious.

DECEIT consists in passing any thing upon a person for what it is not, as when falsehood is made to pass for truth. See HYPOCRISY.

DECEPTION, SELF. See SELF DECEPTION.

DECLAMATION, a speech made in public in the tone and manner of an oration, uniting the expression of action to the propriety of pronunciation, in order to give the sentiment its full impression on the mind. It is also used in a derogatory sense; as when it is said, such a speech was mere declamation, it implies that it was deficient in point of reasoning, or had more sound than sense.

DECLAMATION OF THE PULPIT. "The dignity and sanctity of the place, and the importance of the subject, require the preacher to exert the utmost powers of his voice, to produce a pronunciation that is perfectly distinct and harmonious, and that he observe a deportment and action which is expressive and graceful. The preacher should not roar like a common crier, and rend the ear with a voice like thunder; for such kind of declamation is not only without meaning and without persuasion, but highly incongruous with the meek and gentle spirit of the Gospel. He should likewise take particular care to avoid a monotony; his voice should rise from the beginning, as it were, by degrees, and its greatest strength should be exerted in the application. Each inflexion of the voice should be adapted to the phrase and to the meaning of the words; and each remarkable expression should have its peculiar inflexion. The dogmatic requires a plain uniform tone of voice only, and the menaces of God's word demand a greater force than its promises and rewards; but the latter should not be pronounced in the soft tone of a flute, nor the former with the loud sound of a trumpet. The voice should still retain its natural tone in all its various inflexions. Happy is that preacher who has a voice that is at once strong, flexible, and harmonious. An air of complacency and benevolence, as well as devotion, should be constantly visible in the countenance of the preacher; but every appearance of affectation must be carefully avoided; for nothing is so disgustful to an audience as even the semblance of dissimulation. Eyes constantly rolling, turned towards heaven, and streaming with tears, rather denote a hypocrite than a man possessed of the real spirit of religion, and who feels the true import of what he preaches. An air of affected devotion infallibly destroys the efficacy of all that the preacher can say, however just and important it may be. On the other hand, he must avoid every appearance of mirth or raillery, or of that cold unfeeling manner which is so apt to freeze the heart of his hearers. The body should in general be erect, and in a natural and easy attitude. The perpetual movement or contortion of the body has a ridiculous effect in the pulpit, and makes the figure of a preacher and a harlequin too similar; on the other hand, he ought not to remain constantly upright and motionless, like a speaking statue. The motions of the hands give a strong expression to a discourse; but they should be decent, grave, noble, and expressive. The preacher who is incessantly in action, who is perpetually clasping his hands, or who menaces with a clenched fist, or counts his arguments on his fingers, will only excite mirth among his auditory. In a word, declamation is an art that the sacred orator should study with assiduity. The design of a sermon is to convince, to affect, and to persuade. The voice, the countenance, and the action, which are to produce the triple effect, are therefore objects to which the preacher should particularly apply himself." See SERMON.

DECREES OF GOD are his settled purposes, whereby he foreordains whatsoever comes to pass, Dan. iv. 24. Acts xv. 18. Eph. i. 11. This doctrine is the subject of one of the most perplexing controversies that has occurred among mankind; it is not, however, as some think, a novel doctrine. The opinion, that whatever occurs in the world at large, or in the lot of private individuals, is the result of a previous and unalterable arrangement by that Supreme Power which presides over Nature, has always been held by many of the vulgar, and has been believed by speculative men. The ancient stoics, Zeno and Chrysippus, whom the Jewish Essenes seem to have followed, asserted the existence of a deity, that, acting wisely but necessarily, contrived the general system of the world; from which, by a series of causes, whatever is now done in it unavoidably results. Mahomet introduced into his Koran the doctrine of absolute predestination of the course of human affairs. He represented life and death, prosperity and adversity, and every event that befalls a man in this world, as the result of a previous determination of the one God who rules over all. Augustine and the whole of the earliest reformers, but especially Calvin, favoured this doctrine. It was generally asserted, and publicly owned, in most of the confessions of faith of the reformed churches, and particularly in the church of England; and to this we may add, that it was maintained by a great number of divines in the last two centuries.

As to the *nature* of these decrees, it must be observed that they are not the result of deliberation, or the Almighty's debating matters within himself, reasoning in his own mind about the expediency or inexpediency of things, as creatures do; nor are they merely ideas of things future, but settled determinations founded on his sovereign will and pleasure, Isa. xl. 14. They are to be considered as *eternal:* this is evident; for if God be eternal, consequently his purposes must be of equal duration with himself: to suppose otherwise, would be to suppose that there was a time when he was undetermined and mutable; whereas, no new determinations or after-thoughts can arise in his mind, Job xxiii. 13, 14.—2. They are *free*, without any compulsion, and not excited by any motive out of himself, Rom. ix. 15.—3. They are *infinitely wise*, displaying his glory, and promoting the general good, Rom. xi. 33.—4. They are *immutable*, for this is the result of his being infinitely perfect;

for if there were the least change in God's understanding, it would be an instance of imperfection, Mal. iii. 6.—5. They are *extensive* or *universal*, relating to all creatures and things in heaven, earth, and hell, Eph. i. 11. Prov. xvi. 4.—6. They are *secret*, or at least cannot be known till he be pleased to discover them. It is therefore presumption for any to attempt to enter into or judge of his secret purpose, or to decide upon what he has not revealed, Deut. xxix. 29. Nor is an unknown or *supposed* decree at any time to be the rule of our conduct. His revealed will alone must be considered as the rule by which we are to judge of the event of things, as well as of our conduct at large, Rom. xi. 34.—7. Lastly, they are *effectual*; for as he is infinitely wise to plan, so he is infinitely powerful to perform: *his counsel shall stand, and he will do all his pleasure*, Isa. xlvi. 10.

This doctrine should teach us, 1. *Admiration.* "He is the rock, his work is perfect, for all his ways are judgment; a God of truth, and without iniquity; just and right is he," Deut. xxxii. 4.—2. *Reverence.* "Who would not fear thee, O King of nations? for to thee doth it appertain," Jer. x. 7.—3. *Humility.* "O the depth of the riches, both of the wisdom and knowledge of God!—how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.—4. *Submission. For* he doeth according to *his* will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. iv. 35.—5. *Desire for heaven.* "What I do, thou knowest not now; but thou shalt know hereafter," John xiii. 7. See NECESSITY, PREDESTINATION.

DECREES *of Councils* are the laws made by them to regulate the doctrine and policy of the church. Thus the acts of the Christian council at Jerusalem are called, Acts xvi. 4.

DECRETAL, a letter of a pope, determining some point or question in the ecclesiastical law. The decretals compose the second part of the canon law. The first genuine one, acknowledged by all the learned as such, is a letter of pope Siricius, written in the year 385, to Himerus, bishop of Tarragona, in Spain, concerning some disorders which had crept into the churches of Spain. Gratian published a collection of decretals, containing all the ordinances made by the popes till the year 1150. Gregory IX. in 1227, following the example of Theodosius and Justinian, formed a constitution of his own, collecting into one body all the decisions and all the causes which served to advance the papal power; which collection of decretals was called the *Pentateuch*, because it contained five books.

DEDICATION, a religious ceremony, whereby any person or thing is solemnly consecrated, or set apart to the service of God and the purposes of religion.

The use of dedication is very ancient, both among the worshippers of the true God, and among the heathens. In the Scripture we meet with dedications of the tabernacle, altars, &c. Under Christianity dedication is only applied to a church, and is properly the consecration thereof. See CONSECRATION.

DEFENCE. See SELF-DEFENCE.

DEFENDER OF THE FAITH, (*Fidei Defensor*,) a peculiar title belonging to the king of England; as *Catholicus* to the king of Spain, and *Christianissimus* to the king of France. These titles were given by the popes of Rome. That of Fidei Defensor was first conferred by Leo X. on king Henry VIII. for writing against Martin Luther: and the bull for it bears date *quintodius*, October 1521. It was afterwards confirmed by Clement VII. But the pope, on Henry's suppressing the houses of religion, at the time of the Reformation, not only deprived him of his title, but deposed him from his crown also; though in the 35th year of his reign, his title, &c. was confirmed by parliament, and has continued to be used by all his successors. Chamberlayne says, the title belonged to the kings of England before that time, and for proof hereof appeals to several charters granted to the University of Oxford: so that pope Leo's bull was only a renovation of an ancient right.

DEGRADATION, *Ecclesiastical*, is the deprivation of a priest of his dignity. We have an instance of it in the eighth century at Constantinople, in the person of the patriarch Constantine, who was made to go out of the church backwards, stripped of his pallium, and anathematized. In our own country, Cranmer was degraded by order of the bloody queen Mary. They dressed him in episcopal robes, made only of canvass; put the mitre on his head, and the pastoral staff in his hand, and in this attire showed him to the people, and then stripped him piece by piece.

DEISTS, a class of people whose distinguishing character it is, not to profess any particular form or system of religion; but only to acknowledge the existence of a God, and to follow the light and law of Nature, rejecting revelation and opposing Christianity. The name of deists seems to have been first assumed, as the denomination of a party, about the middle of the 16th century, by some gentlemen in France and Italy, who were desirous of thus disguising their opposition to Christianity by a more honourable appellation than that of atheists. Virct, an eminent reformer, mentions certain persons in his epistle dedicatory, prefixed to the second volume of his *Instruction Chrétienne*, published in 1653, who called themselves by a new name, that of deists. These, he tells us, professed to believe in God, but showed no regard to Jesus Christ, and considered the doctrine of the apostles and evangelists as fables and dreams. He adds, that they laughed at all religion, though they outwardly conformed to the religion of those with whom they lived, or whom they wished to please, or feared to offend. Some, he observed, professed to believe the immortality of the soul; others denied both this doctrine and that of providence. Many of them were considered as persons of acute and subtle genius, and took pains in disseminating their notions. The deists hold, that, considering the multiplicity of religions, the numerous pretences to revelation, and the precarious arguments generally advanced in proof thereof, the best and surest way is to return to the simplicity of nature, and the belief of one God; which is the only truth agreed to by all nations. They complain, that the freedom of thinking and reasoning is oppressed under the yoke of religion, and that the minds of men are tyrannized over, by the necessity imposed upon them of believing inconceivable mysteries; and contend that nothing should be required to be assented to or believed but what their reason clearly conceives. The distinguishing character of modern deists is, that they discard all pretences to

revelation as the effects of imposture or enthusiasm. They profess a regard for natural religion, though they are far from being agreed in their notions concerning it.

They are classed by some of their own writers into mortal and immortal deists: the latter acknowledging a future state; and the former denying it, or representing it as very uncertain. Dr. Clarke distinguishes four sorts of deists. 1. Those who pretend to believe the existence of an eternal, infinite, independent, intelligent Being, who made the world, without concerning himself in the government of it.—2. Those who believe the being and natural providence of God, but deny the difference of actions as morally good or evil, resolving it into the arbitrary constitution of human laws; and therefore they suppose that God takes no notice of them. With respect to both these classes, he observes, that their opinions can consistently terminate in nothing but downright atheism.—3. Those who, having right apprehensions concerning the nature, attributes, and all-governing providence of God, seem also to have some notion of his moral perfections; though they consider them as transcendant, and such in nature and degree, that we can form no true judgment, nor argue with any certainty concerning them: but they deny the immortality of human souls; alleging that men perish at death, and that the present life is the whole of human existence.—4. Those who believe the existence, perfections, and providence of God, the obligations of natural religion, and a state of future retribution, on the evidence of the light of Nature, without a divine revelation; such as these, he says, are the only true deists: but their principles, he apprehends, should lead them to embrace Christianity; and therefore he concludes that there is now no consistent scheme of deism in the world. The first deistical writer of any note that appeared in this country, was Herbert, baron of Cherbury. He lived and wrote in the seventeenth century. His book *De Veritate* was first published at Paris in 1624. This, together with his book *De Causis Errorum*, and his treatise *De Religione Laici*, were afterwards published in London. His celebrated work *De Religione Gentilium* was published at Amsterdam in 1663 in 4to., and in 1700 in 8vo.; and an English translation of it was published at London in 1705. As he was one of the first that formed deism into a system, and asserted the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless, we shall subjoin the five fundamental articles of this universal religion. They are these: 1. There is one supreme God.—2. That he is chiefly to be worshipped.—3. That piety and virtue are the principal part of his worship.—4. That we must repent of our sins; and if we do so, God will pardon them.—5. That there are rewards for good men and punishments for bad men, both here and hereafter. A number of advocates have appeared in the same cause; and however they may have differed among themselves, they have been agreed in their attempts at invalidating the evidence and authority of divine revelation. We might mention Hobbes, Blount, Toland, Collins, Woolston, Tindal, Morgan, Chubb, lord Bolingbroke, Hume, Gibbon, Paine, and some add lord Shaftesbury to the number. Among foreigners, Voltaire, Rousseau, Condorcet, and many other celebrated French authors, have rendered themselves conspicuous by their deistical writings. "But," as one observes, "the friends of Christianity have no reason to regret the free and unreserved discussion which their religion has undergone. Objections have been stated and urged in their full force, and as fully answered; arguments and raillery have been repelled; and the controversy between Christians and deists has called forth a great number of excellent writers, who have illustrated both the doctrines and evidences of Christianity in a manner that will ever reflect honour on their names, and be of lasting service to the cause of genuine religion, and the best interests of mankind." See articles CHRISTIANITY, INFIDELITY, INSPIRATION, and SCRIPTURE, in this work. *Leland's View of Deistical Writers; Sermons at Boyle's Lecture; Halyburton's Natural Religion insufficient; Leslie's Short Method with the Deists; Bishop Watson's Apology for the Bible; Fuller's Gospel of Christ its own Witness; Bishop Porteus's Charge to the Clergy, for* 1794; *and his Summary of the Evidences of Christianity.*

DEITY OF CHRIST. See JESUS CHRIST.

DELUGE, the flood which overflowed and destroyed the earth. This flood makes one of the most considerable epochas in chronology. Its history is given by Moses, Gen. vi. and vii. Its time is fixed by the best chronologers to the year from the creation 1656, answering to the year before Christ 2293. From this flood, the state of the world is divided into *diluvian* and *antediluvian*.

Men who have not paid that regard to sacred history which it deserves, have cavilled at the account given of an universal deluge. Their objections principally turn upon three points: 1. The want of any direct history of that event by the profane writers of antiquity.—2. The apparent impossibility of accounting for the quantity of water necessary to overflow the whole earth to such a depth as it is said to have been.—And, 3. There appearing no necessity for an universal deluge, as the same end might have been accomplished by a partial one.

To the above arguments we oppose the plain declarations of Scripture. God declared to Noah that he was resolved to destroy every thing that had breath under heaven, or had life on the earth, by a flood of waters; such was the threatening, such was the execution. The waters, Moses assures us, covered the whole earth, buried all the mountains; every thing perished therein that had life, excepting Noah and those with him in the ark. Can an universal deluge be more clearly expressed? If the deluge had only been partial, there had been no necessity to spend a hundred years in the building of an ark, and shutting up all sorts of animals therein, in order to re-stock the world: they had been easily and readily brought from those parts of the world not overflowed into those that were; at least, all the birds never would have been destroyed, as Moses says they were, so long as they had wings to bear them to those parts where the flood did not reach. If the waters had only overflowed the neighbourhood of the Euphrates and the Tigris, they could not be fifteen cubits above the highest mountains; there was no rising that height but they must spread themselves, by the laws of gravity, over

the rest of the earth; unless perhaps they had been retained there by a miracle; in that case, Moses, no doubt, would have related the miracle, as he did that of the waters of the Red Sea, &c. It may also be observed, that in regions far remote from the Euphrates and Tigris, viz. Italy, France, Switzerland, Germany, England, &c. there are frequently found, in places many scores of leagues from the sea, and even in the tops of high mountains, whole trees sunk deep under ground, as also teeth and bones of animals, fishes entire, sea shells, ears of corn, &c. petrified; which the best naturalists are agreed could never have come there but by the deluge. That the Greeks and western nations had some knowledge of the flood, has never been denied; and the Mussulmen, Chinese, and Americans, have traditions of the deluge. The ingenious Mr. Bryant, in his Mythology, has pretty clearly proved that the deluge, so far from being unknown to the heathen world at large, is in reality conspicuous throughout every one of their acts of religious worship. In India, also, Sir William Jones has discovered, that in the oldest mythological books of that country, there is such an account of the deluge as corresponds sufficiently with that of Moses.

Various have been the conjectures of learned men as to the *natural causes of the deluge*. Some have supposed that a quantity of water was created on purpose, and at a proper time annihilated by Divine power. Dr. Burnet supposes the primitive earth to have been no more than a crust investing the water contained in the ocean; and in the central abyss, which he and others suppose to exist in the bowels of the earth at the time of the flood, this outward crust broke in a thousand pieces, and sunk down among the water, which thus spouted up in vast cataracts and overflowed the whole surface. Others, supposing a sufficient fund of water in the sea or abyss, think that the shifting of the earth's centre of gravity drew after it the water out of the channel, and overwhelmed the several parts of the earth successively. Others ascribe it to the shock of a comet; and Mr. King supposes it to arise from subterraneous fires bursting forth with great violence under the sea. But are not most, if not all these hypotheses quite arbitrary, and without foundation from the words of Moses? It is, perhaps, in vain to attempt accounting for this event by natural causes, it being altogether miraculous and supernatural, as a punishment to men for the corruption then in the world. Let us be satisfied with the sources which Moses gives us, namely, the fountains of the great deep broken up, and the windows of heaven opened; that is, the waters rushed out from the hidden abyss of the bowels of the earth, and the clouds poured down their rain incessantly. Let it suffice us to know, that all the elements are under God's power; that he can do with them as he pleases, and frequently in ways we are ignorant of, in order to accomplish his own purposes.

The principal writers on this subject have been *Woodyard, Cockburn, Bryant, Burnet, Whiston, Stillingfleet, King, Catcott, Tytler*, and *Worthington*.

DEPRAVITY, corruption, a change from perfection to imperfection. See FALL, SIN.

DEPRECATORY, a term applied to the manner of performing some ceremonies in the form of prayer. The form of absolution in the Greek church is deprecative, thus expressed—*May God absolve you*; whereas in the Latin church it is declarative—*I absolve you*.

DESCENT *of Christ into Hell*. See HELL.

DESERTION, a term made use of to denote an unhappy state of mind, occasioned by the sensible influences of the divine favour being with drawn. Some of the best men in all ages have suffered a temporary suspension of divine enjoyments, Job xxix. 2; Ps. li; Isa. xlix. 14; Lam. iii. 1; Isa. i. 10. The causes of this must not be attributed to the Almighty, since he is always the same, but must arise from ourselves. Neglect of duty, improper views of Providence, self-confidence, a worldly spirit, lukewarmness of mind, inattention to the means of grace, or open transgression, may be considered as leading to this state. As all things, however, are under the divine controul, so even *desertion*, or, as it is sometimes expressed in Scripture, "the hidings of God's face," may be useful to excite humility, exercise faith and patience, detach us from the world, prompt to more vigorous action, bring us to look more to God as the fountain of happiness, conform us to his word, and increase our desires for that state of blessedness which is to come. *Hervey's Ther. and Asp.* dial. xix.; *Watts's Medit. on Job*, xxiii. 3; *Lambert's Ser.* vol. i. ser. 16; *Flavel's Works*, vol. i. p. 167. folio.

DESIRE is an eagerness to obtain or enjoy an object which we suppose to be good. Those desires, says Dr. Watts, that arise without any express ideas of the goodness or agreeableness of their object to the mind beforehand, such as hunger, thirst, &c., are called *appetites*. Those which arise from our perception or opinion of an object as good or agreeable, are most properly called *passions*. Sometimes both these are united. If our desire to do or receive good be not violent, it is called a simple inclination or *propensity*. When it rises high, it is termed *longing*: when our desires set our active powers at work to obtain the very same good, or the same sort of good, which another desires, it is called *emulation*. Desire of pleasures of sense, is called *sensuality*; of honour, is called *ambition*; of riches, *covetousness*. The objects of a good man's desires are, that God may be glorified, his sins forgiven and subdued, his affections enlivened and placed on God as the supreme object of love, his afflictions sanctified, and his life devoted to the service of God. Prov. xi. 23; Ps. cv. 19.

DESPAIR, loss of hope; that state of mind in which a person loses his confidence in the divine mercy.

Some of the best antidotes against despair, says one, may be taken from the consideration, 1. Of the nature of God, his goodness, mercy, &c.—2. The testimony of God: he hath said, he desireth not the death of the sinner.—3. From the works of God: he hath given his son to die.—4. From his promises, Heb. xiii. 5.—5. From his command: he hath commanded us to confide in his mercy.—6. From his expostulations, &c. *Baxter on Religious Melancholy; Claude's Essays*, p. 388, Robinson's Edit.; *Gisborne's Sermon on Religious Despondency*.

DESTRUCTIONISTS, those who believe that the final punishment threatened in the Gospel to the wicked and impenitent consists not in an eternal preservation in misery and torment, but in a total extinction of being; and that the sen-

tence of annihilation shall be executed with more or less torment, preceding or attending the final period, in proportion to the greater or less guilt of the criminal.

The name assumed by this denomination, like those of many others, takes for granted the question in dispute, viz. that the Scripture word *destruction* means annihilation: in strict propriety of speech, they should be called *Annihilationists*. The doctrine is largely maintained in the sermons of Mr. Samuel Bourn, of Birmingham; it was held, also, by Mr J. N. Scott; Mr. John Taylor, of Norwich; Mr. Marsom, and many others.

In defence of the system, Mr. Bourn argues as follows:—There are many passages of Scripture in which the ultimate punishment to which wicked men shall be adjudged is defined, in the most precise and intelligible terms, to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve. So when our Saviour is fortifying the minds of his disciples against the power of men, by an awe of the far greater power of God, and the punishment of his justice, he expresseth himself thus: *Fear not them that kill the body, and after that have no more that they can do; fear him who is able to destroy both soul and body in hell.* Here he plainly proposes the destruction of the soul (not its endless pain and misery) as the ultimate object of the divine displeasure, and the greatest object of our fear. And when he says, *These shall go away into everlasting punishment, but the righteous into life eternal*, it appears evident that by that *eternal punishment* which is set in opposition to *eternal life*, is not meant any kind of life, however miserable, but the same which the apostle expresses by *everlasting destruction from the presence and power of the Lord.* The very term, *death*, is most frequently made use of to signify the end of wicked men in another world, or the final effect of divine justice in their punishment. *The wages of sin* (saith the apostle) *is death; but eternal life is the gift of God, through Christ Jesus our Lord.* See also Rom. viii. 6.

To imagine that by the term *death* is meant an eternal life, though in a condition of extreme misery, seems, according to him, to be confounding all propriety and meaning of words. Death, when applied to the end of wicked men in a future state, he says, properly denotes a total extinction of life and being. It may contribute, he adds, to fix this meaning, if we observe that the state to which temporal death reduces men is usually termed by our Saviour and his apostles, *sleep;* because from this death the soul shall be raised to life again: but from the other, which is fully and properly death, and of which the former is but an image or shadow, there is no recovery; it is an *eternal death, an everlasting destruction from the presence of the Lord, and the glory of his power.*

He next proceeds to the figures by which the eternal punishment of wicked men is described, and finds them perfectly agreeing to establish the same doctrine. One figure or comparison, often used, is that of combustible materials thrown into a fire, which will consequently be entirely consumed, if the fire be not quenched. *'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* The meaning is, a total, irrevocable destruction: *for, as the tree that bringeth not forth good fruit is hewn down and cast into the fire*, and is destroyed; as the useless chaff, when separated from the good grain, is set on fire, and, if the fire be not quenched, is consumed: so, he thinks, it plainly appears, that the image of unquenchable or everlasting fire is not intended to signify the degree or duration of torment, but the absolute certainty of destruction, beyond all possibility of recovery. So the cities of Sodom and Gomorrah are said to have suffered the vengeance of an *eternal fire*, that is, they were so effectually consumed, or destroyed, that they could never be rebuilt; the phrase, *eternal fire*, signifying the irrevocable destruction of those cities, not the degree or duration of the misery of the inhabitants who perished.

The images of the *worm that dieth not, and the fire that is not quenched*, used in Mark ix. 43, are set in opposition to entering into life, and intended to denote a period of life and existence.

Our Saviour expressly assigns different degrees of future misery, in proportion to men's respective degree of guilt, Luke xii. 47, 48. But if all wicked men shall suffer torments without end, how can any of them be said to suffer but a few stripes? All degrees and distinctions of punishment seem swallowed up in the notion of never-ending or infinite misery.

Finally, death and eternal destruction, or annihilation, is properly styled in the New Testament an everlasting punishment, as it is irrevocable and unalterable for ever; and it is most strictly and literally styled, *an everlasting destruction from the presence of the Lord, and from the glory of his power.*

Dr. Edwards, in his answer to Dr. Chauncey, on the *salvation of all men*, says that this scheme was provisionally retained by Dr. C.; i. e. in case the scheme of universal salvation should fail him; and therefore Dr. E., in his examination of that work, appropriates a chapter to the consideration of it. Among other reasonings against it are the following:—

1. The different degrees of punishment which the wicked will suffer according to their works, proves that it does not consist in annihilation, which admits of no degrees.

2. If it be said that the punishment of the wicked, though it will end in annihilation, yet shall be preceded by torment, and that this will be of different degrees, according to the degrees of sin; it may be replied, this is making it to be compounded partly of torment, and partly of annihilation. The latter also appears to be but a small part of future punishment, for that alone will be inflicted on the least sinner, and on account of the least sin; and that all punishment which will be inflicted on any person above that which is due to the least sin, is to consist in torment. Nay, if we can form any idea in the present state of what would be dreadful or desirable in another, instead of its being any punishment to be annihilated after a long series of torment, it must be a deliverance, to which the sinner would look forward with anxious desire. And is it credible that this was the termination of torment that our Lord held up to his disciples as an object of dread? Can this be the destruction of body and soul in hell? Is it credible that everlasting destruction from the presence of the Lord, and from the glory of his power, should constitute only a part, and a small part, of future punishment; and such too,

as, after a series of torment, must, next to being made happy, be the most acceptable thing that could befal them? Can this be the object threatened by such language, as recompensing *tribulation*, and taking *vengeance* in flaming fire? 2 Thess. i. Is it possible that God should *threaten* them with putting an end to their miseries? Moreover, this *destruction* is not described as the conclusion of a succession of torments, but as taking place immediately after the last judgment. When Christ shall come to be glorified in his saints, then shall the wicked be destroyed.

3. *Everlasting destruction from the presence of the Lord, and from the glory of his power*, cannot mean annihilation, for that would be no exertion of divine power, but merely the suspension of it; for let the upholding power of God be withheld for one moment, and the whole creation would sink into nothing.

4. The punishment of wicked men will be *the same* as that of wicked angels, Matt. xxv. 41. *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.* But the punishment of wicked angels consists not in annihilation, but *torment*. Such is their present punishment in a degree, and such in a greater degree will be their punishment hereafter. They are "cast down to hell;" they "believe and tremble;" they are reserved in chains under darkness, to the judgment of the great day; they cried, saying, "What have we to do with thee? Art thou come to *torment* us before our time?" Could the devils but persuade themselves they should be annihilated, they would believe and be at ease rather than tremble.

5. The Scriptures explain their own meaning in the use of such terms as *death, destruction*, &c. The second death is expressly said to consist in being *cast into the lake of fire and brimstone; and as having a part in that lake*, Rev. xx. 14; xxi. 8; which does not describe annihilation, nor can it be made to consist with it. The phrase *cut him asunder*, Matt. xxiv. 51, is as strong as those of *death* or *destruction;* yet that is made to consist of *having their portion with hypocrites, where shall be weeping and gnashing of teeth.*

6. The happiness of the righteous does not consist in eternal being, but eternal *well-being;* and as the punishment of the wicked stands every where opposed to it, it must consist, not in the loss of being, but of *well-being*, and in suffering the contrary.

The great Dr. Watts may be considered, in some measure, a destructionist; since it was his opinion that the children of ungodly parents who die in infancy are annihilated. See ANNIHILATION, HELL; *Bourn's Sermons; Dr. Edwards on the salvation of all men strictly examined; Adams's View of Religion; M'Alla on Universalism.*

DETRACTION, in the native importance of the word, signifies the withdrawing or taking off from a thing; and as it is applied to the reputation, it denotes the impairing or lessening a man in point of fame, rendering him less valued and esteemed by others. Dr. Barrow observes (Works, vol. i. ser. 19,) that it differs from *slander*, which involves an imputation of falsehood; from *reviling*, which includes bitter and foul language; and from *censuring*, which is of a more general purport, extending indifferently to all kinds of persons, qualities, and actions, but detraction especially respects worthy persons, good qualities, and laudable actions, the reputation of which it aimeth to destroy. It is a fault opposed to *candour*.

Nothing can be more incongruous with the spirit of the Gospel, the example of Christ, the command of God, and the love of mankind, than a spirit of *detraction;* and yet there are many who never seem happy but when they are employed in this work; they feed and live upon the supposed infirmities of others; they allow excellence to none; they depreciate every thing that is praiseworthy; and, possessed of no *good* themselves, they think all others are like them. "O! my soul, come thou not into their secret; unto their assembly, mine honour, be not thou united."

DEVIL, Διαβολος, calumniator, or slanderer; a fallen angel, especially the chief of them. He is called Abaddon in Hebrew, Apollyon in Greek, that is, destroyer.—Angel of the bottomless pit, Rev. ix. 11.—Prince of the world, John xii. 31.—Prince of darkness, Eph. vi. 12.—A roaring lion, and an adversary, 1st Pet. v. 8.—A sinner from the beginning, 1 John iii. 8.—Beelzebub, Matt. xii. 24.—Accuser, Rev. xii. 10.—Belial, 2 Cor. vi. 15.—Deceiver, Rev. xx. 10.—Dragon, Rev. xii. 3.—Liar, John viii. 44.—Leviathan, Isa. xxvii. 1.—Murderer, John viii. 44.—Serpent, Isa. xxvii. 1.—Satan, Job ii. 6.—Tormentor, Matt. xviii. 34.—The God of this world, 2 Cor. iv. 4. See SATAN.

DEVOTEE, in the primary sense of the word, means a person wholly given up to acts of piety and devotion; but it is usually understood, in a bad sense, to denote a bigot, or superstitious person.

DEVOTION, a religious and fervent exercise of some public act of religion, or a temper and disposition of the mind rightly affected with such exercises. It is also taken for certain religious practices which a person makes it a rule to discharge regularly. "Wherever the vital and unadulterated spirit of Christian devotion prevails, its immediate objects will be to adore the perfections of God; to entertain with reverence and complacence the various intimations of his pleasure, especially those contained in holy writ; to acknowledge our absolute dependence on and infinite obligations to him; to confess and lament the disorders of our nature, and the transgressions of our lives; to implore his grace and mercy through Jesus Christ; to intercede for our brethren of mankind; to pray for the propagation and establishment of truth, righteousness, and peace, on earth; in fine, to long for a more entire conformity to the will of God, and to breathe after the everlasting enjoyment of his friendship. The effects of such a spirit habitually cherished, and feelingly expressed before him, must surely be important and happy. Among these may be reckoned a profound humility in the sight of God, a high veneration for his presence and attributes, an ardent zeal for his worship and honour, a constant imitation of our Saviour's divine example, a diffusive charity for men of all denominations, a generous and unwearied self-denial, a total resignation to Providence, an increasing esteem for the Gospel, with clearer and firmer hopes of that immortal life which it has brought to light."

DEUTEROCANONICAL, in the school

theology, an appellation given to certain books of holy Scripture, which were added to the canon after the rest, either by reason they were not written till after the compilation of the canon, or by reason of some dispute as to their canonicity. The word is Greek, being compounded of δευτερος, *second*; and κανονικος, *canonical*.

The Jews, it is certain, acknowledged several books in their canon, which were put there later than the rest. They say that, under Esdras, a great assembly of their doctors, which they call, by way of eminence, the *great synagogue*, made the collection of the sacred books which we now have in the Hebrew Old Testament; and they agree that they put books therein which had not been so before the Babylonish captivity: such as those of Daniel, Ezekiel, Haggai, &c.; and those of Esdras and Nehemiah. And the Romish church has since added others to the canon, that were not, and could not be, in the canon of the Jews, by reason some of them were not composed till after: such as the book of Ecclesiasticus, with several of the apocryphal books, as the Maccabees, Wisdom, &c. Others were added still later, by reason their canonicity had not been yet examined: and till such examen and judgment they might be set aside at pleasure. But since that church has pronounced as to the canonicity of those books, there is no more room now for her members to doubt of them, than there was for the Jews to doubt of those of the canon of Esdras. And the deuterocanonical books are with them as canonical as the proto-canonical; the only difference between them consisting in this, that the canonicity of the one was not generally known, examined, and settled, as soon as that of the others. The deuterocanonical books in the modern canon are, the book of Esther, either the whole, or at least the seven last chapters thereof; the epistle to the Hebrews; that of James, and that of Jude; the second of St. Peter, and the second and third of St. John, and the Revelation. The deuterocanonical parts of books are, the hymn of the three children; the prayer of Azariah; the histories of Susannah, of Bel and the Dragon; the last chapter of St. Mark; the bloody sweat; and the appearance of the angel, related in St. Luke, chap. xxii. and the history of the adulterous woman in St. John, chap. viii. See CANON.

DIET, an assembly of the states of Germany. We shall only take notice, in this place, of the more remarkable of those which have been held on the affairs of religion. 1. The diet of Augsburgh, in the year 1530, was assembled to reunite the princes of the empire, in relation to some religious matters. The emperor himself presided in this assembly with the greatest magnificence imaginable. The elector of Saxony, followed by several princes, presented the confession of faith, called the Confession of Augsburgh. The emperor ended the diet with a decree, that no alteration should be made in the doctrines and ceremonies of the Romish church till the council should order it otherwise.—2. The diet of Augsburgh, in 1547, was held on account of the electors being divided concerning the decisions of the council of Trent. The emperor demanded that the management of that affair should be referred to him; and it was resolved, that every one should conform to the decisions of the council.—3. The diet of Augsburgh, in 1548, was assembled to examine some memorials relating to the confession of faith; but, the commissioners not agreeing together, the emperor named three divines, who drew the design of this famous interim, so well known in Germany and elsewhere. See INTERIM.—4. The diet of Augsburgh, in 1550. In this assembly, the emperor complained that the interim was not observed, and demanded that all should submit to the council, which they were going to renew at Trent; which submission was resolved upon by a plurality of votes.—5. The diet of Nuremberg, in 1523. Here pope Adrian VIth's nuncio demanded the execution of Leo Xth's bull, and Charles Vth's edict against Luther. But the assembly drew up a list of grievances, which were reduced to a hundred articles, some whereof aimed at the destruction of the pope's authority, and the discipline of the Romish church; however, they consented that the Lutherans should be commanded not to write against the Roman Catholics.—6. The diet of Nuremburgh, in 1524. In this assembly, the Lutherans having the advantage, it was decreed that the pope should call a council in Germany; but that, in the mean time, an assembly should be held at Spire, to determine what was to be believed and practised; but Charles V. prohibited the holding this assembly.—7. The diet of Ratisbon, in 1541, was held for re-uniting the Protestants with the Roman Catholics. The emperor named three Roman Catholics and three Protestant divines, to agree upon articles. The Roman Catholics were, Julius Phlug, John Gropper, and John Eckius; the Protestants were Philip Melancthon, Martin Bucer, and John Pistorius; but after a whole month's consultation, they could agree upon no more than five or six articles: which the emperor consented the Protestants should retain, forbidding them to solicit any body to change the ancient religion.—8. The diet of Ratisbon, in 1546, decreed that the council of Trent was to be followed, which was opposed by the Protestant deputies: and this caused a war against them.—9. The diet of Ratisbon, in 1557, demanded a conference between some famous doctors of both parties; which conference was held at Worms, in September, between twelve Roman Catholic and twelve Lutheran divines; but was soon dissolved by the Lutherans being divided among themselves.—10. The diet of Spire, in 1526. In this assembly (wherein presided the arch-duke Ferdinand) the duke of Saxony and the landgrave of Hesse demanded the free exercise of the Lutheran religion: upon which it was decreed, that the emperor should be desired to call a general, or national council in Germany within a year; and that, in the mean time, every one should have liberty of conscience. 11. The diet of Spire, in 1529, decreed, that in the countries which had embraced the new religion, it should be lawful to continue in it till the next council; but that no Roman Catholic should be allowed to turn Lutheran. Against this decree six Lutheran princes, viz. the elector of Saxony, the marquess of Brandenburg, the two dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, with the deputies of fourteen imperial towns, protested in writing; from which solemn protestation came the famous name of Protestants, which the Lutherans presently after took.—12. The diet of Worms, in 1521. In this assembly, Luther, being charged

by the pope's nuncio with heresy, and refusing to recant, the emperor, by his edict of May 26, before all the princes of Germany, publicly outlawed him.

DIFFIDENCE, distrust, want of confidence in ourselves. Diffidence, says Dr. Johnson, may check resolution and obstruct performance, but compensates its embarrassment by more important advantages: it conciliates the proud, and softens the severe; averts envy from excellence, and censure from miscarriage.

DIGGERS, a denomination which sprung up in Germany, in the fifteenth century; so called because they dug their assemblies under ground in caves and forests. They derided the church, its ministers, and sacraments.

DILIGENCE, Christian, is constancy in the performance of all those duties enjoined us in God's sacred word. It includes activity and vigour—watchfulness against intruding objects—firmness and resolution—patience and perseverance. The shortness of our time; the importance of our work; the pleasure which arises from discharging duty; the uncertainty of the time of our dissolution; the consciousness we do not labour in vain; together with the example of Christ and all good men, should excite us to the most unwearied diligence in the cause of God, of truth, and our own souls.

DIMISSORY LETTER, a letter given by a bishop to a candidate for holy orders, having a title in his diocese, directed to some other bishop, and giving leave for the bearer to be ordained by him.

DIOCESE, the circuit of every bishop's jurisdiction. It is formed from the Greek διοικησις, government.

DIRECTORY, a kind of regulation for the performance of religious worship, drawn up by the assembly of divines in England, at the instance of the parliament, in 1644. It was designed to supply the place of the Liturgy, or Book of Common Prayer, the use of which they had abolished. It consisted of some general heads, which were to be managed and filled up at discretion; for it prescribed no form of prayer, or circumstances of external worship, nor obliged the people to any responses, excepting Amen. The substance of it is as follows:—It forbids all salutations and civil ceremony in the churches:—the reading the Scriptures in the congregation is declared to be part of the pastoral office;—all the canonical books of the Old and New Testament (but not of the Apocrypha) are to be publicly read in the vulgar tongue: how large a portion is to be read at once, is left to the minister, who has likewise the liberty of expounding, when he judges it necessary. It prescribes heads for the prayer before sermon; it delivers rules for preaching the word; the introduction to the text must be short and clear, drawn from the words or context, or some parallel place of Scripture. In dividing the text, the minister is to regard the order of the matter more than that of the words: he is not to burden the memory of his audience with too many divisions, nor perplex their understanding with logical phrases and terms of art; he is not to start unnecessary objections; and he is to be very sparing in citations from ecclesiastical or other human writers, ancient or modern, &c. The Directory recommends the use of the Lord's Prayer, as the most perfect model of devotion; it forbids private or lay persons to administer baptism, and enjoins it to be performed in the face of the congregation: it orders the communion table at the Lord's Supper to be so placed, that the communicants may sit about it. It also orders, that the sabbath be kept with the greatest strictness, both publicly and privately; that marriage be solemnized by a lawful minister of the word, who is to give counsel to, and pray for the parties; that the sick be visited by the minister under whose charge they are; the dead to be buried without any prayers or religious ceremonies; that days of fasting are to be observed when the judgments of God are abroad, or when some important blessings are desired; that days of thanksgiving for mercies received be also observed; and, lastly, that singing of psalms together in the congregation is the duty of Christians. In an appendix to this Directory it is ordered, that all festivals, vulgarly called holy days, are to be abolished; that no day is to be kept but the Lord's day; and that as no place is capable of any holiness under pretence of consecration, so neither is it subject to pollution by any superstition formerly used; and therefore it is held requisite, that the places of public worship now used should still be continued and employed. Should the reader be desirous of perusing this Directory at large, he may find it at the end of *Neale's History of the Puritans*.

DISCIPLE, a scholar, or one who attends the lectures and professes the tenets of another. *A disciple of Christ* is one who believes his doctrines, imbibes his spirit, and follows his example. See CHRISTIAN.

DISCIPLINE, Church, consists in putting church laws in execution, and inflicting the penalties enjoined. See CHURCH.

DISCIPLINE, Book of, in the history of the church of Scotland, is a common order drawn up by the assembly of ministers in 1650, for the reformation and uniformity to be observed in the discipline and policy of the church. In this book the government of the church by prelates is set aside; kirk sessions are established; the superstitious observation of fast days and saint days is condemned, and other regulations for the government of the church are determined. This book was approved by the privy council, and is called the first book of discipline.

DISCONTENT, uneasiness at our present state.

Man never appears in a worse light than when he gives way to this disposition. It is at once the strongest proof of his pride, ignorance, unbelief, and rebellion against God. Let such remember, that discontent is a reflection on God's government; that it cannot alter the state of things, or make them better; that it is the source of the greatest misery; that it is an absolute violation of God's laws, Heb. xiii. 5; and that God has often punished it with the most signal judgments, Numb. xi. Ps. cvii. See CONTENTMENT.

DISCRETION, prudent behaviour, arising from a knowledge of, and acting agreeably to, the difference of things. "There are," says Addison, No. 225, Spect., "many more shining qualities in the mind of man, but there is none so useful as discretion; it is this, indeed, which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of

them. Without it learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.

"Discretion is a very different thing from cunning: cunning is only an accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of attaining them; cunning has only private selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon; cunning is a kind of short-sightedness that discovers the minutest objects which are near at hand, but not able to discern things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it; cunning, when it is once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life; cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understandings; cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often mistaken for wit, and gravity for wisdom." See PRUDENCE.

DISDAIN, contempt, as unworthy of one's choice. It is distinguished from haughtiness thus: *Haughtiness* is founded on the high opinion we have of ourselves; *disdain* on the low opinion we have of others.

DISINTERESTED LOVE.—See SELF-LOVE.

DISPENSATION, the act of dealing out any thing. The two different methods of revealing the truths of the Gospel before and after Christ's death are called the Old and New Testament Dispensations. The dealing of God with his creatures in his providence is called a dispensation. The state of supernatural or revealed theology may also be divided into six dispensations. 1. From the fall of Adam to the flood.—2. From Noah to the giving the law.—3. From that time to the time of David and the prophets.—4. From David to the Babylonish captivity.—5. The period from that, to the time of Christ, finishes the Old Testament dispensations.—6. From Christ to the end of time, the Gospel dispensation. The superiority of the last dispensation, as Dr. Watts observes, appears, if we consider that it contains the fairest and fullest representation of the moral law; and which is more particularly explained here than in any of the former dispensations.—2. In this dispensation, the Gospel or covenant of grace is revealed more perfectly and plainly than ever before; not in obscure expressions, in types and carnal metaphors, but in its own proper form and language.—3. The rites and ceremonies under this dispensation are preferable to those in former times, and that in this respect: they are fewer, clearer, and much more easy.—4. The Son of God, who was the *real* mediator through all former dispensations, has condescended to become the *visible* mediator of this dispensation.—5. This dispensation is not confined to one family, or to one nation, or to a few ages of men, but it spreads through all the nations of the earth, and reaches to the end of time.—6. The encouragements and persuasive helps which Christianity gives us to fulfil the duties of the covenant, are much superior to those which were enjoyed under any of the former dispensations.—*Watts's Works*, vol. i. ser. 47. 8vo.; *Gill's Body of Div.* Introd.; *Robinson's Sermons*, p. 147; *Ridgley's Div.* qu. 35.

DISPERSION of mankind was occasioned by the confusion of tongues at the overthrow of Babel, Gen. xi. 9. As to the manner of the dispersion of the posterity of Noah from the plain of Shinar, it was undoubtedly conducted with the utmost regularity and order. The sacred historian informs us, that they were divided in their lands: every one according to his tongue, according to his family, and according to his nation, Gen. x. 5, 20, 31. The ends of this *dispersion* were to populate the earth, to prevent idolatry, and to display the divine wisdom and power. See CONFUSION OF TONGUES.

DISPOSITION, that temper of mind which any person possesses.

In every man, says Lord Kames, there is something original that serves to distinguish him from others, that tends to form a character, and to make him meek or fiery, candid or deceitful, resolute or timorous, cheerful or morose. This original bent, termed *disposition*, must be distinguished from a *principle*: the latter, signifying a law of human nature, makes part of the common nature of man; the former makes part of the nature of this or that man.

DISPUTATION, Religious, is the agitation of any religious question, in order to obtain clear and adequate ideas of it. The propriety of religious disputation or controversial divinity has been a matter of doubt with many. Some artfully decry it, in order to destroy free enquiry. Some hate it because they do not like to be contradicted. Others declaim against it, to save themselves the disgrace of exposing their ignorance, or the labour of examining and defending their own theses. There are others who avoid it, not because they are convinced of the impropriety of the thing itself, but because of the evil temper with which it is generally conducted.

The propriety of it, however, will appear, if we consider that every article of religion is denied by some, and cannot be well believed, without examination, by any. Religion empowers us to investigate, debate, and controvert each article, in order to ascertain the evidence of its truth. The divine writings, many of them, are controversial; the book of Job, and Paul's epistles, especially. The ministry of our Lord was a perpetual controversy, and the apostles came at the truth by much disputing, Acts xv. 7. xvii. 17. xix. 8. To attend, however, to religious controversy with advantage, the following rules should be observed: 1. The question should be cleared from all doubtful terms and needless additions.—2. The precise point of enquiry should be fixed.—3. That the object aimed at be truth, and not the mere love of victory.—4. Beware of a dogmatical spirit, and a supposition that you are always right.—5. Let a strict rein be kept on the passions when you are hard pushed. Vide *Robin-*

sent's Claude, p. 245, vol. ii.; *Watts on the Mind*, chap. 10; *Beattie on Truth*, 347, &c.; *Locke on the Understanding*, chap. 10. vol. iii.

DISSENTERS, those who separate from the established church. The number of dissenters in this kingdom is very considerable. They are divided into several parties; the chief of which are the Presbyterians, Independents, Baptists, Quakers, and Methodists. See those articles, as also NONCONFORMISTS and PURITANS.

DISSIDENTS, a denomination applied in Poland to those of the Lutheran, Calvinistic, and Greek profession. The king of Poland engages by the *pacta conventa* to tolerate them in the free exercise of their religion, but they have often had reason to complain of the violation of these promises.

DISSIMULATION, the act of dissembling. It has been distinguished from *simulation* thus: *Simulation* is making a thing appear which does not exist; *dissimulation* is keeping that which exists from appearing. Moralists have observed, that all dissimulation is not hypocrisy. A vicious man, who endeavours to throw a veil over his bad conduct, that he may escape the notice of men, is not, in the strictest sense of the word, a hypocrite, since a man is no more obliged to proclaim his secret vices than any other of his secrets. The hypocrite is one who dissembles for a bad end, and hides the snare that he may be more sure of his prey; and, not content with a negative virtue, or not appearing the ill man he is, makes a show of positive virtue, and appears the man he is not. See HYPOCRISY.

DISSOLUTION, death, or the separation of the body and soul. The *dissolution of the world*, is an awful event which we have reason to believe, both from the Old Testament and the New, will certainly take place.—1. It is not an incredible thing, since nothing of a material nature is formed for perpetual duration.—2. It will doubtless be under the direction of the Supreme Being, as its creation was.—3. The soul of man will remain unhurt amidst this general desolation.—4. It will be an introduction to a greater and nobler system in the government of God, 2 Pet. iii. 13.—5. The consideration of it ought to have a great influence on us while in the present state, 2 Pet. iii. 11, 12. See CONFLAGRATION.

DIVERSION, something that unbends the mind, by turning it off from care. It seems to be something lighter than amusement, and less forcible than pleasure. It is an old simile, and a very just one, that a bow kept always bent will grow feeble, and lose its force. The alternate succession of business and diversion preserves the body and soul in the happiest temper. Diversions, however, must be lawful and good. The playhouse, the gaming-table, the masquerade, and midnight assemblies, must be considered as inimical to the morals and true happiness of man. The most rational diversions are conversation, reading, singing, music, riding, &c. They must be moderate as to the time spent in them, and expense of them; seasonable, when we have, (as Cicero observes,) dispatched our serious and important affairs. See *Grove's Regulation of Diversions*; *Watts's Improvement of the Mind*, vol. ii. sec. 9; *Blair's Sermons*, vol. ii. p. 17; *Burder's Sermon on Amusements*; *Friend's Evening Amusements*.

DIVINATION is a conjecture or surmise formed concerning some future event from something which is supposed to be a presage of it; but between which there is no real connexion, only what the imagination of the diviner is pleased to assign in order to deceive.

Divination of all kinds being the offspring of credulity, nursed by imposture, and strengthened by superstition, was necessarily an occult science, retained in the hands of the priest and priestesses, the magi, the soothsayers, the augurs, the visionaries, the priests of the oracles, the false prophets, and other like professors, till the coming of Jesus Christ, when the light of the Gospel dissipated much of this darkness. The vogue for these pretended sciences and arts is nearly past, at least in the enlightened parts of the world. There are nine different kinds of divination mentioned in Scripture. These are, 1. Those whom Moses calls *Menonn* of *Anan*, a cloud, Deut. xviii. 10.—2. Those whom the prophet calls, in the same place, *Menachesch*, which the Vulgate and generality of interpreters render *Augur*.—3. Those who in the same place are called *Menaschseph*, which the Septuagint and Vulgate translate "a man given to ill practices."—4. Those whom in the same chapter, ver. 11, he calls *Hhober*.—5. Those who consult the spirits, called *Python*.—6. Witches, or magicians, called *Judeoni*.—7. *Necromancers*, who consult the dead.—8. Such as consult staves, Hos. iv. 12; called by some *Rhabdomancy*.—9. *Hepatoscopy*, or the consideration of the liver.

Different kinds of divination which have passed for sciences, we have had; 1. Aeromancy, divining by the air.—2. Astrology, by the heavens.—3. Augury, by the flight and singing of birds, &c.—4. Chiromancy, by inspecting the hand.—5. Geomancy, by observing of cracks or clefts in the earth.—6. Haruspicy, by inspecting the bowels of animals.—7. Horoscopy, a branch of astrology, marking the position of the heavens when a man is born.—8. Hydromancy, by water.—9. Physiognomy, by the countenance. (This, however, is considered by some as of a different nature, and worthy of being rescued from the rubbish of superstition, and placed among the useful sciences. Lavater has written a celebrated treatise on it.)—10. Pyromancy, a divination made by fire. Thus we see what arts have been practised to deceive, and how designing men have made use of all the four elements to impose upon weak minds.

DIVINE, something relating to God. The word is also used figuratively for any thing that is excellent, extraordinary, and that seems to go beyond the power of nature and the capacity of man. It also signifies a minister, or clergyman. See MINISTER.

DIVINITY, the science of theology. See THEOLOGY.

DIVISIONS, ECCLESIASTICAL. See SCHISM.

DIVORCE, is the dissolution of marriage, or separation of man and wife. *Divorce a mensa et thoro*, i. e. from bed and board,—in this case the wife has a suitable maintenance allowed her out of her husband's effects. *Divorce a vinculo matrimonii*, i. e. from the bonds of matrimony, is strictly and properly divorce. This happens either in consequence of criminality, as in the case of adultery, or through some essential impediment; as consanguinity, or affinity within the degrees forbidden, pre-contract, impotency, &c. of which impediments the canon law allows no

less than 14. In these cases the woman receives again only what she brought. Sentences which release the parties *a vinculo matrimonii*, on account of impuberty, frigidity, consanguinity within the prohibited degrees, prior marriage, or want of the requisite consent of parents or guardians, are not properly dissolutions of the marriage contract, but judicial declarations that there never was any marriage; such impediment subsisting at the time as rendered the celebration of the marriage rite a mere nullity. And the rite itself contains an exception of these impediments.

The law of Moses, says Dr. Paley, for reasons of local expediency, permitted the Jewish husband to put away his wife; but whether for every cause, or for what cause, appears to have been controverted amongst the interpreters of those times. Christ, the precepts of whose religion were calculated for more general use and observation, revokes his permission as given to the Jews for their hardness of heart, and promulges a law which was thenceforward to confine divorces to the single cause of adultery in the wife, Matt. xix. 9. Inferior causes may justify the separation of husband and wife, although they will not authorise such a dissolution of the marriage contract as would leave either at liberty to marry again; for it is that liberty in which the danger and mischief of divorces principally consist. The law of this country, in conformity to our Saviour's injunction, confines the dissolution of the marriage contract to the single case of adultery in the wife; and a divorce even in that case can only be brought about by an act of parliament, founded upon a previous sentence in the spiritual court, and a verdict against the adulterer at common law; which proceedings, taken together, compose as complete an investigation of the complaint as a cause can receive. See *Paley's Mor. and Pol. Phil.* p. 273; *Doddridge's Lectures*, lect. 73.

DOCETÆ, the followers of Julius Cassianus, one of the Valentinian sect, towards the close of the second century. They believed and taught that the actions and sufferings of Jesus Christ were not in reality, but only in appearance.

DOCTRINE, the principles or positions of any sect or master. As the doctrines of the Bible are the first principles and the foundation of religion, they should be carefully examined and well understood. The Scriptures present us with a copious fund of evangelic truth, which, though it has not the form of a regular system, yet its parts are such, that, when united, make the most complete body of doctrine that we can possibly have. Every Christian, but divines especially, should make this their study, because all the various doctrines should be insisted on in public, and explained to the people. It is not, however, as some suppose, to fill up every part of a minister's sermon, but considered as the basis upon which the practical part is to be built. Some of the divines in the last century overcharged their discourses with doctrine, especially Dr. Owen and Dr. Goodwin. It was common in that day to make thirty or forty remarks before the immediate consideration of the text, each of which was just introduced, and which, if enlarged on, would have afforded matter enough for a whole sermon. A wise preacher will join doctrine and practice together.

Doctrines, though abused by some, yet, properly considered, will influence the heart and life. Thus the idea of God's sovereignty excites submission; his power and justice promote fear; his holiness, humility and purity; his goodness, a ground of hope; his love excites joy; the obscurity of his providence requires patience; his faithfulness, confidence, &c.

DOMINICANS, a religious order; in some places called *Jacobins*, and in others *Predicants*, or *preaching friars*. The Dominicans take their name from their founder, Dominic de Guzman, a Spaniard, born in 1170, at Calaroga, in Old Castile: he was first canon and archdeacon of Ossuna; and afterwards preached with great zeal and vehemence against the Albigenses in Languedoc, where he laid the first foundation of his order. It was approved of in 1215 by Innocent III. and confirmed in 1216, by a bull of Honorius III. under the title of *St. Augustin;* to which Dominic added several austere precepts and observances, obliging the brethren to take a vow of absolute poverty, and also the title of preaching friars, because public instruction was the main end of their institution, and to abandon entirely all their revenues and possessions. The first convent was founded at Thoulouse, by the bishop thereof and Simon de Montfort. Two years afterwards they had another at Paris, near the bishop's house; and some time after, a third in the *Rue St. Jacques*, (St. James's street,) whence the denomination of Jacobins. Just before his death, Dominic sent Gilbert de Fresney, with twelve of the brethren into England, where they founded their first monastery at Oxford, in the year 1221, and soon after another at London. In the year 1276, the mayor and aldermen of the city of London gave them two whole streets, by the river Thames, where they erected a very commodious convent: whence that place is still called *Blackfriars*, from the name by which the Dominicans were called in England. St. Dominic at first only took the habit of the regular canons: that is, a black cassock and rochet: but this he quitted, in 1219, for that which they have ever since worn, which, it is pretended, was shown by the Blessed Virgin herself to the beatified Renaud d'Orleans. This order has been diffused throughout the whole known world. They reckon three popes of this order, above sixty cardinals, several patriarchs, a hundred and fifty archbishops, and about eight hundred bishops, besides masters of the sacred palace, whose office has been constantly discharged by a religious of this order ever since St. Dominic, who held it under Honorius III. in 1218.

Of all the monastic orders, none enjoyed a higher degree of power and authority than the Dominican friars, whose credit was great, and their influence universal. But the measures they used in order to maintain and extend their authority were so perfidious and cruel, that their influence began to decline towards the beginning of the sixteenth century. The tragic story of Jetzer, conducted at Bern, in 1509, for determining an uninteresting dispute between them and the Franciscans, relating to the *immaculate conception*, will reflect indelible infamy on this order. In order to give the reader a view of the impious frauds which have sometimes been carried on in the church of Rome, we shall here insert an account of this stratagem.

The Franciscans maintained that the Virgin Mary was born without the blemish of original sin, the Dominicans asserted the contrary.

The doctrine of the Franciscans, in an age of darkness and superstition, could not but be popular; and hence the Dominicans lost ground from day to day. To support the credit of their order, they resolved, at a chapter held at Vimpsen, in the year 1501, to have recourse to fictitious visions and dreams, in which the people at that time had an easy faith; and they determined to make Bern the scene of their operations. A person named Jetzer, who was extremely simple, and much inclined to austerities, and who had taken their habit as a lay-brother, was chosen as the instrument of the delusions they were contriving. One of the four Dominicans, who had undertaken the management of this plot, conveyed himself secretly into Jetzer's cell, and about midnight appeared to him in a horrid figure, surrounded with howling dogs, and seemed to blow fire from his nostrils, by the means of a box of combustibles which he held near his mouth. In this frightful form he approached Jetzer's bed, told him that he was the ghost of a Dominican, who had been killed at Paris, as a judgment of Heaven for laying aside his monastic habit; that he was condemned to purgatory for this crime; adding, at the same time, that by his means he might be rescued from his misery, which was beyond expression. This story, accompanied with horrible cries and howlings, frightened poor Jetzer out of the little wits he had, and engaged him to promise to do all that was in his power to deliver the Dominican from his torment. Upon this the impostor told him, that nothing but the most extraordinary mortifications, such as the *discipline of the whip*, performed during eight days by the whole monastery, and Jetzer's lying prostrate in the form of one crucified in the chapel during mass, could contribute to his deliverance. He added, that the performance of these mortifications would draw down upon Jetzer the peculiar protection of the Blessed Virgin; and concluded by saying, that he would appear to him again, accompanied with two other spirits. Morning was no sooner come, than Jetzer gave an account of this apparition to the rest of the convent, who all unanimously advised him to undergo the discipline that was enjoined him, and every one consented to bear his share of the task imposed. The deluded simpleton obeyed, and was admired as a saint by the multitudes that crowded about the convent; while the four friars that managed the imposture, magnified in the most pompous manner, the miracle of this apparition, in their sermons, and in their discourses. The night after, the apparition was renewed with the addition of two impostors, dressed like devils, and Jetzer's faith was augmented by hearing from the spectre all the secrets of his life and thoughts, which the impostors had learned from his confessor. In this and some subsequent scenes (the detail of whose enormities, for the sake of brevity, we shall here omit) the impostor talked much to Jetzer of the Dominican order, which he said was peculiarly dear to the Blessed Virgin: he added, that the Virgin knew herself to be conceived in original sin; that the doctors who taught the contrary were in purgatory; that the Blessed Virgin abhorred the Franciscans for making her equal with her son; and that the town of Bern would be destroyed for harbouring such plagues within her walls. In one of these apparitions Jetzer imagined that the voice of the spectre resembled that of the prior of the convent, and he was not mistaken;

but, not suspecting a fraud, he gave little attention to this. The prior appeared in various forms, sometimes in that of St. Barbara, at others in that of St. Bernard: at length he assumed that of the Virgin Mary, and, for that purpose, clothed himself in the habits that were employed to adorn the statue of the Virgin in the great festivals. The little images, that on these days are set on the altars, were made use of for angels, which, being tied to a cord that passed through a pulley over Jetzer's head, rose up and down, and danced about the pretended Virgin, to increase the delusion. The Virgin, thus equipped, addressed a long discourse to Jetzer, in which, among other things, she told him that she was conceived in original sin, though she had remained but a short time under that blemish. She gave him, as a miraculous proof of her presence, a *host*, or consecrated wafer, which turned from white to red in a moment; and after various visits, in which the greatest enormities were transacted, the Virgin-prior told Jetzer that she would give him the most affecting and undoubted marks of her son's love, by imprinting on him the *five wounds* that pierced Jesus on the cross, as she had done before to St. Lucia and St. Catherine. Accordingly, she took his hand by force, and struck a large nail through it, which threw the poor dupe into the greatest torment. The next night this masculine virgin brought, as she pretended, some of the linen in which Christ had been buried, to soften the wound; and gave Jetzer a soporific draught, which had in it the blood of an unbaptised child, some grains of incense and of consecrated salt, some quicksilver, the hairs of the eyebrows of a child; all which, with some stupifying and poisonous ingredients, were mingled together by the prior with magic ceremonies, and a solemn dedication of himself to the devil in hope of his succour. The draught threw the poor wretch into a sort of lethargy, during which the monks imprinted on his body the other four wounds of Christ in such a manner that he felt no pain. When he awakened, he found, to his unspeakable joy, those impressions on his body, and came at last to fancy himself a representative of Christ in the various parts of his passion. He was, in this state, exposed to the admiring multitude on the principal altar of the convent, to the great mortification of the Franciscans. The Dominicans gave him some other draughts, that threw him into convulsions; which were followed by a pipe into the mouths of two images, one of Mary, and another of the child Jesus, the former of which had tears painted upon its cheeks in a lively manner. The little Jesus asked its mother, by means of this voice (which was that of the prior's,) why she wept? and she answered that her tears were owing to the impious manner in which the Franciscans attributed to her the honour that was due to him, in saying that she was conceived and born without sin.

The apparitions, false prodigies, and abominable stratagems of these Dominicans were repeated every night; and the matter was at length so grossly over-acted, that, simple as Jetzer was, he at last discovered it, and had almost killed the prior, who appeared to him one night in the form of the Virgin with a crown on her head. The Dominicans, fearing, by this discovery, to lose the fruits of their imposture, thought the best method would be to own the whole matter to Jet

zer, and to engage him, by the most seducing promises of opulence and glory, to carry on the cheat. Jetzer was persuaded, or at least appeared to be so. But the Dominicans suspecting that he was not entirely gained over, resolved to poison him; but his constitution was so vigorous, that, though they gave him poison five several times, he was not destroyed by it. One day they sent him a loaf prepared with some spices, which growing green in a day or two, he threw a piece of it to a wolf's whelps that were in the monastery, and it killed them immediately. At another time they poisoned the host, or consecrated wafer; but, as he vomited it up soon after he had swallowed it, he escaped once more. In short, there were no means of securing him, which the most detestable impiety and barbarity could invent, that they did not put in practice; till finding, at last, an opportunity of getting out of the convent, he threw himself into the hands of the magistrates, to whom he made a full discovery of this infernal plot. The affair being brought to Rome, commissaries were sent from thence to examine the matter; and the whole cheat being fully proved, the four friars were solemnly degraded from their priesthood, and were burnt alive on the last day of May, 1509. Jetzer died some time after at Constance, having poisoned himself, as was believed by some. Had his life been taken away before he had found an opportunity of making the discovery already mentioned, this execrable and horrid plot, which in many of its circumstances was conducted with art, would have been handed down to posterity as a stupendous miracle.

The Dommicans were perpetually employed in stigmatising with the name of heresy numbers of learned and pious men; in encroaching upon the rights and properties of others, to augment their possessions; and in laying the most iniquitous snares and stratagems, for the destruction of their adversaries. They were the principal counsellors by whose instigation and advice Leo X. was determined to the public condemnation of Luther. The papal see never had more active and useful abettors than this order, and that of the Jesuits.

DOMINION OF GOD, is his absolute right to, and authority over, all his creatures, to do with them as he pleases. It is distinguished from his power thus: his *dominion* is a right of making what he pleases, and possessing what he makes, and of disposing of what he possesses; whereas his *power* is an ability to make what he has a right to create, to hold what he possesses, and to execute what he has purposed or resolved.

DONATISTS, ancient schismatics, in Africa, so denominated from their leader, Donatus. They had their origin in the year 311, when, in the room of Mensurius, who died in that year, on his return to Rome, Cecilian was elected bishop of Carthage, and consecrated, without the concurrence of the Numidian bishops, by those of Africa alone, whom the people refused to acknowledge, and to whom they opposed Majorinus, who accordingly was ordained by Donatus bishop of Casæ Nigræ. They were condemned in a council held at Rome, two years after their separation; and afterwards in another at Arles, the year following; and again at Milan, before Constantine the Great, in 316, who deprived them of their churches, and sent their seditious bishops into banishment, and punished some of them with death. Their cause was espoused by another Donatus, called the *Great*, the principal bishop of that sect, who, with numbers of his followers, was exiled by order of Constans. Many of them were punished with great severity.—See CIRCUMCELLIONES. However, after the accession of Julian to the throne in 362, they were permitted to return, and restored to their former liberty. Gratian published several edicts against them, and in 377 deprived them of their churches, and prohibited all their assemblies. But, notwithstanding the severities they suffered, it appears that they had a very considerable number of churches towards the close of this century; but at this time they began to decline on account of a schism among themselves, occasioned by the election of two bishops in the room of Parmenian, the successor of Donatus: one party elected Primian, and were called *Primianists;* and another, Maximinian, and were called *Maximinianists.* Their decline was also precipitated by the zealous opposition of St. Augustine, and by the violent measures which were pursued against them by order of the emperor Honorius, at the solicitation of two councils held at Carthage, the one in 404, and the other in 411. Many of them were fined, their bishops were banished, and some put to death. This sect revived and multiplied under the protection of the Vandals, who invaded Africa in 427, and took possession of this province; but it sunk again under new severities, when their empire was overturned, in 534. Nevertheless, they remained in a separate body till the close of this century, when Gregory, the Roman pontiff, used various methods for suppressing them: his zeal succeeded, and there are few traces to be found of the Donatists after this period. They were distinguished by other appellations, as *Circumcelliones, Montenses* or *Mountaineers, Campetes, Rupites,* &c. They held three councils, that of Cita in Numidia, and two at Carthage.

The Donatists, it is said, held that baptism conferred out of the church, that is, out of their sect, was null; and accordingly they re-baptized those who joined their party from other churches, they also re-ordained their ministers. Donatus seems likewise to have embraced the doctrine of the Arians; though St. Augustine affirms that the Donatists in this point kept clear of the errors of their leader.

DORT, *Synod of;* a national Synod, summoned by authority of the States-General, the provinces of Holland, Utrecht and Overyssel excepted, and held at Dort, 1618. The most eminent divines of the United Provinces, and deputies from the churches of England, Scotland, Switzerland, Bremen, Hessia, and the Palatinate, assembled on this occasion, in order to decide the controversy between the Calvinists and Arminians. The synod had hardly commenced its deliberations before a dispute on the mode of proceeding drove the Arminian party from the assembly. The Arminians insisted upon beginning with a refutation of the Calvinistic doctrines, especially that of reprobation; whilst the synod determined, that, as the remonstrants were accused of departing from the reformed faith, they ought first to justify themselves by a scriptural proof of their own opinions. All means to persuade the Arminians to submit to this procedure

having failed, they were banished the synod for their refusal. The synod, however, proceeded in their examination of the Arminian tenets, condemned their opinions, and excommunicated their persons; whether justly or unjustly, let the reader determine. Surely no one can be an advocate for the persecution which followed, and which drove these men from their churches and country into exile and poverty. The authority of this synod was far from being universally acknowledged, either in Holland or in England. The provinces of Friesland, Zealand, Utrecht, Guelderland, and Groningen, could not be persuaded to adopt their decisions; and they were opposed by king James I. and archbishop Laud, in England.

DOSITHEANS, an ancient sect among the Samaritans, in the first century of the Christian æra: so called from Dositheus, who endeavoured to persuade the Samaritans that he was the Messiah foretold by Moses. He had many followers, and his sect was still subsisting at Alexandria in the time of the patriarch Eulogius, as appears from a decree of that patriarch published by Photius. In that decree, Eulogius accuses Dositheus of injuriously treating the ancient patriarchs and prophets, and attributing to himself the spirit of prophecy. He makes him contemporary with Simon Magus; and accuses him of corrupting the Pentateuch, and of composing several books directly contrary to the law of God.

DOUBTS and Fears, are terms frequently used to denote the uncertainty of mind we are in respecting our interest in the divine favour. The *causes* of our doubts may be such as these: personal declension; not knowing the exact time, place, or means of our conversion; improper views of the character and decrees of God; the fluctuation of religious experience as to the enjoyment of God in prayer, hearing, &c.; the depth of our affliction; relapses into sin; the fall of professors; and the hidings of God's face. While some are continually harassed with doubts and fears, there are others who tell us they know not what it is to doubt; yea, who think it a sin to doubt; so prone are men to run to extremes, as if there were no medium between constant full assurance and perpetual doubt. The true Christian, perhaps, steers between the two. He is not always doubting, nor is he always living in the full exercise of faith. It is not unlawful at certain seasons to doubt. "It is a sin," says one, "for a believer to live so as not to have his evidences clear; but it is no sin for him to be so honest and impartial as to doubt, when in fact his evidences are not clear." Let the humble Christian, however, beware of an extreme. Prayer, conversation with experienced Christians, reading the promises, and consideration of the divine goodness, will have a tendency to remove unnecessary doubts.

DOXOLOGY, a hymn used in praise of the Almighty, distinguished by the titles of the *Greater* and the *Less*. Both the doxologies are used in the church of England; the former being repeated after every psalm, and the latter used in the communion service. *Doxology the Greater*, or the angelic hymn, was of great note in the ancient church. It began with the words the angels sung at the birth of Christ, "Glory to God," &c *Doxology the Less*, was anciently only a single sentence without a response, running in these words: "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, amen." Part of the latter clause, "as it was in the beginning, is now, and ever shall be," &c. was inserted some time after the first composition.

DRAGOONING, one of the methods used by papists after the revocation of the edict of Nantz, under Lewis XIV., for converting refractory heretics, and bringing them within the pale of their church. If the reader's feelings will suffer him to peruse the account of these barbarities, he will find it under the article PERSECUTION, in this work.

DREAD, is a degree of permanent fear, an habitual and painful apprehension of some tremendous event. It keeps the mind in a perpetual alarm, in an eager watchfulness of every circumstance that bears any relation to the evil apprehended.

DRUIDS, the priests or ministers of religion among the ancient Gauls, Britons, and Germans. They were chosen out of the best families; and the honours of their birth, joined with those of their function, procured them the highest veneration among the people. They were versed in astrology, geometry, natural philosophy, politics, and geography; they were the interpreters of religion, and the judges of all affairs indifferently. Whoever refused obedience to them was declared impious and accursed. We know but little as to their peculiar doctrines, only that they believed the immortality of the soul, and, as is generally also supposed, the transmigration of it to other bodies; though a late author makes it appear highly probable that they did not believe this last, at least not in the sense of the Pythagoreans. The chief settlement of the Druids in Britain was in the isle of Anglesey, the ancient *Mona*, which they might choose for this purpose, as it is well stored with precious groves of their favourite oak. They were divided into several classes or branches, such as the *priests*, the *poets*, the *augurs*, the *civil judges*, and *instructors of youth*. Strabo, however, does not comprehend all these different orders under the denomination of druids: he only distinguishes three kinds; *bardi*, poets; the *vates*, priests and naturalists; and the *druids*, who, besides the study of nature, applied themselves likewise to morality.

Their garments were remarkably long; and when employed in religious ceremonies, they likewise wore a white surplice. They generally carried a wand in their hands, and wore a kind of ornament, enchased with gold, about their necks, called the druid's egg. They had one chief, or arch-druid, in every nation, who acted as high priest, or *pontifex maximus*. He had absolute authority over the rest, and commanded, decreed, and punished at pleasure. They worshipped the Supreme Being under the name of *Esus* or *Hesus*, and the symbol of the oak; and had no other temple than a wood or a grove, where all their religious rites were performed. Nor was any person permitted to enter that sacred recess unless he carried with him a chain in token of his absolute dependence on the Deity. Indeed, their whole religion originally consisted in acknowledging that the Supreme Being, who made his abode in these sacred groves, governed the universe; and, that every creature ought to obey his laws, and pay him divine homage. They considered the oak as the emblem, or rather the peculiar re-

sidence, of the Almighty; and accordingly chaplets of it were worn, both by the druids and people, in their religious ceremonies: the altars were strewed with its leaves, and encircled with its branches. The fruit of it, especially the mistletoe, was thought to contain a divine virtue, and to be the peculiar gift of Heaven. It was, therefore, sought for on the sixth day of the moon with the greatest earnestness and anxiety: and when found, was hailed with such rapture of joy, as almost exceeds imagination to conceive. As soon as the druids were informed of the fortunate discovery, they prepared every thing ready for the sacrifice under the oak, to which they fastened two white bulls by the horns; then the archdruid, attended by a prodigious number of people, ascended the tree, dressed in white; and, with a consecrated golden knife, or pruning-hook, cropped the mistletoe, which he received in his robe, amidst the rapturous exclamations of the people. Having secured this sacred plant, he descended the tree; the bulls were sacrificed; and the Deity invoked to bless his own gift, and render it efficacious in those distempers in which it should be administered.

DRUNKENNESS, intoxication with strong liquor. It is either casual or habitual; just as it is one thing to be drunk, and another to be a drunkard. The evil of drunkenness appears in the following bad effects: 1. It betrays most constitutions either to extravagance of anger, or sins of lewdness.—2. It disqualifies men for the duties of their station, both by the temporary disorder of their faculties, and at length by a constant incapacity and stupefaction.—3. It is attended with expense, which can often be ill spared.—4. It is sure to occasion uneasiness to the family of the drunkard.—5. It shortens life.—6. It is a most pernicious awful example to others.—7. It is hardly ever cured.—8. It is a violation of God's word, Prov. xx. 1. Eph. v. 18. Is. v. 11. Rom. xiii. 13. "The appetite for intoxicating liquors appears to me," says Paley, "to be almost always acquired. One proof of which is, that it is apt to return only at particular times and places; as after dinner, in the evening, on the market-day, in such a company, at such a tavern." How careful, then, should we be, lest we form habits of this kind, or choose company who are addicted to it; how cautious and circumspect should we act, that we be not found guilty of a sin which degrades human nature, banishes reason, insults God, and exposes us to the greatest evils! *Paley's Mor. Phil.* vol. ii. ch. 2. *Flavel's Works*, vol. ii. p. 349; *Buck's Anecdotes*, vol. i. p. 82, 5th edition; *Lamont's Ser.* vol. i. ser. 15, 16.

DULCINISTS, the followers of Dulcinus, a layman of Novara in Lombardy, about the beginning of the fourteenth century. He taught that the law of the Father, which had continued till Moses, was a law of grace and wisdom; but that the law of the Holy Ghost, which began with himself, in 1307, was a law entirely of love, which would last to the end of the world.

DUNKERS, a denomination which took its rise in the year 1724. It was founded by a German, who, weary of the world, retired to an agreeable solitude within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony, called

Euphrate, in allusion to the Hebrews, who used to sing psalms on the border of the river Euphrates. This denomination seems to have obtained their name from their baptizing their new converts by plunging. They are also called tumblers, from the manner in which they performed baptism, which is by putting the person, while kneeling, head first under water, so as to resemble the motion of the body in the act of tumbling. They use the trine immersion, with laying on the hands and prayer, even when the person baptized is in the water.

Their habit seems to be peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap, or hood, hanging from the shoulders, like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations and distinct governments. For these purposes they have erected two large wooden buildings, one of which is occupied by the brethren, the other by the sisters of the society; and in each of them there is a banqueting room, and an apartment for public worship; for the brethren and sisters do not meet together, even at their devotions. They live chiefly upon roots and other vegetables, the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love-feast; at which time the brethren and sisters dine together in a large apartment, and eat mutton; but no other meat. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. The Dunkers allow of no intercourse between the brethren and sisters, not even by marriage. The principal tenets of the Dunkers appear to be these: that future happiness is only to be attained by penance and outward mortification in this life; and that, as Jesus Christ by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may therefore be applied to the salvation of others. This denomination deny the eternity of future punishments, and believe that the dead have the Gospel preached to them by our Saviour, and that the souls of the just are employed to preach the Gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year, and year of jubilee, are typical of certain periods, after the general judgment, in which the souls of those who are not then admitted into happiness are purified from their corruption. If any within those smaller periods are so far humbled as to acknowledge the perfections of God, and to own Christ as their only Saviour, they are received to felicity; while those who continue obstinate are reserved in torments until the grand period typified by the jubilee arrives, in which all shall be made happy in the endless fruition of the Deity. They also deny the imputation of Adam's sin to his posterity. They disclaim violence even in cases of self-defence, and suffer themselves to be defrauded or wronged rather than go to law.

Their church government and discipline are the same with the English Baptists, except that

every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be the minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts statedly. They have, in the United States probably forty or fifty churches, to be found, for the most part, in the states west of the Allegheny.

DUTCH (REFORMED) CHURCH IN THE UNITED STATES.—The city and state of New York was first settled by this people. The oldest church was formed about the year 1639. The first minister was the Rev. Evorardus Bogardus. The place of worship first erected was in the fort at New York, in 1642; the second in what is now called the Bowery. Others were soon formed in Albany, Esopus, on Long Island, &c. The Dutch Reformed was the established religion of the colony till 1664, when New York was surrendered to the English. The church was dependent for the ordination of its ministers, &c. on the Classis of Amsterdam, in Holland, till 1757, when the first Classis was formed in this country. Its government is committed to Consistories, Classes, and Synods. There are in connexion with this body one hundred and fifty pastors, one hundred and eighty-five churches, and eleven thousand seven hundred communicants. They have a College and Theological Seminary under their control at New Brunswick, New Jersey.—B.

DUTY, any action, or course of actions, which flow from the relation we stand in to God or man: that which a man is bound to perform by any natural or legal obligation. The various moral, relative, and spiritual duties, are considered in their places in this work.

E.

EASTER, the day on which the Christian church commemorates our Saviour's resurrection. It is called by the Greeks *Pasga*; and by the Latins *Pascha*, a Hebrew word, signifying passage, applied to the Jewish feast of the Passover. It is called Easter in English, from the Saxon goddess Eostre, whose festival was held in April. The Asiatic churches kept their Easter upon the very same day that the Jews observed their passover, and others on the first Sunday after the first full moon in the new year. This controversy was determined in the council of Nice, when it was ordained that Easter should be kept upon one and the same day, which should always be Sunday, in all Christian churches in the world.

EBIONITES, ancient heretics, who rose in the church in the very first age thereof, and formed themselves into a sect in the second century, denying the divinity of Jesus Christ. Origen takes them to have been so called from the Hebrew word *ebion*, which in that language signifies *poor;* because, says he, they were poor in sense and wanting understanding. Eusebius, with a view to the same etymology, is of opinion they were thus called, as having poor thoughts of Jesus Christ, taking him for no more than a mere man. It is more probable the Jews gave this appellation to the Christians in general out of contempt; because, in the first times, there were few but poor people that embraced the Christian religion. The Ebionites were little else than a branch of the Nazarenes; only that they altered and corrupted, in many things, the purity of the faith held among the first adherents to Christianity. For this reason, Origen distinguishes two kinds of Ebionites in his answer to Celsus: the one believed that Jesus Christ was born of a virgin; and the other, that he was born after the manner of other men. The first were orthodox in every thing, except that to the Christian doctrine they joined the ceremonies of the Jewish law, with the Jews, Samaritans, and Nazarenes, together with the traditions of the Pharisees. They differed from the Nazarenes, however, in several things, chiefly as to what regards the authority of the sacred writings; for the Nazarenes received all for Scripture contained in the Jewish canon; whereas the Ebionites rejected all the prophets, and held the very names of David, Solomon, Isaiah, Jeremiah, and Ezekiel, in abhorrence. They also rejected all St. Paul's epistles, whom they treated with the utmost disrespect. They received nothing of the Old Testament but the Pentateuch. They agreed with the Nazarenes, in using the Hebrew Gospel of St. Matthew, otherwise called the Gospel of the twelve apostles; but they corrupted their copy in abundance of places; and particularly had left out the genealogy of our Saviour, which was preserved entire in that of the Nazarenes, and even in those used by the Corinthians. Besides the Hebrew Gospel of St. Matthew, the Ebionites had adopted several other books under the title of St. James, John, and the other apostles; they also made use of the travels of St. Peter, which are supposed to have been written by St. Clement; but had altered them so, that there was scarce any thing of truth left in them. They even made that saint tell a number of falsehoods, the better to authorize their own practices.

ECCLESIASTICAL, an appellation given to whatever belongs to the church; thus we say ecclesiastical polity, jurisdiction, history, &c.

ECCLESIASTICAL HISTORY, a narration of the transactions, revolutions, and events that relate to the church. As to the utility of church history, Dr. Jortin, who was an acute writer on this subject, shall here speak for us: he observes, 1. That it will show us the amazing progress of Christianity through the Roman empire, through the East and West, although the powers of the world cruelly opposed it. 2. Connected with Jewish and Pagan history, it will show us the total destruction of Jerusalem, the overthrow of the Jewish church and state; and the continuance of that unhappy nation for 1700 years, though dispersed over the face of the earth, and oppressed at different times by Pagans, Christians, and Mahometans. 3. It shows us that the increase of Christianity produced, in the countries where it was received, the overthrow and extinction of paganism, which, after a feeble resistance, perished about the sixth century. 4. It shows us how Christianity has been continued and delivered down from the apostolical to the present age. 5. It shows us the various opinions

which prevailed at different times amongst the fathers and other Christians, and how they departed more or less from the simplicity of the Gospel. 6. It will enable us to form a true judgment of the merits of the fathers, and of the use which is to be made of them. 7. It will show us the evil of imposing unreasonable terms of communion, and requiring Christians to profess doctrines not propounded in Scriptural words, but inferred as consequences from passages of Scripture, which one may call systems of *consequential divinity*. 8. It will show us the origin and progress of popery; and, lastly, it will show us—9. The origin and progress of the Reformation. See *Dr. Jortin's Charge on the Use and Importance of Ecclesiastical History, in his Works*, vol. ii. ch. 2.

For ecclesiastical historians, see *Eusebius's Eccl. Hist. with Valesius's notes; Baronii Annales Eccl.; Spondani Annales Sacri; Parei Universalis Hist. Ecc.; Lampe, Dupin, Spankeim*, and *Mosheim's Eccl. Hist.; Fuller's* and *Warner's Eccl. Hist. of England; Jortin's Remarks on Eccl. Hist.; Millar's Propagation of Christianity; Gillies's Historical Collections; Dr. Erskine's Sketches, and Robinson's Researches*. The most recent are, *Dr. Campbell's, Gregory's, Milner's*, and *Dr. Howeis's*; all which have their excellencies. See also *Bogue* and *Bennet's History of the Dissenters*. For the history of the church under the Old Testament, the reader may consult *Miller's History of the Church; Prideaux's* and *Shuckford's Connections; Dr. Watts's Scripture History*; and *Fleury's History of the Israelites*.

ECLECTICS, a name given to some ancient philosophers, who, without attaching themselves to any particular sect, took what they judged good and solid from each. One Potamon, of Alexandria, who lived under Augustus and Tiberius, and who, weary of doubting of all things, with the Sceptics and Pyrrhonians, was the person who formed this sect.

ECLECTICS, or modern Platonics, a sect which arose in the Christian church towards the close of the second century. They professed to make truth the only object of their inquiry, and to be ready to adopt from all the different systems and sects such tenets as they thought agreeable to it. They preferred Plato to the other philosophers, and looked upon his opinions concerning God, the human soul, and things invisible, as conformable to the spirit and genius of the Christian doctrine. One of the principal patrons of this system was Ammonius Saccas, who at this time laid the foundation of that sect, afterwards distinguished by the name of the *New Platonics* in the Alexandrian school.

ECSTACY, or EXTACY, a transport of the mind, which suspends the functions of the senses by the intense contemplation of some extraordinary object.

ECTHESIS, a confession of faith, the form of an edict, published in the year 639, by the emperor Heraclius, with a view to pacify the troubles occasioned by the Eutychian heresy in the eastern church. However, the same prince revoked it, on being informed that pope Severinus had condemned it, as favouring the Monothelites; declaring, at the same time, that Sergius, patriarch of Constantinople, was the author of it. See EUTYCHIANS.

EDIFICATION: this word signifies a building up. Hence we call a building an edifice. Applied to spiritual things, it signifies the improving, adorning, and comforting the mind; and a Christian may be said to be edified when he is encouraged and animated in the ways and works of the Lord. The *means* to promote our own edification are, prayer, self-examination, reading the Scriptures, hearing the Gospel, meditation, attendance on all appointed ordinances. To *edify others*, there should be love, spiritual conversation, forbearance, faithfulness, benevolent exertions, and uniformity of conduct.

EFFRONTES, a sect of heretics, in 1534, who scraped their foreheads with a knife till it bled, and then poured oil into the wound. This ceremony served them instead of baptism. They are likewise said to have denied the divinity of the Holy Spirit.

EICETÆ, a denomination in the year 680, who affirmed that, in order to make prayer acceptable to God, it should be performed dancing.

EJACULATION, a short prayer, in which the mind is directed to God on any emergency. See PRAYER.

ELCESAITES, ancient heretics, who made their appearance in the reign of the emperor Trajan, and took their name from their leader, Elcesai. They kept a mean between the Jews, Christians, and Pagans: they worshipped but one God, observed the Jewish sabbath, circumcision, and the other ceremonies of the law; yet they rejected the Pentateuch and the prophets; nor had they any more respect for the writings of the apostles.

ELDER (πρεσβυτερος,) an overseer, ruler, leader.

Elders, or seniors, in ancient Jewish polity, were persons the most considerable for age, experience, and wisdom. Of this sort were the 70 men whom Moses associated with himself in the government: such likewise afterwards were those who held the first place in the synagogue as presidents. Elders, in church history, were originally those who held the first place in the assemblies of the primitive Christians. The word presbyter is often used in the New Testament in this signification; hence the first councils of Christians were called *Presbyteria*, or councils of elders. Elders, in the presbyterian discipline, are officers who, in conjunction with the ministers and deacons, compose the kirk sessions, who formerly used to inspect and regulate matters of religion and discipline; but whose principal business now is to take care of the poor's funds. They are chosen from among the people, and are received publicly with some degree of ceremony. In Scotland there is an indefinite number of elders in each parish, generally above twelve. See PRESBYTERIANS.

It has long been a matter of dispute, whether there are any such officers as *lay-elders* mentioned in Scripture. On the one side it is observed, that these officers are no where mentioned as being alone or single, but always as being many in every congregation. They are also mentioned separately from the brethren. Their office, more than once, is described as being distinct from that of preaching, not only in Rom. xii., where he that ruleth is expressly distinguished from him that exhorteth or teacheth, but also in that passage, 1 Tim. v. 17. On the other side it is said

that, from the above-mentioned passage, nothing can be collected with certainty to establish this opinion; neither can it be inferred from any other passage that churches should be furnished with such officers, though perhaps prudence, in some circumstances, may make them expedient. "I incline to think," says Dr. Gauce, on the passage, 1 Tim. v. 17, "that the apostle intends only *preaching elders*, when he directs double honour to be paid to the elders that rule well, especially those who labour in the word and doctrine; and that the distinction lies not in the order of officers, but in the degree of their diligence, faithfulness, and eminence in laboriously fulfilling their ministerial work; and so the emphasis is to be laid on the word *labour* in the word and doctrine, which has an *especially* annexed to it."

ELECTION: This word has different meanings.—1. It signifies God's taking a whole nation, community, or body of men, into external covenant with himself, by giving them the advantage of revelation as the rule of their belief and practice, when other nations are without it. Deut. vii. 6.—2. A temporary designation of some person or persons to the filling up some particular station in the visible church, or office in civil life. John vi. 70; 1 Sam. x. 24.—3. That gracious and almighty act of the Divine Spirit, whereby God actually and visibly separates his people from the world by effectual calling. John xv. 19.—4 That eternal, sovereign, unconditional, particular, and immutable act of God, whereby he selected some from among all mankind, and of every nation under heaven, to be redeemed and everlastingly saved by Christ. Eph. i. 4; 2 Thess. ii. 13. See DECREE, and PREDESTINATION.

ELOQUENCE, PULPIT. "The chief characteristics of the eloquence suited to the pulpit are these two,—gravity and warmth. The serious nature of the subjects belonging to the pulpit requires gravity; their importance to mankind requires warmth. It is far from being either easy or common to unite these characters of eloquence. The *grave*, when it is predominant, is apt to run into a dull, uniform solemnity. The *warm*, when it wants gravity, borders on the theatrical and light. The union of the two must be studied by all preachers, as of the utmost consequence, both in the composition of their discourses, and in their manner of delivery. Gravity and warmth united, form that character of preaching, which the French call *onction*. The affecting, penetrating, interesting manner, flowing from a strong sensibility of heart in the preacher, the importance of those truths which he delivers, and an earnest desire that they may make full impression on the hearts of his hearers." See DECLAMATION, ELOCUTION.

EMULATION, a generous ardour kindled by the praiseworthy examples of others, which impels us to imitate, to rival, and, if possible, to excel them. This passion involves in it esteem of the person whose attainments or conduct we emulate, of the qualities and actions in which we emulate him, and a desire of resemblance, together with a joy springing from the hope of success. The word comes originally from the Greek *epizeo*, contest; whence the Latin *æmulus*, and thence our *emulation*. Plato makes emulation the daughter of envy: if so, there is a great difference between the mother and the offspring; the one being a virtue and the other a vice. Emulation admires great actions, and strives to imitate them; envy hates them. Or praises that are their due; emulation is generous, and only thinks of equalling or surpassing a rival; envy is low, and only seeks to lessen him. It would, therefore, be more proper to suppose emulation the daughter of admiration; admiration being a principal ingredient in the composition of it.

ENCRATITES, a sect in the second century, who abstained from marriage, wine, and animals.

ENDOWMENT, ECCLESIASTICAL: a term used to denote the settlement of a pension upon a minister, or the building of a church, or the severing a sufficient portion of tithes for a vicar, when the benefice is appropriated.

Among the Dissenters, they are benefactions left to their place or congregation, for the support of their ministers. Where the congregation is poor or small, these have been found beneficial; but in many cases they have been detrimental. Too often has it tended to relax the exertions of the people; and when such a fund has fallen into the hands of an unsuitable minister, it has prevented his removal; when, had he derived no support from his people, necessity would have caused him to depart, and make room for one more worthy.

ENERGICI, a denomination in the sixteenth century; so called because they held that the eucharist was the *energy* and *virtue* of Jesus Christ; not his body, nor a representation thereof.

ENERGUMENS, persons supposed to be possessed with the devil, concerning whom there were many regulations among the primitive Christians. They were denied baptism and the eucharist; at least this was the practice of some churches; and though they were under the care of exorcists, yet it was thought a becoming act of charity to let them have the public prayers of the church, at which they were permitted to be present.

ENTHUSIASM. To obtain just definitions of words which are promiscuously used, it must be confessed, is no small difficulty. This word, it seems, is used both in a good and a bad sense. In its best sense it signifies a divine afflatus or inspiration. It is also taken for that noble ardour of mind which leads us to imagine any thing sublime, grand, or surprising. In its worse sense it signifies any impression on the fancy, or agitation of the passions, of which a man can give no rational account. It is generally applied to religious characters, and is said to be derived (ἀπὸ τοῦ ἐν θεῷ εἶναι μαίνεσθαι) from the wild gestures and speeches of ancient religionists, pretending to more than ordinary and more than true communications with the gods, and particularly at *oracles*, in the act or at the time of sacrificing. In this sense, then, it signifies that impulse of the mind which leads a man to suppose he has some remarkable intercourse with the Deity, while at the same time it is nothing more than the effects of a heated imagination, or a sanguine constitution.

That the Divine Being permits his people to enjoy fellowship with him, and that he can work upon the minds of his creatures when and how he pleases, cannot be denied. But, then, what is the criterion by which we are to judge, in order to distinguish it from enthusiasm? It is no

cessary there should be some rule, for without it the greatest extravagancies would be committed, the most notorious impostors countenanced, and the most enormous evils ensue. Now, this criterion is the word of God; from which we learn, that we are to expect no new revelations, no extraordinary gifts, as in the apostles' time; that whatever opinions, feelings, views, or impressions we may have, if they are inconsistent with reason, if they do not tend to humble us, if they do not influence our temper, regulate our lives, and make us just, pious, honest, and uniform, they cannot come from God, but are evidently the effusions of an enthusiastic brain. On the other hand, if the mind be enlightened, if the will which was perverse be renovated, detached from evil, and inclined to good; if the powers be roused to exertion for the promotion of the divine glory, and the good of men; if the natural corruptions of the heart be suppressed; if peace and joy arise from a view of the goodness of God, attended with a spiritual frame of mind, a heart devoted to God, and a holy, useful life; however this may be branded with the name of enthusiasm, it certainly is from God, because bare human efforts, unassisted by him, could never produce such effects as these. *Theol. Misc.* vol. ii. p. 43; *Locke on Underst.* vol. ii. ch. 19; *Spect.* No. 201, vol. iii.; *Wesley's Serm. on Enthusiasm*; *Mrs. H. More's Hints towards forming the Character of a Young Princess*, vol. ii. p. 246; *Natural History of Enthusiasm*. Arm.

ENVY, a sensation of uneasiness and disquiet, arising from the advantages which others are supposed to possess above us, accompanied with malignity towards those who possess them. "This," says a good writer, "is universally admitted to be one of the blackest passions in the human heart. No one, indeed, is to be condemned for defending his rights, and showing displeasure against a malicious enemy; but to conceive ill-will at one who has attacked none of our rights, nor done us any injury, solely because he is more prosperous than we are, is a disposition altogether unnatural. Hence the character of an envious man is universally odious. All disclaim it; and they who feel themselves under the influence of this passion, carefully conceal it. The chief grounds of envy may be reduced to three: accomplishments of mind; advantages of birth, rank, and fortune; and superior success in worldly pursuits. To subdue this odious disposition, let us consider its sinful and criminal nature; the mischiefs it occasions to the world; the unhappiness it produces to him who possesses it; the evil causes that nourish it, such as pride and indolence; let us, moreover, bring often into view those religious considerations which regard us as Christians; how unworthy we are in the sight of God; how much the blessings we enjoy are above what we deserve. Let us learn reverence and submission to that divine government which has appointed to every one such a condition as is fittest for him to possess; let us consider how opposite the Christian spirit is to envy; above all, let us offer up our prayers to the Almighty, that he would purify our hearts from a passion which is so base and so criminal."

EONIANS, the followers of Eon, a wild fanatic, of the province of Bretagne, in the twelfth century: he concluded, from the resemblance between *eum*, in the form for exorcising malignant spirits, viz. "per eum qui venturus est judicare vivos et mortuos," and his own name Eon, that he was the son of God, and ordained to judge the quick and dead. Eon was, however, solemnly condemned by the council at Rheims, in 1148, and ended his days in a prison. He left behind him a number of followers, whom persecution and death, so weakly and cruelly employed, could not persuade to abandon his cause, or to renounce an absurdity, which, says Mosheim, one would think, could never have gained credit but in such a place as Bedlam.

EOQUINIANS, a denomination in the sixteenth century; so called from one Eoquinus, their master, who taught that Christ did not die for the wicked, but for the faithful only.

EPICUREANS, the disciples of Epicurus, who flourished about A. M. 3700. This sect maintained that the world was formed not by God, nor with any design, but by the fortuitous concourse of atoms. They denied that God governs the world, or in the least condescends to interfere with creatures below: they denied the immortality of the soul, and the existence of angels; they maintained that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind arising from the practice of moral virtue, and which is thought by some to have been the true principle of Epicurus; others understood him in the gross sense, and placed all their happiness in corporeal pleasure. When Paul was at Athens, he had conferences with the Epicurean philosophers, Acts xvii. 18. The word *Epicurean* is used, at present, for an indolent, effeminate, and voluptuous person, who only consults his private and particular pleasure. See ACADEMICS.

EPIPHANY, a Christian festival, otherwise called the manifestation of Christ to the Gentiles, observed on the 6th of January, in honour of the appearance of our Saviour to the three magi, or wise men, who came to adore and bring him presents.

EPISCOPACY, that form of church government in which diocesan bishops are established as distinct from and superior to priests or presbyters.

The controversy respecting episcopacy commenced soon after the Reformation; and has been agitated with great warmth, between the Episcopalians on the one side, and the Presbyterians and Independents on the other. Among the Protestant churches abroad, those which were reformed by Luther and his associates are in general *episcopal*; whilst such as follow the doctrines of Calvin, have for the most part thrown off the order of bishops as one of the corruptions of popery. In England, however, the controversy has been considered as of greater importance than on the continent. It has been strenuously maintained by one party, that the *episcopal order* is essential to the constitution of the church; and by others, that it is a pernicious encroachment on the rights of men, for which there is no authority in Scripture. We will just briefly state their arguments.

I. *Episcopacy, arguments for.* 1. Some argue that the nature of the office which the apostles bore was such, that the edification of the church would require they should have some successors in those ministrations which are not common to Gospel ministers.—2. That Timothy and Titus were bishops of Ephesus and Crete, whose business it was to exercise such extraordinary acts of

jurisdiction as are now claimed by diocesan bishops, 1 Tim. i. 3. iii. 1, 2. 2 Tim. ii. 2. Tit. i. 5, &c. iii. 10.—3. Some have argued from the mention of angels, i. e. as they understand it, of diocesan bishops, in the seven churches of Asia, particularly the angel of Ephesus, though there were many ministers employed in it long before the date of that epistle, Acts xx. 17.—4. It is urged that some of the churches which were formed in large cities during the lives of the apostles, and especially that at Jerusalem, consisted of such vast numbers as could not possibly assemble at one place.—5. That in the writers who succeeded the inspired penmen, there is a multiplied and concurring evidence to prove the apostolic institution of episcopacy.

II. *Episcopacy, arguments against.* 1. To the above it is answered, that as the office of the apostles was such as to require extraordinary and miraculous endowments for the discharge of many parts of it, it is impossible that they can have any successors in those services who are not empowered for the execution of them as the apostles themselves were; and it is maintained, that so far as ordination, confirmation, and excommunication, may be performed without miraculous gifts, there is nothing in them but what seems to suit the pastoral office in general.

2. That Timothy and Titus had not a stated residence in these churches, but only visited them for a time, 2 Tim. iv. 9, 13. Tit. iii. 12. It also appears, from other places in which the journeys of Timothy and Titus are mentioned, that they were a kind of itinerant officers, called evangelists, who were assistants to the apostles; for there is great reason to believe the first epistle to Timothy was written prior to those from Rome in the time of Paul's imprisonment, as some think the second was also. To which we may add, that it seems probable, at least, that they had very extraordinary gifts to furnish them for their superior offices, 1 Tim. iv. 14. Eph. iv. 11. 2 Tim. iv. 5. And though Timothy was with Paul when he took his leave of the elders of Ephesus (Acts xx.) the apostle gives not the least hint of any extraordinary power with which he was invested, nor says one word to engage their obedience to him; which is a very strong presumption that no such relation did subsist, or was to take place.

3. As to the angels of the seven churches in Asia, it is certain that, for any thing which appears in our Lord's epistles to them (Rev. ii. and iii.) they might be no more than the pastors of single congregations with their proper assistants.

4. To the fourth argument it is answered, 1. That the word μυριάδες may only signify great numbers, and may not be intended to express that there were several times ten thousand, in an exact and literal sense: compare Luke, ch. xii. ver. 1. (Greek.)—2. That no sufficient proof is brought from Scripture of there being such numbers of people in any particular place as this supposes; for the myriads of believing Jews spoken of in the preceding text, as well as the numbers mentioned, Acts ii. 41. iv. 4, might very probably be those who were gathered together at those great feasts from distant places, of which few might have their stated residence in that city. See Acts, viii. 1.—3. If the number were so great as the objection supposes, there might be, for any thing which appears in Scripture, *several bishops* in the same city, as there are, among those who do not allow of diocesan episcopacy, several co-ordinate pastors, overseers, or bishops; and though Eusebius does indeed pretend to give us a catalogue of the bishops of Jerusalem, it is to be remembered how the Christians had been dispersed from thence for a considerable time, at and after the Roman war, and removed into other parts, which must necessarily very much increase the uncertainty which Eusebius himself owns there was, as to the succession of bishops in most of the ancient sees.

5. As to the ancient writers, it is observed, that though Clemens Romanus recommends to the Corinthians the example of the Jewish church, where the high priest, ordinary priest, and Levites, knew and observed their respective offices, yet he never mentions presbyters and bishops as distinct, nor refers the contending Corinthians to any one ecclesiastical head as the centre of unity, which he probably would have done if there had been any diocesan bishops among them; nay, he seems evidently to speak of presbyters as exercising the episcopal office. See sec. xxxix. of his epistle.—2. As for Irenæus, it does not appear that he made any distinction between bishops and presbyters. He does indeed mention the succession of bishops from the apostles, which is reconcilable with the supposition of their being parochial, nor altogether irreconcilable with the supposition of joint pastors in those churches.—3. It is allowed that Ignatius in many places distinguishes between bishops and presbyters, and requires obedience to bishops from the whole church; but as he often supposes each of the churches to which he wrote to meet in one place, and represents them as breaking one loaf, and surrounding one altar, and charges the bishop to know all his flock by name, it is most evident that he must speak of a parochial and not a diocesan bishop.—4. Polycarp exhorts the Christians at Philippi to be subject to the presbyters and deacons, but says not one word about any bishop.—5. Justin Martyr speaks of the *president*, but then he represents him as being present at every administration of the eucharist, which he also mentions as always making a part of their public worship; so that the bishop here must have only been the pastor of one congregation.—6. Tertullian speaks of approved elders; but there is nothing said of them that proves a diocesan, since all he says might be applied to a parochial bishop.—7. Though Clemens Alexandrinus speaks of bishops, priests, and deacons, yet it cannot be inferred from hence that the bishops of whom he speaks were any thing more than parochial.—8. Origen speaks distinctly of bishops and presbyters, but unites them both, as it seems, under the common name of priests, saying nothing of the power of bishops as extending beyond one congregation, and rather insinuates the contrary, when he speaks of offenders as brought before the whole church to be judged by it.—9. The apostolic constitutions frequently distinguish between bishops and presbyters; but these constitutions cannot be depended on, as they are supposed to be a forgery of the fourth century.—10. It is allowed that, in succeeding ages, the difference between bishops and presbyters came to be more and more magnified, and various churches came under the care of the same bishops; nevertheless, Jerome does expressly speak of bishops and presbyters as of the same

order; and Gregory Nazianzen speaks of the great and affecting distinction between ministers in prerogative of place, and other tyrannical privileges (as he calls them,) as a lamentable and destructive thing.

III. *Episcopacy, how introduced.* It is easy to apprehend how episcopacy, as it was in the primitive church, with those alterations which it afterwards received, might be gradually introduced. The apostles seem to have taught chiefly in large cities; they settled ministers there, who, preaching in country villages, or smaller towns, increased the number of converts: it would have been most reasonable that those new converts, which lay at a considerable distance from the large towns, should, when they grew numerous, have formed themselves into distinct churches, under the care of their proper pastors or bishops, independently of any of their neighbours; but the reverence which would naturally be paid to men who had conversed with the apostles, and perhaps some desire of influence and dominion, from which the hearts of very good men might not be entirely free, and which early began to work, (John iii. 9. 2. Thess. ii. 7,) might easily lay a foundation for such a subordination in the ministers of *new* erected churches to those which were most ancient: and much more easily might the superiority of a *pastor* to his *assistant presbyters* increase, till it at length came to that great difference which we own was early made, and probably soon carried to an excess. And if there were that degree of degeneracy in the church, and defection from the purity and vigour of religion, which the learned Vitringa supposes to have happened between the time of Nero and Trajan, it would be less surprising that those evil principles, which occasioned episcopal, and at length the papal usurpation, should before that time exert some considerable influence.

IV. *Episcopacy, reduced, plan of.* Archbishop Usher projected a plan for the reduction of episcopacy, by which he would have moderated it in such a manner as to have brought it very near the presbyterian government of the Scotch church; the weekly parochial vestry answering to their *church session;* the monthly synod to be held by the *Chorepiscopi,* answering to their presbyteries; the diocesan synod to their provincial, and the national to their general assembly. The meeting of the dean and chapter, practised in the church of England, is but a faint shadow of the second, the ecclesiastical court of the third, and the convocation of the fourth. *Bingham's Origines Ecclesiasticæ; Stillingfleet's Origines Sacræ; Boyse* and *Howe on Epis.; Benson's Dissertation concerning the first Sett. of the Christian Church; King's Const. of the Church; Doddridge's Lectures,* lec. 196; *Clarkson* and *Dr. Maurice on Episcopacy; Enc. Brit.*

EPISCOPAL CHURCH IN AMERICA. The number of Episcopalians among the original settlers of this country was small. In Maryland and Virginia, however, many churches were early formed, and had legal establishments for their support. To the northward and eastward of these states, when the revolutionary war commenced, there were but about eighty parochial clergymen. No organization of the episcopal church in this country took place till after the war. The Rev. Samuel Seabury, D. D. of Connecticut was consecrated at Aberdeen, in Scotland, in Nov. 1784, by the Scotch bishops; bishop White of Pennsylvania, and bishop Provost of New York, by the archbishop of Canterbury in Feb. 1787. Since that time the number of Episcopalians in the United States has been constantly upon the increase. They are now found in all the states. The body includes fifteen dioceses, ten bishops, and five hundred and twenty-eight ministers. They have colleges more or less under their control in the following places. Washington college in Hartford, Con.; Columbia college in New York city; Geneva, N. Y.; University of Pennsylvania; William and Mary, Virginia; and Kenyon college, Ohio. They have theological seminaries at New York city; near Alexandria, Dis. Col.; and at Cambria, Ohio.—B.

EPISCOPALIAN, one who prefers the episcopal government and discipline to all others.

EPISTLES OF BARNABAS. See Barnabas.

EQUANIMITY is an even uniform state of mind amidst all the vicissitudes of time and changes of circumstances to which we are subject in the present state. One of this disposition is not dejected when under adversity, nor elated when in the height of prosperity: he is equally affable to others, and contented in himself. The excellency of this disposition is beyond all praise. It may be considered as the grand remedy for all the diseases and miseries of life, and the only way by which we can preserve the dignity of our characters as men and as Christians.

EQUITY is that exact rule of righteousness or justice which is to be observed between man and man. Our Lord beautifully and comprehensively expresses it in these words: "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets," Mat. vii. 12. This golden rule, says Dr. Watts, has many excellent properties in it. 1. It is a rule that is easy to be understood, and as easy to be applied by the meanest and weakest understanding, Isa. xxxv. 8.—2. It is a very short rule, and easy to be remembered: the weakest memory can retain it; and the meanest of mankind may carry this about with them, and have it ready upon all occasions.—3. This excellent precept carries greater evidence to the conscience, and a stronger degree of conviction in it, than any other rule of moral virtue.—4. It is particularly fitted for practice, because it includes in it a powerful motive to stir us up to do what it enjoins.—5. It is such a rule as, if well applied, will almost always secure our neighbour from injury, and secure us from guilt if we should chance to hurt him.—6. It is a rule as much fitted to awaken us to sincere repentance, upon the transgression of it, as it is to direct us to our present duty.—7. It is a most extensive rule, with regard to all the stations, ranks, and characters of mankind, for it is perfectly suited to them all.—8. It is a most comprehensive rule with regard to all the actions and duties that concern our neighbours. It teaches us to regulate our temper and behaviour, and promote tenderness, benevolence, gentleness, &c.—9. It is also a rule of the highest prudence with regard to ourselves, and promotes our own interest in the best manner.—10. This rule is fitted to make the whole world as happy as the present state of things will admit. See *Watts's Sermons,* ser. 33. v. i.; *Evans's Ser.* ser.28; *Morning Exercises at Cripplegate,* ser. 10.

EQUIVOCATION, the using a term or expression that has a double meaning. Equivocations are said to be expedients to save telling the truth, and yet without telling a falsity; but if an intention to deceive constitute the essence of a lie, which in general it does, I cannot conceive how it can be done without incurring guilt, as it is certainly an intention to deceive.

ERASTIANS, so called from Erastus, a German divine of the sixteenth century. The pastoral office, according to him, was only persuasive, like a professor of science over his students, without any power of the keys annexed. The Lord's Supper and other ordinances of the Gospel were to be free and open to all. The minister might dissuade the vicious and unqualified from the communion; but might not refuse it, or inflict any kind of censure; the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate.

ERROR, a mistake of our judgment, giving assent to that which is not true. Mr. Locke reduces the causes of error to four. 1. Want of proofs.—2. Want of ability to use them.—3. Want of will to use them.—4. Wrong measures of probability. In a moral and scriptural sense it signifies sin. See SIN.

ESSENES, a very ancient sect that was spread abroad through Syria, Egypt, and the neighbouring countries. They maintained that religion consisted wholly in contemplation and silence. Some of them passed their lives in a state of celibacy; others embraced the state of matrimony, which they considered as lawful, when entered into with the sole design of propagating the species, and not to satisfy the demand of lust. Some of them held the possibility of appeasing the Deity by sacrifices, though different from that of the Jews; and others maintained that no offering was acceptable to God but that of a serene and composed mind, addicted to the contemplation of divine things. They looked upon the law of Moses as an allegorical system of spiritual and mysterious truths; and renounced, in its explication, all regard to the outward letter.

ESTABLISHMENTS, Religious. By a religious establishment is generally understood such an intimate connexion between religion and civil government as is supposed to secure the best interests and great end of both. This article, like many others, has afforded matter of considerable dispute. In order that the reader may judge for himself, we shall take a view of both sides of the question.

The partisans for religious establishments observe, that they have prevailed universally in every age and nation. The ancient patriarchs formed no extensive nor permanent associations but such as arose from the relationships of nature. Every father governed his own family, and their offspring submitted to his jurisdiction. He presided in their education and discipline, in their religious worship, and in their general government. His knowledge and experience handed down to them their laws and their customs, both civil and religious; and his authority enforced them. The offices of prophet, priest, and king, were thus united in the same patriarch, Gen. xviii. 19. xvii. and xxi. xiv. 18. The Jews enjoyed a religious establishment dictated and ordained by God. In turning our attention to the heathen nations, we shall find the same incorporation of religious with civil government, Gen. xlvii. 22. 2 Kings xvii. 27, 29. Every one who is at all acquainted with the history of Greece and Rome, knows that religion was altogether blended with the policy of the state. The Koran may be considered as the religious creed and civil code of all the Mahometan tribes. Among the Celts, or the original inhabitants of Europe, the druids were both their priests and their judges, and their judgment was final. Among the Hindoos, the priests and sovereigns are of different tribes or casts, but the priests are superior in rank; and in China, the emperor is sovereign pontiff, and presides in all public acts of religion.

Again; it is said, that, although there is no form of church government absolutely prescribed in the New Testament, yet from the associating law, on which the Gospel lays so much stress, by the respect for civil government it so earnestly enjoins, and by the practice which followed and finally prevailed, Christians cannot be said to disapprove, but to favour religious establishments.

Religious establishments, also, it is observed, are founded in the nature of man, and interwoven with all the constituent principles of human society: the knowledge and profession of Christianity cannot be upheld without a clergy; a clergy cannot be supported without a legal provision; and a legal provision for the clergy cannot be constituted without the preference of one sect of Christians to the rest. An established church is most likely to maintain clerical respectability and usefulness, by holding out a suitable encouragement to young men to devote themselves early to the service of the church; and likewise enables them to obtain such knowledge as shall qualify them for the important work.

They who reason on the contrary side observe, that the patriarchs sustaining civil as well as religious offices, is no proof at all that religion was incorporated with the civil government, in the sense above referred to; nor is there the least hint of it in the sacred Scriptures. That the case of the Jews can never be considered in point, as they were under a theocracy, and a ceremonial dispensation that was to pass away, and consequently not designed to be a model for Christian nations. That whatever was the practice of heathens in this respect, this forms no argument in favour of that system which is the very opposite to paganism. The church of Christ is of a spiritual nature, and ought not, yea cannot, in fact, be incorporated with the state without sustaining material injury. In the three first and purest ages of Christianity, the church was a stranger to any alliance with temporal powers; and, so far from needing their aid, religion never flourished so much as while they were combined to suppress it. As to the support which Christianity, when united to civil government, yields to the peace and good order of society, it is observed, that this benefit will be derived from it, at least, in as great a degree without an establishment as with it. Religion, if it have any power, operates on the *conscience* of men; and, resting solely on the belief of invisible realities, it can derive no weight or solemnity from human sanctions. Human establishments, it is said, have been, and are, productive of the greatest evils; for in this case it is requisite to give the preference to some particular system; and as the magistrate is no better judge of religion than

others, the chances are as great of his lending his sanction to the false as the true. The thousands that have been persecuted and suffered in consequence of establishments, will always form an argument against them. Under establishments also, it is said, corruption cannot be avoided. Emolument must be attached to the national church, which may be a strong inducement to its ministers to defend it, be it ever so remote from the truth. Thus, also, error becomes permanent; and that set of opinions which happens to prevail when the establishment is formed, continues, in spite of superior light and improvement, to be handed down, without alteration, from age to age. Hence the disagreement between the public creed of the church and the private sentiments of its ministers. As to the provision made for the clergy, this may be done without an establishment, as matter of fact shows in hundreds of instances. Dissenting ministers, or those who do not hold in establishments, it is observed, are not without means of obtaining knowledge; but, on the contrary, many of them are equal to their brethren in the establishment for erudition and sound learning. It is not to be dissembled neither, that among those who, in general, cannot agree with human establishments, there are as pious and useful members of society as others. Finally, though all Christians should pay respect to civil magistrates as such, and all magistrates ought to encourage the church, yet no civil magistrates have any power to establish any particular form of religion binding upon the consciences of the subject; nor are magistrates even represented in the Scriptures as officers or rulers of the church. Should the reader be desirous of prosecuting the subject further, he may consult *Warburton's Alliance between Church and State; Christie's Essay on Establishments; Paley's Mor. Phil.* v. ii. c. 10; *Bishop Law's Theory of Religion; Watts's Civil Power in Things Sacred*, third volume of his work; *Hall's Liberty of the Press*, sec. 5; *Conder's Protestant Nonconformity; Mrs. H. More's Hints on forming the Character of a Young Princess*, vol. ii. p. 350; but especially *Ranken* and *Graham's* pieces on the subject; the former for, and the latter against establishments.

ESTEEM is that high and exalted thought of, and value for any thing which arises from a sense of its own intrinsic worth and excellency. Esteem is higher than simple approbation, which is a decision of the judgment; it is the commencement of affection; it is a degree of love for others, on account of their pleasing qualities, though they should not immediately interest ourselves, by which it is distinguished from gratitude. Our esteem of God manifests itself in never mentioning his name without reverence; in bowing the knee; in prayer and praise; in all the several forms of outward devotion, and in quick resentment of any dishonour done to him. Our high esteem or veneration of any man appears in an humble, respectful behaviour toward him, speaking his praises, imitating his excellencies, and resenting his dishonour.

ETERNITY, with respect to God, is a duration without beginning or end. As it is the attribute of human nature, it is a duration, that has a beginning, but will never have an end. "It is a duration," say a lively writer, "that excludes all number and computation: days, and months, and years, yea, and ages, are lost in it, like drops in the ocean! Millions of millions of years, as many years as there are sands on the sea-shore, or particles of dust in the globe of the earth, and those multiplied to the highest reach of number, all these are nothing to eternity. They do not bear the least imaginable proportion to it, for these will come to an end, as certainly as a day; but eternity will never, never, never, come to an end! It is a line without end! it is an ocean without a shore! Alas! what shall I say of it? it is an infinite unknown something, that neither human thought can grasp, nor human language describe!". *Orton on Eternity; Shower on do.; Davis's Sermons*, ser. 11; *Saurin's Sermons*, vol. iii. p. 370.

ETERNITY OF GOD is the perpetual continuance of his being, without beginning, end, or succession. *That he is without beginning*, says Dr. Gill, may be proved from, 1. His necessary self-existence, Exod. iii. 14.—2. From his attributes, several of which are said to be eternal, Rom. i. 20; Acts xv. 18; Ps. ciii. 17; Jer. xxxi. 3.—3. From his purposes, which are also said to be from eternity, Isa. xxv. 1; Eph. iii. 11; Rom. ix. 11; Eph. i. 4.—4. From the covenant of grace, which is eternal, 2 Sam. xxiii. 5; Mic. v. 2.

That he is without end, may be proved from, 1. His spirituality and simplicity, Rom. i. 23.—2. From his independency, Rom. ix. 5.—3. From his immutability, 2 Pet. i. 24, 25; Mal. iii. 6; Ps. iii. 26, 27.—4. From his dominion and government, said never to end, Jer. x. 10; Ps. x. 16; Dan. iv. 3.

That he is without succession, or any distinctions of time succeeding one to another, as moments, minutes, &c. may be proved from, 1. His existence before such were in being, Isa. xliii. 13.—2. The distinctions and differences of time are altogether ascribed to him, and not as succeeding one another; he is the same yesterday, to-day, and for ever, Heb. xiii. 8; Rev. i. 4.—3. If his duration were successive, or proceeded by moments, days, and years, then there must have been some first moment, day, and year, when he began to exist, which is incompatible with the idea of his eternity; and, besides, one day would be but one day with him, and not a thousand, contrary to the express language of Scripture, 2 Pet. iii. 8.—4. He would not be immense, immutable, and perfect, if this were the case; for he would be older one minute than he was before, which cannot be said of him.—5. His knowledge proves him without successive duration, for he knows all things past, present, and to come: "he sees the present without a medium, the past without recollection, and the future without foresight. To him all truths are but one idea, all places but one point, and all times but one moment." *Gill's Body of Divinity; Paley's Nat. Theol.* p. 480; *Charnock on the Divine Perfections; Clarke on ditto; Watts's Ontology*, chap. 4.

ETERNITY OF THE WORLD. It was the opinion of Aristotle and others, that the world was eternal. But that the present system of things had a beginning, seems evident, if we consider the following things.—1. We may not only conceive of many possible alterations which might be made in the form of it, but we see it incessantly changing; whereas an eternal being, for as much as it is self-existent, is always the same.—2. We have no credible history of trans-

actions more remote than six thousand years from the present time; for as to the pretence that some nations have made to histories of greater antiquity, as the *Egyptians*, *Chaldeans*, *Phœnicians*, *Chinese*, &c., they are evidently convicted of falsehood in the works referred to at the bottom of this article.—3. We can trace the invention of the most useful arts and sciences: which had probably been carried further, and invented sooner, had the world been eternal.—4. The origin of the most considerable nations of the earth may be traced, i. e. the time when they first inhabited the countries where they now dwell; and it appears that most of the western nations came from the east.—5. If the world be eternal, it is hard to account for the tradition of its beginning, which has almost every where prevailed, though under different forms, among both polite and barbarous nations.—6. We have a most ancient and credible history of the beginning of the world; I mean the history of Moses, with which no book in the world, in point of antiquity, can contend. *Stillingfleet's Orig. Sacræ*, p. 15, 106; *Winder's Hist. of Knowledge*, vol. ii. passim; *Pearson on the Creed*, p. 58; *Doddridge's Lectures*, lecture 24; *Tillotson's Sermons*, ser. 1; *Clarke* at *Boyle's Lectures*, p. 22, 23; *Dr. Collyer's Scripture Facts*, ser. 2.

ETHICS, the doctrine of manners, or the science of moral philosophy. The word is formed from ἠθος, mores, "manners," by reason the scope or object thereof is to form the manners. See MORALS.

ETHNOPHRONES, a sect of heretics in the seventh century, who made a profession of Christianity, but joined thereto all the ceremonies and follies of paganism, as judicial astrology, sortileges, auguries, and other divinations.

EVANGELIST, one who publishes glad tidings; a messenger or preacher of good news. The persons denominated evangelists were next in order to the apostles, and were sent by them, not to settle in any particular place, but to travel among the infant churches, and ordain ordinary officers, and finish what the apostles had begun. Of this kind were Philip the deacon, Mark, Silas, &c. Acts xxi. 8. The title of evangelist is more particularly given to the four inspired writers of our Saviour's life.

EVANGELICAL, agreeable to the doctrines of Christianity. The term is frequently applied to those who do not rely upon moral duties as to their acceptance with God; but are influenced to action from a sense of the love of God, and depend upon the merits of Christ for their everlasting salvation.

EUCHARIST, the sacrament of the Lord's supper. The word properly signifies *giving thanks*. As to the manner of celebrating the eucharist among the ancient Christians, after the customary oblations were made, the deacon brought water to the bishops and presbyters standing round the table to wash their hands; according to that passage of the Psalmist, "I will wash my hands in innocency, and so will I compass thy altar, O Lord." Then the deacon cried out aloud, "Mutually embrace and kiss each other;" which being done, the whole congregation prayed for the universal peace and welfare of the church, for the tranquillity and repose of the world, for the prosperity of the age, for wholesome weather, and for all ranks and degrees of men. After this followed mutual salutations of the minister and people; and then the bishop or presbyter, having sanctified the elements by a solemn benediction, broke the bread, and delivered it to the deacon, who distributed it to the communicants, and after that the cup. The sacramental wine was usually diluted or mixed with water. During the time of administration they sang hymns and psalms; and having concluded with prayer and thanksgiving, the people saluted each other with a kiss of peace, and so the assembly broke up.

EUCHITES, or EUCHITÆ, a sect of ancient heretics, who were first formed into a religious body towards the end of the fourth century, though their doctrine and discipline subsisted in Syria, Egypt, and other eastern countries, before the birth of Christ: they were thus called because they prayed without ceasing, imagining that prayer alone was sufficient to save them. They were a sort of mystics, who imagined, according to the oriental notion, that two souls resided in man, the one good and the other evil; and who were zealous in expelling the evil soul or demon, and hastening the return of the good Spirit of God, by contemplation, prayer, and singing of hymns. They also embraced opinions nearly resembling the Manichean doctrine, and which they derived from the tenets of the oriental philosophy. The same denomination was used in the twelfth century to denote certain fanatics who infested the Greek and Eastern churches, and who were charged with believing a double Trinity, rejecting wedlock, abstaining from flesh, treating with contempt the sacraments of baptism and the Lord's Supper, and the various branches of external worship, and placing the essence of religion solely in external prayer; and maintaining the efficacy of perpetual supplications to the Supreme Being for expelling an evil being or genius, which dwelt in the breast of every mortal. This sect is said to have been founded by a person called *Lucopetrus*, whose chief disciple was named *Tychichus*. By degrees it became a general and invidious appellation for persons of eminent piety, and zeal for genuine Christianity, who opposed the vicious practices and insolent tyranny of the priesthood, much in the same manner as the Latins comprehended all the adversaries of the Roman pontiff under the general terms of Albigenses and Waldenses

EUDOXIANS, a sect in the fourth century; so called from their leader, Eudoxius, patriarch of Antioch and Constantinople, a great defender of the Arian doctrine. The Eudoxians believed that the Son was created out of nothing; that he had a will distinct and different from that of the Father, &c. They held many other tenets of the Arians and Eunomians.

EVIDENCE, is that perception of truth which arises either from the testimony of the senses, or from an induction of reason. The evidences of revelation are divided into internal and external. That is called *internal* evidence which is drawn from the consideration of those declarations and doctrines which are contained in it; and that is called *external*, which arises from some other circumstances referring to it, such as predictions concerning it, miracles wrought by those who teach it, its success in the world, &c. See *Evidences of Christianity*, art. CHRISTIANITY.

Moral Evidence is that which, though it does

not exclude a mere abstract possibility of things being otherwise, yet shuts out every reasonable ground of suspecting that they are so.

Evidences of Grace are those dispositions and acts which prove a person to be in a converted state; such as an enlightened understanding; love to God and his people; a delight in God's word; worship and dependence on him; spirituality of mind; devotedness of life to the service of God, &c. *Seed's Post. Ser.* ser. 2; *Ditton on the Resurrection*; *Bellamy on Religion*, p. 184; *Gambear's Introduction to the Study of Moral Evidence*, 163.

EVIL is distinguished into natural and moral. *Natural evil* is whatever destroys or any way disturbs the perfection of natural beings; such as blindness, diseases, death, &c. *Moral evil* is the disagreement between the actions of a moral agent, and the rule of those actions, whatever it is. Applied to a choice, or acting contrary to the moral or revealed laws of the Deity, it is termed wickedness or sin. Applied to acting contrary to the mere rule of fitness, a *fault*. See article SIN.

EVIL SPEAKING, the using language either reproachful or untrue respecting others, and thereby injuring them. It is an express command of Scripture, "To speak evil of no man," Titus iii. 2; James iv. 11. By which, however, we are not to understand that there are no occasions on which we are at liberty to speak of others that which may be considered as evil. 1. Persons in the administration of justice may speak words which in private intercourse would be reproachful.—2. God's ministers may inveigh against vice with sharpness and severity, both privately and publicly. Is. lviii. 1; Tit. i. 13.—3. Private persons may reprove others when they commit sin. Lev. xix. 17.—4. Some vehemence of speech may be used in defence of truth, and impugning errors of bad consequence. Jude 3.—5. It may be necessary, upon some emergent occasions, with some heat of language, to express disapprobation of notorious wickedness. Acts viii. 23. Yet in all these the greatest equity, moderation, and candour, should be used; and we should take care, 1. Never to speak in severe terms without reasonable warrant or apparent just cause;—2. Nor beyond measure;—3. Nor out of bad principles or wrong ends; for ill-will, contempt, revenge, envy, to compass our own ends; from inattentiveness, or negligence, but from pure charity for the good of those to whom or of whom we speak.

This is an evil, however, which greatly abounds, and which is not sufficiently watched against; for it is not when we openly speak evil of others only that we are guilty, but even in speaking what is true we are in danger of speaking evil of others. There is sometimes a malignant pleasure manifested; a studious recollection of every thing that can be brought forward; a delight in hearing any thing spoken against others; a secret rejoicing in knowing that another's fall will be an occasion of our rise. All this is base to an extreme.

The *impropriety* and *sinfulness* of evil speaking will appear, if we consider, 1. That it is entirely opposite to the whole tenor of the Christian religion.—2. Expressly condemned and prohibited as evil. Ps. lxiv. 3; James iv. 11.—3. No practice hath more severe punishments denounced against it. 1 Cor. v. 11. vi. 10.—4. It is an evidence of a weak and distempered mind.—5. It is even indicative of ill-breeding and bad manners.—6. It is the abhorrence of all wise and good men. Ps. xv. 3.—7. It is exceedingly injurious to society, and inconsistent with the relations we bear to each other as Christians. James iii. 6.—8. It is branded with the epithet of folly. Prov. xviii. 6, 7.—9. It is perverting the design of speech.—10. It is opposite to the example of Christ, whom we profess to follow. See SLANDER. *Barrow's Works*, vol. i. ser. 16; *Tillotson's Ser.* ser. 42; *Jack's Ser. on Evil Speaking*.

EULOGY, *eulogia*, a term made use of in reference to the consecrated bread. When the Greeks have cut a a loaf or piece of bread to consecrate it, they break the rest into little bits, and distribute it among the persons who have not yet communicated, or send it to persons that are absent; and these pieces of bread are what they call *eulogies*. The word is Greek, εὐλογία, formed of εὖ, *bene*, 'well,' and λέγω, *dico*, 'I say, speak;' q. d. *benedictum*, 'blessed.'

The Latin church has had something like eulogies for a great many ages; and thence arose the use of their holy bread. The name *eulogy* was likewise given to loaves or cakes brought to church by the faithful to have them blessed. Lastly, the use of the term passed hence to mere presents made to a person without any benediction.

EUNOMIANS, a sect in the fourth century. They were a branch of Arians, and took their name from Eunomius, bishop of Cyzicus. Cave, in his *Historia Literaria*, vol. i. p. 223, gives the following account of their faith. "There is one God, uncreated and without beginning; who has nothing existing before him, for nothing can exist before what is uncreated; nor with him, for what is uncreated must be one; nor in him, for God is a simple and uncompounded being. This one simple and eternal being is God, the creator and ordainer of all things: first, indeed, and principally of his only begotten Son; and then through him of all other things. For God begat, created, and made the Son only by his direct operation and power, before all things, and every other creature; not producing, however, any being like himself, or imparting any of his own proper substance to the Son; for God is immortal, uniform, indivisible; and therefore cannot communicate any part of his own proper substance to another. He alone is unbegotten; and it is impossible that any other being should be formed of an unbegotten substance. He did not use his own substance in begetting the Son, but his will only; nor did he beget him in the likeness of his substance, but according to his own good pleasure; he then created the Holy Spirit, the first and greatest of all spirits, by his own power, in deed and operation mediately; yet by the immediate power and operation of the Son. After the Holy Spirit, he created all other things, in heaven and in earth, visible and invisible, corporeal and incorporeal, mediately by himself, by the power and operation of the Son, &c." The reader will evidently see how near these tenets are to those of Arianism. See ARIANS.

EUSEBIANS, a denomination given to the Arians, on account of the favour and countenance which Eusebius, bishop of Cæsarea, showed and procured for them at their first rise.

EUSTATHIANS, a name given to the Catholics of Antioch, in the fourth century, on occasion of their refusing to acknowledge any other bishop beside St. Eustathius, deposed by the Arians.

EUSTATHIANS, a sect in the fourth century, so denominated from their founder, Eustathius, a monk so foolishly fond of his own profession, that he condemned all other conditions of life. Whether this Eustathius were the same with the bishop of Sebastia, and chief of the Semi-arians, is not easy to determine. He excluded married people from salvation; prohibited his followers from praying in their houses, and obliged them to quit all they had, as incompatible with the hopes of heaven. He drew them out of the other assemblies of Christians, to hold secret ones with him, and made them wear a particular habit; he appointed them to fast on Sundays; and taught them that the ordinary fasts of the church were needless after they had attained to a certain degree of purity, which he pretended to. He showed great horror for chapels built in honour of martyrs, and the assemblies held therein. He was condemned at the council of Gangra, in Paphlagonia, held between the year 326 and 341.

EUTUCHITES, a denomination in the third century; so called from the Greek ευτυχεω, which signifies to live without pain, or in pleasure. Among other sentiments, they held that our souls are placed in our bodies only to honour the angels who created them; and that we ought to rejoice equally in all events, because to grieve would be to dishonour the angels, their creators.

EUTYCHIANS, ancient heretics who denied the duplicity of natures in Christ; thus denominated from Eutyches, the archimandrite, or abbot of a monastery, at Constantinople, who began to propagate his opinion about A. D. 448. He did not, however, seem quite steady and consistent in his sentiments; for he appeared to allow of two natures, even before the union, which was apparently a consequence he drew from the principles of the Platonic philosophy, which supposes a pre-existence of souls; accordingly he believed that the soul of Jesus Christ had been united to the Divinity before the incarnation; but then he allowed no distinction of natures in Jesus Christ since his incarnation. This heresy was first condemned, in a synod held at Constantinople, by Flavian, in 448: approved by the council of Ephesus, called *conventus latronum*, in 449; and re-examined and fulminated in the general council of Chalcedon, in 451. The Eutychians were divided into several branches, as the *Agnoeta, Theodosians, Severians*, &c. &c. &c. Eutychians was also the name of a sect, half Arian, and half Eunomian, which arose at Constantinople in the fourth century.

EXALTATION OF CHRIST consisted in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day. See articles RESURRECTION, ASCENSION, INTERCESSION, and JUDGMENT-DAY.

EXAMINATION, Self. See SELF-EXAMINATION.

EXAMPLE, a copy or pattern. In a moral sense, is either taken for a type, instance, or precedent for our admonition, that we may be cautioned against the faults or crimes which others have committed, by the bad consequences which have ensued from them; or example is taken for a pattern for our imitation, or a model for us to copy after.

That *good examples* have a peculiar power above naked precepts, to dispose us to the practice of virtue and holiness, may appear by considering, "1. That they most clearly express to us the nature of our duties in their subjects and sensible effects. General precepts form abstract ideas of virtue; but in examples virtues are most visible in all their circumstances.—2. Precepts instruct us in what things are duty, but examples show us that they are possible.—3. Examples, by secret and lively incentive, urge us to imitation. We are touched in another manner by the visible practice of good men, which reproaches our defects, and obliges us to the same zeal, which laws, though wise and good, will not effect."

The life of Jesus Christ forms the most beautiful example the Christian can imitate. Unlike all others, it was absolutely *perfect* and uniform, and every way accommodated to our present state. In him we behold all light without a shade, all beauty without a spot, all the purity of the law, and the excellency of the Gospel. Here we see piety without superstition, and morality without ostentation; humility without meanness, and fortitude without temerity; patience without apathy, and compassion without weakness; zeal without rashness, and beneficence without prodigality. The obligation we are under to imitate this example arises from duty, relationship, engagement, interest, and gratitude. See article JESUS CHRIST.

Those who set *bad examples* should consider, 1. That they are the ministers of the devil's designs to destroy souls.—2. That they are acting in direct opposition to Christ, who came to save, and not to destroy.—3. That they are adding to the misery and calamities which are already in the world.—4. That the effects of their example may be incalculable on the society to the end of time, and perhaps in eternity; for who can tell what may be the consequence of one sin, on a family, a nation, or posterity?—5. They are acting contrary to the divine command, and thus exposing themselves to final ruin. *Massillon's Ser.* vol. ii. ser. 9. Eng. tran.; *Clarke's Looking Glass*, ch. 48; *Tillotson's Ser.* ser. 189, 190; *Barrow's Works*, vol. iii. ser. 2 and 3; *Flavel's Works*, vol. i. p. 29, 30; *Mason's Ser.* vol. ii. ser. 17.

EXARCH, an officer in the Greek church, whose business it is to visit the provinces allotted to him, in order to inform himself of the lives and manners of the clergy, take cognizance of ecclesiastical causes; the manner of celebrating divine service; the administration of the sacraments, particularly confession; the observance of the canons: monastic discipline; affairs of marriages, divorces, &c.; but, above all, to take an account of the several revenues which the patriarch receives from several churches, and particularly as to what regards collecting the same. The exarch, after having enriched himself in his post, frequently rises to the patriarchate himself. Exarch is also used, in the eastern church antiquity, for a general or superior over several monasteries, the same that we call archimandrite; being exempted by the patriarch of Constantinople from the jurisdiction of the bishop.

EXCISION, the cutting off a person from fellowship with the community to which he belongs, by way of punishment for some sin committed. The Jews, Selden informs us, reckon up thirty-six crimes, to which they pretend this punishment is due. The rabbins reckon three kinds of excision: one, which destroys only the body; another, which destroys the soul only; and a third, which destroys both body and soul. The first kind of excision they pretend is untimely death; the second is an utter extinction of the soul; and the third a compound of the two former; thus making the soul mortal or immortal, says Selden, according to the degree of misbehaviour and wickedness of the people. See next article.

EXCOMMUNICATION, a penalty, or censure, whereby persons who are guilty of any notorious crime or offence, are separated from the communion of the church, and deprived of all spiritual advantages.

Excommunication is founded upon a natural right which all societies have of excluding out of their body such as violate the laws thereof, and it was originally instituted for preserving the purity of the church; but ambitious ecclesiastics converted it by degrees into an engine for promoting their own power, and inflicted it on the most frivolous occasions.

In the ancient church, the power of excommunication was lodged in the hands of the clergy, who distinguished it into the greater and less. The less consisted in excluding persons from the participation of the eucharist, and the prayers of the faithful; but they were not expelled the church. The greater excommunication consisted in absolute and entire seclusion from the church, and the participation of all its rights: notice of which was given by circular letters to the most eminent churches all over the world, that they might all confirm this act of discipline, by refusing to admit the delinquent to their communion. The consequences were very terrible. The person so excommunicated, was avoided in all civil commerce and outward conversation. No one was to receive him into his house, nor eat at the same table with him; and, when dead, he was denied the solemn rites of burial.

The Jews expelled from their synagogue such as had committed any grievous crime. See John ix. 22. xii. 42. xvi. 2, and Joseph. Antiq. Jud. lib. 9. cap. 22, and lib. 16. cap. 2. Goodwyn, in his Moses and Aaron, distinguishes three degrees or kinds of excommunication among the Jews. The first he finds intimated in John ix. 22; the second in 1 Cor. v. 5; and the third in 1 Cor. xvi. 22.

The Romish pontifical takes notice of three kinds of excommunication.—1. The minor, incurred by those who have any correspondence with an excommunicated person.—2. The major, which falls upon those who disobey the commands of the holy-see, or refuse to submit to certain points of discipline: in consequence of which they are excluded from the church militant and triumphant, and delivered over to the devil, and his angels.—3. Anathema, which is properly that pronounced by the pope against heretical princes and countries. In former ages, these papal fulminations were most terrible things; but latterly they were formidable to none but a few petty states of Italy.

Excommunication, in the Greek church, cuts off the offender from all communion with the three hundred and eighteen fathers of the first council of Nice, and with the saints; consigns him over to the devil and the traitor Judas, and condemns his body to remain after death as hard as a flint or piece of steel, unless he humble himself, and make atonement for his sins by a sincere repentance. The form abounds with dreadful imprecations; and the Greeks assert, that, if a person dies excommunicated, the devil enters into the lifeless corpse: and, therefore, in order to prevent it, the relations of the deceased cut his body in pieces, and boil them in wine. It is a custom with the patriarch of Jerusalem annually to excommunicate the pope and the church of Rome; on which occasion, together with a great deal of idle ceremony, he drives a nail into the ground with a hammer, as a mark of malediction.

The form of excommunication in the church of England anciently ran thus: "By the authority of God the Father Almighty, the Son, and Holy Ghost, and of Mary the blessed mother of God, we excommunicate, anathematize, and sequester from the holy mother church," &c. The causes of excommunication in England are, contempt of the bishops' court, heresy, neglect of public worship and the sacraments, incontinency, adultery, simony, &c. It is described to be twofold; the less is an ecclesiastical censure, excluding the party from the participation of the sacrament; the greater proceeds farther, and excludes him not only from these, but from the company of all Christians; but if the judge of any spiritual court excommunicate a man for a cause of which he has not the legal cognizance, the party may have an action against him at common law, and he is also liable to be indicted at the suit of the king.

Excommunication in the church of Scotland consists only in an exclusion of openly profane and immoral persons from baptism and the Lord's Supper; but is seldom publicly denounced, as, indeed, such persons generally exclude themselves from the latter ordinance at least; but it is attended with no civil incapacity whatever.

Among the Independents and Baptists, the persons who are or should be excommunicated, are such as are quarrelsome and litigious, Gal. v. 12; such as desert their privileges, withdraw themselves from the ordinances of God, and forsake his people, Jude 19; such as are irregular and immoral in their lives, railers, drunkards, extortioners, fornicators, and covetous, Eph. v. 5; 1 Cor. v. 11.

"The exclusion of a person from any Christian church does not affect his temporal estate and civil affairs; it does not subject him to fines or imprisonments; it interferes not with the business of a civil magistrate; it makes no change in the natural and civil relations between husbands and wives, parents and children, masters and servants; neither does it deprive a man of the liberty of attending public worship; it removes him, however, from the communion of the church, and the privileges dependent on it: this is done that he may be ashamed of his sin, and be brought to repentance; that the honour of Christ may be vindicated, and that stumbling blocks may be removed out of the way."

Though the act of exclusion be not performed exactly in the same manner in every church, yet (according to the congregational plan) the power

of excision lies in the church itself. The officers take the sense of the members assembled together; and after the matter has been properly investigated, and all necessary steps taken to reclaim the offender, the church proceeds to the actual exclusion of the person from among them, by signifying their judgment or opinion that the person is unworthy of a place in God's house. In the conclusion of this article, however, we must add, that too great caution cannot be observed in procedures of this kind; every thing should be done with the greatest meekness, deliberation, prayer, and a deep sense of our own unworthiness; with a compassion for the offender, and a fixed design of embracing every opportunity of doing him good, by reproving, instructing, and, if possible, restoring him to the enjoyment of the privileges he has forfeited by his conduct. See CHURCH.

EXCUSATI, a term formerly used to denote slaves, who, flying to any church for sanctuary, were excused and pardoned by their masters.

EXHORTATION, the act of laying such motives before a person as may excite him to the performance of any duty. It differs only from *suasion* in that the latter principally endeavours to convince the understanding, and the former to work on the affections. It is considered as a great branch of preaching, though not confined to that, as a man may exhort, though he do not preach; though a man can hardly be said to preach if he do not exhort. It seems, however, that there are some, who believing the inability of man to do any thing good, cannot reconcile the idea of *exhorting* men to duty, being, as they suppose, a contradiction to address men who have no power to act of themselves. But they forget,—1. That the Great Author of our being has appointed this as a mean for inclining the will to himself, Is. lv. 6, 7; Luke xiv. 17, 23.—2. That they who thus address do not suppose that there is any virtue in the exhortation itself, but that its energy depends on God alone, 1 Cor. xv. 10.—3. That the Scripture enjoins ministers to exhort men, that is, to rouse them to duty, by proposing suitable motives, Is. lviii. 1; 1 Tim. vi. 2; Heb. iii. 13; Rom. xii. 8.—4. That it was the constant practice of prophets, apostles, and Christ himself, Is. i. 17; Jer. iv. 14; Ezek. xxxvii.; Luke xii. 3; Luke iii. 18; Acts xi. 23. "The express words," says a good divine, "of scriptural invitations, exhortations, and promises, prove more effectual to encourage those who are ready to give up their hopes, than all the consolatory topics that can possibly be substituted in their place. It is, therefore, much to be lamented that pious men, by adhering to a supposed systematical exactness of expression, should clog their addresses to sinners with exceptions and limitations, which the Spirit of God did not see good to insert. They will not say that the omission was an oversight in the inspired writers; or admit the thought for a moment, that they can improve on their plan: why then cannot they be satisfied to 'speak according to the oracles of God,' without affecting a more entire consistency? Great mischief has thus been done by very different descriptions of men, who undesignedly concur in giving Satan an occasion of suggesting to the trembling inquirer that perhaps he may persevere in asking, seeking, and knocking, with the greatest earnestness and importunity, and yet finally be cast away."

EXISTENCE of GOD. The methods usually followed in proving the existence of God are two: the first called *argumentum a priori*, which beginning with the cause descends to the effect; the other *argumentum a posteriori*, which, from a consideration of the effect, ascends to the cause. The former of these hath been particularly laboured by Dr. Samuel Clarke; but after all he has said, the possibility of any one's being convinced by it hath been questioned. The most general proofs are the following: 1. "All nations, Heathens, Jews, Mahometans, and Christians, harmoniously consent that there is a God who created, preserves, and governs all things. To this it has been objected, that there have been, at different times and places, men who were atheists, and deniers of a God. But these have been so few, and by their opinions have shown that they rather denied the particular providence than the existence of God, that it can hardly be said to be an exception to the argument stated. And even if men were bold enough to assert it, it would not be an absolute proof that they really believed what they said, since it might proceed from a *wish* that there were no God to whom they must be accountable for their sin, rather than a belief of it, Ps. xiv. 1. It has also been objected, that whole nations have been found in Africa and America who have no notion of a Deity: but this is what has never been proved; on the contrary, upon accurate inspection, even the most stupid Hottentots, Saldanians, Greenlanders, Kamtschatkans, and savage Americans, are found to have some idea of a God.

2. "It is argued from the law and light of Nature, or from the general impression of Deity on the mind of every man, i. e. an indistinct idea of a Being of *infinite perfection*, and a readiness to acquiesce in the truth of his existence, whenever they understand the terms in which it is expressed. Whence could this proceed, even in the minds of such whose affections and carnal interests dispose them to believe the contrary, if there were no impression naturally in their hearts? It has been observed by some writers, that there are no innate ideas in the minds of men, and particularly concerning God; but this is not so easily proved, since an inspired apostle assures us that even the Gentiles, destitute of the law of Moses, have the 'work of the law written in their hearts,' Rom. ii. 15.

3. "The works of creation plainly demonstrate the existence of a God. The innumerable alterations and manifest dependence, every where observable in the world, prove that the things which exist in it neither are nor could be from eternity. It is self-evident that they never could form themselves out of nothing, or in any of their respective forms; and that *chance*, being nothing but the want of design, never did nor could form or put into order any thing; far less such a marvellous and well connected system as our world is. Though we should absurdly fancy *matter* to be eternal, yet it could not change its own form, or produce life or reason. Moreover, when we consider the diversified and wonderful forms of creatures in the world, and how exactly those forms and stations correspond with their respective ends and uses; when we consider the marvellous and exact machinery, form, and motions of our own bodies; and especially when we consider the powers of our soul, its desires after an infinite good, and its close union with, and in-

comprehensible operations on our bodies, we are obliged to admit a Creator of infinite wisdom, power, and goodness.

4. "It is argued from the support and government of the world. Who can consider the motions of the heavenly luminaries, exactly calculated for the greatest advantage to our earth, and its inhabitants; the exact balancing and regulating of the meteors, winds, rain, snow, hail, vapour, thunder, and the like; the regular and never-failing return of summer and winter, seedtime and harvest, day and night; the astonishing and diversified formation of vegetables; the propagation of herbs, almost every where, that are most effectual to heal the distempers of animal bodies in that place; the almost infinite diversification of animals and vegetables, and their pertinents, that, notwithstanding an amazing similarity, not any two are exactly alike, but every form, member, or even feather or hair of animals, and every pile of grass, stalk of corn, herb, leaf, tree, berry, or other fruit, hath something peculiar to itself: the making of animals so sagaciously to prepare their lodgings, defend themselves, provide for their health, produce and protect, and procure food for their young; the direction of fishes and fowls to and in such marvellous and long peregrinations, at such seasons, and to such places, as best correspond with their own preservation and the benefit of mankind; the stationing of brute animals by sea or land, at less or greater distances, as are most suited to the safety, subsistence, or comfort of mankind, and preventing the increase of prolific animals, and making the less fruitful ones, which are used, exceedingly to abound; the so diversifying the countenances, voices, and hand-writings of men, as best secures and promotes their social advantages; the holding of so equal a balance between males and females, while the number of males, whose lives are peculiarly endangered in war, navigation, &c., are generally greatest; the prolonging of men's lives, when the world needed to be peopled, and now shortening them when that necessity hath ceased to exist; the almost universal provision of food, raiment, medicine, fuel, &c., answerable to the nature of particular places, cold or hot, moist or dry; the management of human affairs relative to societies, government, peace, war, trade, &c., in a manner different from, and contrary to, the carnal policy of those concerned; and especially the strangely similar but diversified erection, preservation, and government of the Jewish and Christian churches; who, I say, can consider all these things, and not acknowledge the existence of a wise, merciful, and good God, who governs the world, and every thing in it?

5. "It is proved from the miraculous events which have happened in the world: such as the overflowing of the earth by a flood; the confusion of languages; the burning of Sodom and the cities about by fire from heaven; the plagues of Egypt; the dividing of the Red Sea; raining manna from heaven, and bringing streams of water from flinty rocks; the stopping of the course of the sun, &c. &c.

6. "His existence no less clearly appears from the exact fulfilment of so many and so particularly circumstantiated predictions, published long before the event took place. It is impossible that these predictions, which were so exactly fulfilled in their respective periods, and of the fulfilment of which there are at present thousands of demonstrative and sensible documents in the world, could proceed from any but an all-seeing and infinitely wise God.

7. "The existence of God further appears from the fearful punishments which have been inflicted upon persons, and especially upon nations, when their immoralities became excessive, and that by very unexpected means and instruments; as in the drowning of the old world; destruction of Sodom and Gomorrah; plagues of Pharaoh and his servants; overthrow of Sennacherib and his army; miseries and ruin of the Canaanites, Jews, Syrians, Assyrians, Chaldeans, Persians, Egyptians, Greeks, Romans, Saracens, Tartars, and others.

8. "Lastly, the existence of God may be argued from the terror and dread which wound the consciences of men, when guilty of crimes which other men do not know, or are not able to punish or restrain: as in the case of Caligula, Nero, and Domitian, the Roman emperors; and this while they earnestly labour to persuade themselves or others that there is no God. Hence their being afraid of *thunder*, or to be left alone in the dark, &c."

As to the *modus* of the divine existence, would be presumption to attempt to explain. That he exists, is clear from the foregoing arguments; but the manner of that existence is not for us to know. Many good men have uttered great absurdities in endeavouring to explain it, and after all none of them have succeeded. The wisest of men never made the attempt. Moses began his writings by supposing the being of a God; he did not attempt to explain it. Although many of the inspired writers asserted his existence, and, to discountenance idolatry, pleaded for his perfections, yet no one of them ever pretended to explain the manner of his being. Our duty is clear. We are not commanded nor expected to understand it. All that is required is this: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. See *Gill's Body of Div.* b. i.; *Charnock's Works*, vol. i.; *Ridgley's Div.* ques. 2; *Brown's System of Div.*; *Pierre's Studies of Nature*; *Sturm's Reflections*; *Spect. de la Nat.*; *Bonnet's Philosophical Researches*; and writers enumerated under the article ATHEISM.

EXORCISM, the expelling of devils from persons possessed, by means of conjurations and prayers. The Jews made great pretences to this power. Josephus tells several wonderful tales of the great success of several exorcists. One Eleazer, a Jew, cured many dæmoniacs, he says, by means of a root set in a ring. This root, with the ring, was held under the patient's nose, and the devil was forthwith evacuated. The most part of conjurors of this class were impostors, each pretending to a secret nostrum or charm which was an overmatch for the devil. Our Saviour communicated to his disciples a real power over dæmons, or at least over the diseases said to be occasioned by dæmons. See DÆMONIAC.

Exorcism makes a considerable part of the superstition of the church of Rome, the ritual of which forbids the exorcising any person without the bishop's leave. The ceremony is performed at the lower end of the church, towards the door.

The exorcist first signs the possessed person with the sign of the cross, makes him kneel, and sprinkles him with holy water. Then follow the litanies, psalms, and prayer; after which the exorcist asks the devil his name, and abjures him by the mysteries of the Christian religion not to afflict the person any more; then, laying his right hand on the dæmoniac's head, he repeats the form of exorcism, which is this: "I exorcise thee, unclean spirit, in the name of Jesus Christ: tremble, O Satan, thou enemy of the faith, thou foe of mankind, who hast brought death into the world; who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy." The Romanists likewise exorcise houses and other places supposed to be haunted by unclean spirits; and the ceremony is much the same as that for a person possessed.

EXORDIUM. See SERMON.

EXPEDIENCY, the fitness or propriety of a mean to the attainment of an end. See OBLIGATION.

EXPERIENCE, knowledge acquired by long use without a teacher. It consists in the ideas of things which we have seen or read, which the judgment has reflected on, to form for itself a rule or method.

Christian experience is that religious knowledge which is acquired by any exercises, enjoyments, or sufferings, either of body or mind. Nothing is more common than to ridicule and despise what is called religious experience as mere enthusiasm. But if religion consist in feeling, we would ask, how it can possibly exist without experience? We are convinced of, and admit the propriety of the term, when applied to those branches of science which are not founded on speculation or conjecture, but on sensible trial. Why, then, should it be rejected when applied to religion? It is evident that, however beautiful religion may be in *name*, its excellency and energy are only truly known and displayed *as experienced*. A system believed, or a mind merely informed, will produce little good, except the heart be affected, and we feel its influence. To experience, then, the religion of Christ, we must not only be acquainted with its theory, but enjoy its power; subduing our corruptions, animating our affections, and exciting us to duty. Hence the Scripture calls experience *tasting*, Ps. xxxiv. 8; *feeling*, &c. 1 Thess. ii. 13, &c. That our experience is always absolutely pure in the present state, cannot be expected. "The best experience," says a good writer, "may be mixed with natural affections and passions, impressions on the imagination, self-righteousness, or spiritual pride;" but this is no reason that all experience is to be rejected, for upon this ground nothing could be received, since nothing is absolutely perfect. It is, however, to be lamented, that while the best of men have a mixture in their experience, there are others whose experience (so called) is entirely counterfeit. They have been alarmed, have changed the ground of their confidence, have had their imaginations heated and delighted by impressions and visionary representations; they have recollected the promises of the Gospel, as if spoken to *them* with peculiar appropriation, to certify them that their sins were forgiven; and having seen and heard such wonderful things, they think they must doubt no more of their adoption into the family of God. They have also frequently heard all experience profanely ridiculed as enthusiasm; and this betrays them into the opposite extreme, so that they are emboldened to despise every caution as the result of enmity to internal religion, and to act as if there were no delusive or counterfeit experience. But the event too plainly shows their awful mistake, and that they grounded their expectations upon the account given of the extraordinary operations of the Holy Spirit on the minds of prophets, rather than on the promises of his renewing influence in the hearts of believers. When, therefore, they lose the impressions with which they once were elated, they relapse nearly into their old course of life, their creed and confidence alone excepted."

Christian experience may be considered as genuine, 1. When it accords with the revelation of God's mind and will, or what he has revealed in his word. Any thing contrary to this, however pleasing, cannot be sound, or produced by divine agency.—2. When its tendency is to promote humility in us: that experience, by which we learn our own weakness, and subdues pride, must be good.—3. When it teaches us to bear with others, and to do them good.—4. When it operates so as to excite us to be ardent in our devotion, and sincere in our regard to God. A powerful experience of the divine favour will lead us to acknowledge the same, and to manifest our gratitude both by constant praise and genuine piety.

Christian experience, however, may be abused. There are some good people who certainly have felt and enjoyed the power of religion, and yet have not always acted with prudence as to their experience. 1. Some boast of their experiences, or talk of them as if they were very extraordinary; whereas, were they acquainted with others, they would find it not so. That a man may make mention of his experience, is no way improper, but often useful; but to hear persons always talking of themselves, seems to indicate a spirit of pride, and that their experience cannot be very deep.—2. Another abuse of experience is, dependence on it. We ought certainly to take encouragement from past circumstances, if we can; but if we are so dependent on past experience as to preclude present exertions, or always expect to have exactly the same assistance in every state, trial, or ordinance, we shall be disappointed. God has wisely ordered it, that though he never will leave his people, yet he will suspend or bestow comfort in his own time; for this very reason, that we may rely on him, and not on the circumstance or ordinance.—3. It is an abuse of experience, when introduced at improper times, and before improper persons. It is true, we ought never to be ashamed of our profession; but to be always talking to irreligious people respecting experience, which they know nothing of, is, as our Saviour says, casting pearls before swine. *Bunyan's Pilgrim's Progress; Buck's Treatise on Experience; Gornall's Christian Armour; Dr. Owen on Psalm* cxxx; *Edwards on the Affections, and his Thoughts on the Revival of Religion in New England; Dorney's Contemplations.*

EXPERIENCE MEETINGS, are assemblies of religious persons, who meet for the purpose of relating their experience to each other. It has been doubted by some whether these meet-

ngs are of any great utility; and whether they lo not in some measure force people to say more han is true, and puff up those with pride who re able to communicate their ideas with facility; ut to this it may be answered, 1. That the *abuse* of a thing is no proof of the *evil* of it.—2. That the most eminent saints of old did not neglect this practice, Ps. lxvi. 16; Mal. iii. 16.—3. That by a wise and prudent relation of experience, the Christian is led to see that others have participated of the same joys and sorrows with himself; he is excited to love and serve God; and animated to perseverance in duty, by finding that others, of like passions with himself, re zealous, active, and diligent.—4. That the Scriptures seem to enjoin the frequent intercourse of Christians for the purpose of strengthening each other in religious services, Heb. x. 24, 25; Col. iii. 16; Matt. xviii. 20. See CONFERENCE.

EXPIATION, a religious act, by which satisfaction or atonement is made for some crime, the guilt removed, and the obligation to punishment cancelled, Lev. xvi. See PROPITIATION.

EXPOSITIONS. See COMMENTARIES.

EXTORTION, the act or practice of gaining or acquiring any thing by force. Extortioners are included in the list of those who are excluded from the kingdom of heaven. 1 Cor. x. 6.

EXTREME UNCTION, one of the sacraments of the Romish church, the fifth in order, administered to people dangerously sick, by anointing them with holy oil, and praying over them.

F.

FAITH is that assent which we give to a proposition advanced by another, the truth of which we do not immediately perceive from our own reason and experience; or it is a judgment or assent of the mind, the motive whereof is not any intrinsic evidence, but the authority or testimony of some other who reveals or relates it. The Greek word πιστις, translated faith, comes from the verb πειθω, to persuade; the nature of faith being a persuasion and assent of the mind, arising from testimony or evidence.

1. *Divine faith*, is that founded on the authority of God, or it is that assent which we give to what is revealed by God. The objects of this, therefore, are matters of revelation.

2. *Human faith*, is that whereby we believe what is told us by men. The objects hereof are matters of human testimony or evidence.

3. *Historical faith*, is that whereby we assent to the truths of revelation as a kind of certain and infallible record, James ii. 17, or to any fact recorded in history.

4. *The faith of miracles*, is the persuasion a person has of his being able, by divine power, to effect a miracle on another, Matt. xvii. 20; 1 Cor. xiii. 2: or another on himself, Acts, xiv. 9. This obtained chiefly in the time of Christ and his apostles.

6. *A temporary faith*, is an assent to evangelical truths, as both interesting and desirable, but not farther than they are accompanied with temporal advantages; and which is lost when such advantages diminish or are removed, Matt. xi. 24; Luke viii. 13.

6. *Faith in respect to futurity*, is a moral principle, implying such a conviction of the reality and importance of a future state, as is sufficient to regulate the temper and conduct.

7. *Faith in Christ*, or saving faith, is that principle wrought in the heart by the Divine Spirit, whereby we are persuaded that Christ is the Messiah; and possess such a desire and expectation of the blessings he has promised in his Gospel, as engages the mind to fix its dependence on him, and subject itself to him in all the ways of holy obedience, and relying solely on his grace for everlasting life. These are the ideas which are generally annexed to the definition of saving faith; but, accurately speaking, faith is an act of the understanding, giving credit to the testimony of the Gospel; and desire, expectation, confidence, &c., are rather the effects of it, than faith itself, though inseparably connected with it. Much has been said as to the order or place in which faith stands in the Christian system, some placing it before, others after repentance. Perhaps the following remarks on the subject may be considered as consistent with truth and Scripture: 1. Regeneration is the work of God enlightening the mind, and changing the heart, and in order of time precedes faith.—2. Faith is the consequence of regeneration, and implies the perception of an object. It discerns the evil of sin, the holiness of God, gives credence to the testimony of God in his word, and seems to precede repentance, since we cannot repent of that of which we have no clear perception, or no concern about.—3. Repentance is an after-thought, or sorrowing for sin, the evil nature of which faith perceives, and which immediately follows faith.—4. Conversion is a turning from sin, which faith sees, and repentance sorrows for, and seems to follow, and to be the end of all the rest.

As to *the properties or adjuncts of faith*, we may observe, 1. That it is the first and principal grace: it stands first in order, and takes the precedence of other graces, Mark xvi. 16; Heb. xi. 6.—2. It is every way precious and valuable, 1 Pet. ii. 1.—3. It is called in Scripture, *one faith*; for though there are several sorts of faith, there is but one special or saving faith, Eph. iv. 5.—4. It is also denominated common faith; common to all the regenerate, Tit. i. 4.—5. It is true, real, and unfeigned, Acts viii. 37; Rom. x. 10.—6. It cannot be finally lost as to the grace of it, Phil. i. 6; Luke xxii. 32.—7. It is progressive, Luke xvii. 5; 2 Thess. i. 3.—8. It appropriates and realizes, or, as the apostle says, is the substance of things hoped for, and the evidence of things not seen, Heb. xi. 1.

The evidences or effects of faith, are, 1. Love to Christ, 1 Pet. i. 8; Gal. v. 6.—2. Confidence, Eph. iii. 12.—3. Joy, Rom. v. 11; Phil. i. 25.—4. Prayer, Heb. iv. 16.—5. Attention to his ordinances, and profit by them, Heb. iv. 2.—6. Zeal in the promotion of his glory, 1 Cor. xv. 58; Gal. vi. 9.—7. Holiness of heart and life, Matt. vii. 20; 1 John ii. 3; Acts xv. 9; James ii. 18, 20, 22. See articles ASSURANCE and JUSTIFICATION, in this work; and *Polhill on Precious Faith*; *Lambert's Sermons*, 13, 14, &c.; *Scott's Nature and Warrant of Faith*; *Romaine's Life*

Walk, and Triumph of Faith; *Rotherham's Essay on Faith*; *Dove's Letters on Faith*; *A. Hall on the Faith and Influence of the Gospel*; *Goodwin's Works*, vol. iv.

FAITH, ARTICLE OF. See ARTICLE.

FAITH, CONFESSION OF. See CONFESSION.

FAITH, IMPLICIT. See IMPLICIT FAITH.

FAITHFULNESS. See FIDELITY.

FAITHFULNESS, MINISTERIAL. See PASTOR.

FAITHFULNESS OF GOD, is that perfection of his nature whereby he infallibly fulfils his designs, or performs his word. It appears, says Dr. Gill, in the performance of what he has said with respect to the world in general, that it shall not be destroyed by a flood, as it once was, and for a token of it, has set his bow in the clouds; that the ordinances of heaven should keep their due course, which they have done for almost 6000 years, exactly and punctually; that all his creatures should be supported and provided for, and the elements all made subservient to that end, which we find do so according to his sovereign pleasure, Gen. ix; Isa. liv. 9; Ps. cxlv; Deut. xi. 14, 15; 2 Pet. iii.

2. It appears in the fulfilment of what he has said with respect to Christ. Whoever will take the pains to compare the predictions of the birth, poverty, life, sufferings, death, resurrection, and ascension of Christ, with the accomplishment of the same, will find a striking demonstration of the faithfulness of God.

3. It appears in the performance of the promises which he has made to his people. In respect to temporal blessings, 1 Tim. iv. 8; Psal. lxxxiv. 11; Is. xxxiii. 16.—2. To spiritual, 1 Cor. i. 9. In supporting them in temptation, 1 Cor. x. 13. Encouraging them under persecution, 1 Pet. iv. 12, 13; Is. xli. 10. Sanctifying afflictions, Heb. xii. 4 to 12. Directing them in difficulties, 1 Thess. v. 24. Enabling them to persevere, Jer. xxxi. 40. Bringing them to glory, 1 John ii. 25.

4. It appears in the fulfilling of his threatenings. The curse came upon Adam according as it was threatened. He fulfilled his threatening to the old world in destroying it. He declared that the Israelites should be subject to his awful displeasure, if they walked not in his ways; it was accordingly fulfilled, Deut. xxviii. See IMMUTABILITY.

FALL OF MAN, the loss of those perfections and that happiness which his Maker bestowed on him at his creation, through transgression of a positive command, given for the trial of man's obedience, and as a token of his holding every thing of God, as Lord paramount of the creation, with the use of every thing in it, exclusive of the fruit of one tree. This positive law he broke by eating the forbidden fruit; first the woman, then the man: and thus the condition or law of the covenant being broken, the covenant itself was broken. The woman was enticed by an evil genius, under the semblance of a serpent, as appears from its reasoning the woman into the transgression of the law, of which a brute beast is incapable. Hence the evil genius is called a murderer and a liar from the beginning, John viii. 44. Rom. v. 12; the old serpent, Rev. xii. 9. xx. 2. Moses relates this history, from what appeared externally to sense; both, therefore, are to be conjoined, the serpent as the instrument, and the devil as the primary cause. Man suffered himself to be seduced by perverse and confused notions of good and evil, prompted by a desire of greater degree of perfection, and swayed by his sensual appetite, in contradiction to his reason, Gen. iii. 6. And thus it appears possible, how notwithstanding the divine image with which man was adorned, he might fall; for, though including in it knowledge, it did not exclude from it confused notions, which are those arising from sense and imagination, especially when off our guard and inattentive, blindly following the present impression. From this one sin arose another, and then another, from the connexion of causes and effects, till this repetition brought on a habit of sin, consequently, a state of moral slavery; called by divines a death in sin, a spiritual death, a defect of power to act according to the law, and from the motive of the divine perfections as death in general is such a defect of power of action; and this defect or inability, with all its consequences, man entailed on his posterity, remaining upon them, till *one greater man* removes this, and reinstate them in all they forfeited in Adam.

In the fall of man we may observe, 1. The greatest infidelity.—2. Prodigious pride.—3. Horrid ingratitude.—4. Visible contempt of God's majesty and justice.—5. Unaccountable folly.—6. A cruelty to himself and to all his posterity. Infidels, however, have treated the account of the fall and its effects, with contempt, and considered the whole as absurd; but their objections to the *manner* have been ably answered by a variety of authors; and as to the *effects*, one would hardly think any body could deny. *For, that man is a fallen creature*, is evident, if we consider his misery as an inhabitant of the natural world; the disorders of the globe we inhabit, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth; the painful and dangerous travail of women; our natural uncleanliness, helplessness, ignorance, and nakedness; the gross darkness in which we naturally are, both with respect to God and a future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable and mineral world, ready to destroy us; the heavy curse of toil and sweat to which we are liable; the innumerable calamities of life, and the pangs of death. Again, it is evident, if we consider him as a citizen of the moral world; his commission of sin; his omission of duty; the triumph of sensual appetites over his intellectual faculties; the corruption of the powers that constitute a good head, the understanding, imagination, memory and reason; the depravity of the powers which form a good heart, the will, conscience, and affections; his manifest alienation from God; his amazing disregard even of his nearest relatives; his unaccountable unconcern about himself; his detestable tempers; the general out-breaking of human corruption in all individuals; the universal overflowing of it in all nations. Some striking proofs of this depravity may be seen in the general propensity of mankind to vain, irrational, or cruel diversions; in the universality of the most ridiculous, impious, inhuman, and diabolical sins; in the aggravating circumstances attending the display of this corruption; in the many ineffectual endeavours to stem its

rrent; in the obstinate resistance it makes to vine grace in the unconverted; the amazing ruggles of good men with it; the testimony the heathens concerning it; and the preposte- us conceit which the unconverted have of their vn goodness. *Dict. of the Bible*; *Fletcher's ppeal to Matters of Fact*; *Berry Street Lec- res*, vol. i. 180, 189; *South's Sermons*, vol. i. 4, 150; *Bates's Harmony of Div. Att.* p. 98; *oston's Fourfold State*, part i.

FALSEHOOD, untruth, deceit. See LYING.

FALSE CHRISTS. See MESSIAH.

FAMILIARS OF THE INQUISITION, rsons who assist in apprehending such as are cused, and carrying them to prison. They are sistants to the inquisitor, and called *familiars*, cause they belong to his family. In some pro- ces of Italy they are called *cross-bearers*; and d in others the *scholars of St. Peter the Mar- r*; and wear a cross before them on the outside rment. They are properly bailiffs of the inqui- ion; and the vile office is esteemed so honour- le, that noblemen in the kingdom of Portugal ve been ambitious of belonging to it. Nor is s surprising, when it is considered that Inno- nt III. granted very large indulgencies and pri- eges to these familiars; and that the same ple- ry indulgence is granted by the pope to every gle exercise of this office, as was granted by the teran council to those who succoured the Holy nd. When several persons are to be taken up the same time, these familiars are commanded order matters that they may know nothing of e another's being apprehended; and it is re- d, that a father and his three sons and three ughters, who lived together in the same house, re carried prisoners to the inquisition without owing any thing of one another's being there seven years afterwards, when they that were e were released by an act of faith. See art. E OF FAITH.

FAMILY PRAYER. See PRAYER.

FAMILY OF LOVE, or FAMILISTS. See VE.

FANATICS, wild enthusiasts, visionary per- s, who pretend to revelation and inspiration. e ancients called those *fanatici* who passed ir time in temples (*fana*) and being often ed with a kind of enthusiasm, as if inspired by Divinity, showed wild and antic gestures, cut- g and slashing their arms with knives, shaking head, &c. Hence the word was applied ng us to the Anabaptists, Quakers, &c. at r first rise, and is now an epithet given to mo- n prophets, enthusiasts, &c.; and we believe stly to those who possess a considerable de- e of zeal and fervency of devotion.

FARNOVIANS, a sect of Socinians, so call- from Stanislaus Farnovius, who separated n the other Unitarians in the year 1568. He rted that Christ had been engendered or pro- d out of nothing by the Supreme Being, be- the creation of this terrestrial globe, and warn- d his disciples against paying religious worship e Divine Spirit. This sect did not last long; having lost their chief, who died in 1615, it scattered and reduced to nothing.

FASTING, abstinence from food, more par- rly that abstinence which is used on a reli- s account.

The Jews had every year a stated and solemn on the 10th day of the month *Tisri*, which generally answered to the close of our September. This solemnity was a day of strict rest and fasting to the Israelites. Many of them spent the day before in prayer, and such like penitential exercises. On the day itself, at least in later times, they made a tenfold confession of their sins, and were careful to end all their mutual broils. See Lev. xvi. Numb. xxix. 7, 12. Lev. xxiii. 23, 32. Individuals also fasted on any extraordinary distress. Thus David fasted during the sickness of his adulterous child, 2 Sam. xii. 21; Ahab, when he was threatened with ruin, 1 Kings xii. 27; Daniel, when he understood that the Jewish captivity drew to an end; 9th and 10th chapters of Nehemiah, Joshua, &c.

However light some think of religious fasting, it seems it has been practised by most nations from the remotest antiquity. The Egyptians, Phœnicians, and Assyrians, had their fasts as well as the Jews. Porphyry affirms that the Egyptians, before their stated sacrifices, always fasted a great many days; sometimes for six weeks. The Grecks observed their fasts much in the same manner. At Rome, kings and emperors fasted themselves. Numa Pompilius, Julius Cæsar, Augustus, Vespasian, and others, we are told, had their stated fast days; and Julian the apostate was so exact in this observation, that he outdid the priests themselves. The Pythagoreans frequently fasted rigidly for a long time; and Pythagoras, their master, continued his fast, it is said, for forty days together. The Brachmans, and the Chinese, have also their stated fasts.

Every one knows how much fasting has been considered as an important rite in the church of Rome, and the extremes they have run into in this respect. See article ABSTINENCE. The church of England also has particular seasons for fasting, especially that of Lent, which is to be observed as a time of humiliation before Easter, the general festival of our Saviour's resurrection. Fast days are also appointed by the legislature upon any extraordinary occasions of calamity, war, &c. See art. ROGATION, LENT.

Religious fasting consists, 1. "In abstinence from every animal indulgence, and from food, as far as health and circumstances will admit.—2. In the humble confession of our sins to God, with contrition or sorrow for them.—3. An earnest deprecation of God's displeasure, and humble supplication that he would avert his judgments.—4. An intercession with God for such spiritual and temporal blessings upon ourselves and others which are needful." It does not appear that our Saviour instituted any particular fast, but left it optional. Any state of calamity and sorrow, however, naturally suggests this. The *propriety* of it may appear, 1. From many examples recorded in Scripture.—2. By plain and undeniable inferences from Scripture, Matt. vi. 16.—3. From divine commands given on some occasions, though there are no commands which prescribe it as a constant duty.—4. It may be argued from its utility. The end or uses of it are these:—1. A natural expression of our sorrow.—2. A help to devotional exercises.—3. Keeping the body in subjection.—4. May be rendered subservient to charity. How far or how long a person should abstain from food, depends on circumstances. The great end to be kept in view is, humiliation *for*, and abstinence *from* sin. "If," says Marshall, "abstinence divert our minds, by reason

of a gnawing appetite, then you had better eat sparing, as Daniel in his greatest fast." Dan. x. 2, 3. They, however, who in times of public distress, when the judgments of God are in the earth, and when his providence seems to call for humiliation, will not relinquish any of their sensual enjoyments, nor deny themselves in the least, cannot be justified; since good men in all ages, more or less, have humbled themselves on such occasions; and reason as well as Scripture evidently prove it to be our duty, Matt. ix. 15. 1 Cor. vii. 5. *Bennet's Christ. Orat.* vol. ii. p. 18, 25; *Tillotson's Ser.* ser. 39; *Simpson's Essay on Feasting; Marshall on Sanc.* p. 273, 274.

FATE (*fatum*) denotes an inevitable necessity depending upon a superior cause. The word is formed *a fando*, "from speaking," and primarily implies the same with *effatum*, viz. a word or decree pronounced by God, or a fixed sentence whereby the Deity has prescribed the order of things, and allotted to every person what shall befal him. The Greeks called it εἱμαρμενη, as it were a chain or necessary series of things indissolubly linked together. It is also used to express a certain unavoidable designation of things, by which all agents, both necessary and voluntary, are swayed and directed to their ends. Fate is divided into physical and divine. 1. Physical fate is an order and series of natural causes appropriated to their effects: as, that fire warms; bodies communicate motion to each other, &c.; and the effects of it are all the events and phenomena of nature.—2. Divine fate is what is more usually called providence. See PROVIDENCE, NECESSITY.

FATHERS, a term applied to ancient authors who have preserved in their writings traditions of the church. Thus St. Chrysostom, St. Basil, &c. are called *Greek* fathers, and St. Augustine, and St. Ambrose, *Latin* fathers. No author who wrote later than the twelfth century is dignified with the title of *father*.

Some suppose that the study of the fathers is barren and unimproving; that though there are some excellent things interspersed in their writings, yet the instruction to be derived from them will hardly repay the toil of breaking up the ground; that a life-time would hardly suffice to read them with care, and digest them completely. Others have such a high opinion of the fathers, as to be almost afraid of interpreting Scripture against their decision. They suppose, that as some of them were companions, disciples, or successively followers of the apostles, it is highly probable that they must have been well informed; that their sentiments must be strongly illustrative of the doctrines of the New Testament; and that as controversies have increased, and dogmas received since their time, they must be much less entangled with decisions merely human than more recent commentators. Perhaps it is best to steer between these two opinions. If a person have ability, inclination, and opportunity to wade through them, let him; but if not, referring to them occasionally may suffice. One caution, however, is necessary, which is this; that though the judgment of antiquity in some disputable points certainly may be useful, yet we ought never to put them on the same footing as the Scriptures. In many cases they may be considered as competent witnesses; but we must not confide in their verdict as judges. *Jortin's Works*, vol. vii. chap. 2; *Kett's Ser. at Bampton Lecture*, ser. 1; *Warburton's Julian; Simpson's Strictures on Religious Opinions*, latter end; *Daille's Use of the Fathers*, p. 167; *Law's Theory; Dr. Clarke's View of the Succession of Sacred Literature*, p. 312.

FAULT, a slight defect or crime, which subjects a person to blame, but not to punishment; a deviation from, or transgression of a rule in some trifling circumstance.

FAVOUR OF GOD. See GRACE.

FEAR is that uneasiness of mind which arises from an apprehension of danger, attended with a desire of avoiding it. "Fear," says Dr. Watts, "shows itself by paleness of the cheek, sinking of the spirits, trembling of the limbs, hurry and confusion of the mind and thoughts, agonies of nature, and fainting. Many a person has died with fear. Sometimes it rouses all nature to exert itself in speedy flight, or other methods to avoid the approaching evil; sudden terror has performed some almost incredibles of this kind."

Fear is of different kinds: 1. There is an *idolatrous* and *superstitious fear*, which is called δεισιδαιμονια, a fear of demons, which the city of Athens was greatly addicted to. "I perceive," says the Apostle Paul, "that in all things ye are too superstitious," or given to the fear and worship of false deities.—2. There is an *external fear* of God, an outward show and profession of it, which is taught by the precepts of men: as in the men of Samaria, who pretended to fear the Lord, as the priest instructed them, and yet served their own gods; and such an external fear of God, Job's friends supposed was all that he had, and that even he had cast that off.—3. There is an *hypocritical fear*, when men make a profession of religion; but only serve him for some sinister end and selfish view, which Satan insinuated was Job's case. "Doth Job fear God for nought?" Job i. 9.—4. There is a *servile fear*, which they possess who serve God from fear of punishment, and not from love to him.—5. There is a *filial fear*, such as that of a son to his father. Fear is sinful when—1. It proceeds from unbelief or distrust of God: 2. When it ascribes more to the creature than is due; or when we fear our enemies without considering they are under God: 3. When we fear that in God that is not in him, or that he will break his promise, &c.: 4. When our fear is immoderate, so as to distract us in duty. See next article.

FEAR OF GOD, is that holy disposition or gracious habit formed in the soul by the Holy Spirit, whereby we are inclined to obey all God's commands; and evidences itself, 1. By a dread of his displeasure.—2. Desire of his favour.—3. Regard for his excellencies.—4. Submission to his will.—5. Gratitude for his benefits.—6. Sincerity in his worship.—7. Conscientious obedience to his commands, Prov. viii. 13. Job. xxviii. 28 *Bates's Works*, page 913; *Gill's Body of Divinity*, vol. iii. book i.

FEAR OF DEATH. See DEATH.

FEARS. See DOUBTS.

FEAST, in a religious sense, is a ceremony of feasting and thanksgiving.

The principal feasts of the Jews were the feasts of trumpets, of expiation, of tabernacles, of the dedication, of the passover, of Pentecost, and that of purification.—Feasts, and the ceremonies thereof, have made great part of the religion of

almost all nations and sects; hence the Greeks, the Romans, Mahometans, and Christians, have not been without them.

Feasts, among us, are either immoveable or moveable. Immoveable feasts are those constantly celebrated on the same day of the year. The principal of these are Christmas-day, Circumcision, Epiphany, Candlemas, or Purification; Lady-day, or the Annunciation, called also the Incarnation and Conception; All Saints and All Souls; besides the days of the several apostles, as St. Thomas, St. Paul. Moveable feasts are those which are not confined to the same day of the year. Of these the principal is Easter, which gives law to all the rest, all of them following and keeping their proper distances from it. Such are Palm Sunday, Good Friday, Ash Wednesday, Sexagesima, Ascension-day, Pentecost, and Trinity Sunday.

Besides these feasts, which are general, and enjoined by the church, there are others local and occasional, enjoined by the magistrate, or voluntarily set on foot by the people; such are the days of thanksgiving for delivery from war, plagues, &c.; such also are the vigils or wakes in commemoration of the dedication of particular churches.

The prodigious increase of feasting days in the Christian church commenced towards the close of the fourteenth century, occasioned by the discovery that was made of the remains of martyrs, and other holy men, for the commemoration of whom they were established. These, instead of being set apart for pious exercises, were abused in indolence, voluptuousness, and criminal practices. Many of them were instituted on a pagan model, and perverted to similar purposes. See HOLY DAY.

FEAST OF ASSES. This was a festival in the Romish church, and was celebrated at Beauvais. They chose a young woman, the handsomest in the town; made her ride on an ass richly harnessed, and placed in her arms a pretty infant. In this state, followed by the bishop and clergy, she marched in procession from the cathedral to the church of St. Stephen; entered into the sanctuary, placed herself near the altar, and then celebrated mass; not forgetting to explain the fine qualities of the animal, and exhorting him to make a devout genuflection, with a variety of other fooleries.

FEELINGS, RELIGIOUS, are those sensations or emotions of the mind produced by the views we have of religion. While some enthusiasts boast of, depend on, and talk much of their feelings, there are others who are led to discard the term, and almost to abandon the idea of *religious feeling*; but it is evident, that however many have been misguided and deceived by *feelings*, yet there is no such thing as religion without this. For instance; religion consists in contrition, repentance, and devotion: now, what is contrition but a *feeling* of sorrow for sin? what is repentance but a *feeling* of hatred to it, with a relinquishing of it? what is devotion but a *feeling* of love to God and his ways? Who can separate the idea of *feeling* from any of these acts? The fact is this; religious feelings, like every thing else, have been abused; and men, to avoid the imputation of fanaticism, have run to the opposite evil of lukewarmness, and been content with a system without feeling its energy. See AFFECTION, ENTHUSIASM, EXCHESIVE.

FELLOWSHIP, joint interest, or the having one common stock. The fellowship of the saints is twofold:—1. With God, 1 John i. 3; 1 Cor. i. 9; xiii. 14.—2. With one another, 1 John i. 7.

Fellowship with God, consists in knowledge of his will, Job xxii. 21; John xviii. 3. Agreement, Amos iii. 2. Strength of affection, Rom. viii. 38, 39. Enjoyment of his presence, Ps. iv. 6. Conformity to his image, 1 John ii. 6; i. 6.

Fellowship of the saints, may be considered as a fellowship of duties, Rom. xii. 6; 1 Cor. xii. 1; 1 Thess. v. 17, 18; James v. 16. Of ordinances, Heb. x. 24; Acts ii. 46. Of graces, love, joy, &c. Heb. x. 24; Mat. iii. 16; 2 Cor. viii. 4. Of interest spiritual, and sometimes temporal, Rom. xii. 4, 13; Heb. xiii. 16. Of sufferings, Rom. xv. 1, 2; Gal. vi. 1, 2; Rom. xii. 15. Of eternal glory, Rev. vii. 9. See COMMUNION.

FIDELITY, faithfulness, or the conscientious discharge of those duties of a religious, personal, and relative nature, which we are bound to perform. See an excellent sermon on the subject in *Dr. Erskine's Sermons*, vol. ii. p. 304.

FIFTH MONARCHY MEN, were a set of enthusiasts, in the time of Cromwell, who expected the sudden appearance of Christ, to establish on earth a new monarchy or kingdom. In consequence of this illusion, some of them aimed at the subversion of all human government. In ancient history we read of four great monarchies, the Assyrian, Persian, Grecian, and the Roman; and these men, believing that this new spiritual kingdom of Christ was to be the fifth, came to bear the name by which they were called. Their leader was Thomas Venner, a wine-cooper, who in his little conventicle in Coleman-street, warmed his admirers with passionate expectations of a fifth universal monarchy, under the personal reign of King Jesus, upon earth, and that the saints were to take the kingdom to themselves. To introduce this imaginary kingdom, they marched out of their meeting-house towards St. Paul's church-yard, on Sunday, Jan. 6th, 1660, to the number of about fifty men, well armed, and with a resolution to subvert the present government, or to die in the attempt. They published a declaration of the design of their rising, and placed sentinels at proper places. The lord mayor sent the trained bands to disperse them, whom they quickly routed, but in the evening retired to Caen Wood, between Highgate and Hampstead. On Wednesday morning they returned, and dispersed a party of the king's soldiers in Threadneedle-street. In Wood-street they repelled the trained bands, and some of the horse guards; but Venner himself was knocked down, and some of his company slain: from hence the remainder retreated to Cripplegate, and took possession of a house, which they threatened to defend with a desperate resolution; but nobody appearing to countenance their frenzy, they surrendered after they had lost about half their number. Venner, and one of his officers, were hanged before their meeting-house door in Coleman-street, Jan. 19th; and a few days after nine more were executed in divers parts of the city.

FILIAL PIETY, is the affectionate attachment of children to their parents, including in it love, reverence, obedience, and relief. Justly has

it been observed, that these great duties are prompted equally by nature and by gratitude, independent of the injunctions of religion; for where shall we find the person who hath received from any one benefits so great, or so many, as children from their parents? And it may be truly said, that if persons are undutiful to their parents, they seldom prove good to any other relation. See article CHILDREN.

FILIATION OF THE SON OF GOD. See SON OF GOD.

FIRE PHILOSOPHERS. See THEOSOPHISTS.

FIRST FRUITS, among the Hebrews, were oblations of part of the fruits of the harvest, offered to God as an acknowledgment of his sovereign dominion. There was another sort of first fruits which was paid to God. When bread was kneaded in a family, a portion of it was set apart, and given to the priest or Levite who dwelt in the place. If there were no priest or Levite there, it was cast into the oven and consumed by the fire. These offerings made a considerable part of the revenues of the priesthood, Lev. xxiii.; Exodus xxii. 29; xxiii. 19; Numbers xv. 19, 20.

The *first fruits of the Spirit* are such communications of his grace on earth, as fully assure us of the full enjoyment of God in heaven, Rom. viii. 23. Christ is called the first fruits of them that slept; for as the first fruits were earnests to the Jews of the succeeding harvest, so Christ is the first fruits of the resurrection, or the earnest of a future resurrection; that as he rose, so shall believers also rise to happiness and life. 1 Cor. xv. 20.

First fruits are mentioned in ancient writers as one part of the church revenue.

First fruits, in the church of England, are the profits of every spiritual benefice for the first year, according to the valuation thereof in the king's book.

FIVE POINTS, are the five doctrines controverted between the Arminians and Calvinists. See CALVINISTS.

FLACIANS, the followers of Matthias Flacius Illyricus, who flourished in the sixteenth century. He taught that original sin is the very substance of human nature; and that the fall of man was an event which extinguished in the human mind every virtuous tendency, every noble faculty, and left nothing behind it but universal darkness and corruption.

FLAGELLANTES. See WHIPPERS.

FLATTERY, a servile and fawning behaviour, attended with servile compliances and obsequiousness, in order to gain a person's favour.

FLEMINGIANS, or FLANDRIANS, a sect of rigid Anabaptists, who acquired this name in the sixteenth century, because most of them were natives of Flanders, by way of distinction from the Waterlandians. See WATERLANDIANS.

FOLLY, according to Mr. Locke, consists in the drawing of false conclusions from just principles, by which it is distinguished from madness, which draws just conclusions from false principles. But this seems too confined a definition. Folly, in its most general acceptation, denotes a weakness of intellect or apprehension, or some partial absurdity in sentiment or conduct. See EVIL, SIN.

FOOL, one who has not the use of reason or judgment. In Scripture, wicked persons are often called fools or foolish, because such act contrary to reason, trust to their own hearts, violate the laws of God, and prefer things vile, trifling, and temporal, to such as are important, divine, and eternal.

FOOLISH SPEAKING, such kind of conversation, as includes folly, and can no ways be profitable and interesting, Eph. v. 4. *Facetiousness*, indeed, is allowable, when it ministers to harmless divertisement, and delight to conversation; when it is used for the purpose of exposing things which are base and vile; when it has for its aim the reformation of others; when used by way of defence under unjust reproach. But all such kind of speaking as includes profane jesting, loose, wanton, scurrilous, injurious, unseasonable, vain-glorious talk, is strictly forbidden. See *Barrow's excellent Sermon on this subject in his Works*, vol. i. ser. 14.

FORBEARANCE, is the act of patiently enduring provocation or offence. The following may be considered as the most powerful incentives to the exercise of this disposition: 1. The consideration that we ourselves often stand in need of it from others, Gal. vi. 1.—2. The express command of Scripture, Eph. iv. 2; Col. iii. 13.—3. The felicity of this disposition. It is sure to bring happiness at last, while resentment only increases our own misery.—4. That it is one of the strongest evidences we can give of the reality of our religion, John xiii. 35.—5. The beautiful example of Christ, Heb. xii. 3; 1 Pet. ii. 21—23.

FORBEARANCE OF GOD. See PATIENCE OF GOD.

FOREKNOWLEDGE OF GOD, is his foresight or knowledge of every thing that is to come to pass, Acts ii. 23. This foreknowledge, says Charnock, was from eternity. Seeing he knows things possible in his power, and things future in his will, if his power and resolves were from eternity, his knowledge must be so too; or else we must make him ignorant of his own power, and ignorant of his own will from eternity, and consequently not from eternity blessed and perfect. His knowledge of possible things must run parallel with his will. If he willed from eternity, he knew from eternity what he willed; but that he did will from eternity we must grant, unless we would render him changeable, and conceive him to be made in time of not willing, willing. The knowledge God hath in time was always one and the same, because his understanding is his proper essence, as perfect as his essence, and of an immutable nature.

"To deny this is (says Saurin) to degrade the Almighty; for what, pray, is a God who created beings, and who could not foresee what would result from their existence? A God, who formed spirits united to bodies by certain laws, and who did not know how to combine these laws so as to foresee the effects they would produce? A God forced to suspend his judgment? A God who every day learns something new, and who doth not know to-day what will happen to-morrow? A God who cannot tell whether peace will be concluded, or war continue to ravage the world; whether religion will be received in a certain kingdom, or whether it will be banished; whether the right heir will succeed to the crown, or whether the crown will be set on the head of an

usurper? For according to the different determinations of the wills of men, of king, or people, the prince will make peace, or declare war; religion will be banished or admitted; the tyrant or the lawful king will occupy the throne: for if God cannot foresee how the volitions of men will be determined, he cannot foresee any of those events. What is this but to degrade God from his Deity, and to make the most perfect of all intelligences a being involved in darkness and uncertainty like ourselves?" See OMNISCIENCE.

FORGIVENESS, the pardon of any offence committed against us. This is a virtue which our Lord expressly inculcates, not as extending to our friends only, but to our enemies. "Ye have heard," saith he, "Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, love your enemies," &c. "This," says an ingenious writer, "was a lesson so new, and utterly unknown, till taught by his doctrine, and enforced by his example, that the wisest moralists of the wisest nations and ages represented the desire of revenge as a mark of a noble mind; but how much more magnanimous, how much more beneficial to mankind, is forgiveness! It is more magnanimous, because every generous and exalted disposition of the human mind is requisite to the practice of it; and it is the most beneficial, because it puts an end to an eternal succession of injuries and retaliations." Let us, therefore, learn to cherish this noble disposition; let the bitterest enemy we have be softened by its effects; let us consider also how friendly it is to our own happiness, and how much it prevents the unhappiness of others. "The feuds and animosities, in families, and between neighbours, which disturb the intercourse of human life, and collectively compose half the misery of it, have their foundation in the want of a forgiving temper, and can never cease but by the exercise of this virtue on one side, or on both." *Paley's Mor. Phil.* vol. i. p. 271; *Soame Jenyns's Int. Evid.* p. 67, 68; *Clarke's Ser.* ser. 2. vol. x.; *Tillotson's Ser.* vol. viii. p. 254.

FORGIVENESS OF SINS. See PARDON, MERCY.

FORMALIST, one who places too much dependence on outward ceremonies of religion, or who is more tenacious of the form of religion than the power of it.

FORMS OF PRAYER. See PRAYER.

FORNICATION, whoredom, or the act of incontinency between single persons; for if either of the parties be married, it is adultery. While the Scriptures give no sanction to those austerities which have been imposed on men under the idea of religion, so, on the other hand, they give no liberty for the indulgence of any propensity that would either militate against our own interest or that of others. It is in vain to argue the innocency of fornication from the natural passions implanted in us, since "marriage is honourable in all," and wisely appointed for the prevention of those evils which would otherwise ensue; and, besides, the existence of any natural propensity in us, is no proof that it is to be gratified without any restriction. That fornication is both unlawful and unreasonable, may be easily inferred, if we consider, 1. That our Saviour expressly declares this to be a crime, Mark vii. 21—23. 2. That the Scriptures declare that fornicators cannot inherit the kingdom of God, 1 Cor. vi. 9; Heb. xii. 16; Gal. v. 19—22. 3. Fornication sinks, into a mere *brutal* commerce, a gratification which was designed to be the cement of a sacred, generous, and tender friendship. 4. It leaves the maintenance and education of children, as to the father at least, utterly unsecured. 5. It strongly tempts the guilty mother to guard herself from infamy by methods of procuring abortion, which not only destroy the child, but often the mother. 6. It disqualifies the deluded creatures to be either good wives, or mothers, in any future marriage, ruining that modesty which is the guardian of nuptial happiness. 7. It absolutely disqualifies a man for the best satisfactions; those of truth, virtue, innocent gratifications, tender and generous friendship. 8. It often perpetuates a disease which may be accounted one of the sorest maladies of human nature, and the effects of which are said to visit the constitution of even distant generations.

FORTITUDE is a virtue or quality of the mind generally considered the same with courage; though, in a more accurate sense, they seem to be distinguishable. Courage resists danger, fortitude supports pain. Courage may be a virtue or vice, according to the circumstances; fortitude is always a virtue: we speak of desperate courage, but not of desperate fortitude. A contempt or neglect of dangers may be called courage; but fortitude is the virtue of a rational and considerate mind, and is founded in a sense of honour, and a regard to duty.

Christian fortitude may be defined, that state of mind which arises from truth and confidence in God; enables us to stand collected and undisturbed in the time of difficulty and danger; and is at an equal distance from rashness on the one hand, and pusillanimity on the other. Fortitude takes different names, according as it acts in opposition to different evils: but some of those names are applied with considerable latitude. With respect to danger in general, fortitude has been called *intrepidity*; with respect to the dangers of war, *valour*; with respect to pain of body, or distress of mind, *patience*; with respect to labour, *activity*; with respect to injury, *forbearance*; with respect to our condition in general, *magnanimity*.

Christian fortitude is necessary to vigilance, patience, self-denial, and perseverance; and is requisite under affliction, temptation, persecution, desertion, and death. The noble cause in which the Christian is engaged; the glorious Master whom he serves; the provision that is made for his security; the illustrious examples set before him; the approbation of a good conscience; and the grand prospect he has in view, are all powerful motives to the exercise of this grace. *Watts's Ser.* ser. 31; *Evans's Ser.* ser. 19. vol. i.; *Steele's Christian Hero; Mason's Ser.* vol. i. ser. v.

FORTUNE, a name which, among the ancients, seemed to have denoted a principle of fortuity, whereby things came to pass without being necessitated thereto; but what and whence that principle is, they do not seem to have ever precisely thought. It does not appear that the antiquity of the word is very high. It is acknowledged, on all hands, that Τυχη, from whence the Romans took their *fortuna*, was a term invented long after the times of Hesiod and Homer, in whose writings it no where occurs. The philosophical sense of the word coincides with what is

vulgarly called chance. It is difficult to ascertain what it denotes in the minds of those who now use the word. It has been justly observed, that they who would substitute the name of providence in lieu of that of *fortune*, cannot give any tolerable sense to half the phrases wherein the word occurs.

FRAME. This word is used to denote any state of mind a man may be in; and, in a religious sense, is often connected with the word feeling, or used synonymously with it. See FEELING.

"If our frames are comfortable," says one, "we may make them the matter of our praise, but not of our pride; we may make them our pleasure, but not our portion; we may make them the matter of our encouragement, but not the ground of our security. Are our frames dark and uncomfortable? they should humble us, but not discourage us; they should quicken us, but not obstruct us in our application for necessary and suitable grace; they should make us see our own emptiness, but not make us suspect the fulness of Christ; they should make us see our own unworthiness, but not make us suspect the willingness of Christ; they should make us see our own weakness, but not cause us to suspect the strength of Christ; they should make us suspect our own hearts, but not the firmness and freeness of the promises.

FRANCISCANS, a religious order founded by St. Francis in the year 1209. Francis was the son of a merchant of Assisi, in the province of Umbria, who, having led a dissolute life, was reclaimed by a fit of sickness, and afterwards fell into an extravagant devotion that looked less like religion than alienation of mind. Soon after this, viz. in the year 1208, hearing the passage repeated in which Christ addresses his apostles, *Provide neither gold, nor silver*, &c., Matt. x. 9, 10, he was led to consider a voluntary and absolute poverty as the essence of the Gospel, and to prescribe this poverty as a sacred rule both to himself and to the few that followed him. This new society, which appeared to Innocent III. extremely adapted to the present state of the church, and proper to restore its declining credit, was solemnly approved and confirmed by Honorius III. in 1223, and had made a considerable progress before the death of its founder in 1226. Francis, through an excessive humility, would not suffer the monks of his order to be called *fratres*, i. e. brethren or friars; but *fraterculi*, i. e. little brethren, or friars minor, by which denomination they have been generally since distinguished. The Franciscans and Dominicans were zealous and active friends to the papal hierarchy, and in return were distinguished by peculiar privileges and honourable employments. The Franciscans, in particular, were invested with the treasure of ample and extensive indulgencies, the distribution of which was committed to them by the popes as a mean of subsistence, and a rich indemnification for their voluntary poverty. In consequence of this grant, the rule of the founder, which absolutely prohibited both personal and collective property, so that neither the individual nor the community were to possess either fund, revenue, or any worldly goods, was considered as too strict and severe, and dispensed with soon after his death. In 1231, Gregory IX. published an interpretation of this rule, mitigating its rigour; which was further confirmed by Innocent IV. in 1245, and by Alexander IV. in 1247. These milder operations were zealously opposed by a branch of the Franciscans, called the spiritual; and their complaints were regarded by Nicholas III. who, in 1279, published a famous constitution, confirming the rule of St. Francis, and containing an elaborate explication of the maxims he recommended, and the duties he prescribed. In 1287, Matthew, of Aqua Sparta, being elected general of the order, discouraged the ancient discipline of the Franciscans, and indulged his monks in abandoning even the appearance of poverty; and this conduct inflamed the indignation of the spiritual or austere Franciscans; so that, from the year 1290, seditions and schisms arose in an order that had been so famous for its pretended disinterestedness and humility. Such was the enthusiastic frenzy of the Franciscans, that they impiously maintained that the founder of their order was a second Christ, in all respects similar to the first, and that their institution and discipline were the true Gospel of Jesus. Accordingly Albizi, a Franciscan, of Pisa, published a book in 1383, with the applause of his order, entitled the Book of the Conformities of St. Francis with Jesus Christ. In the beginning of this century the whole Franciscan order was divided into two parties; the one, embracing the severe discipline and absolute poverty of St. Francis, were called *spirituals*; and the other, who insisted on mitigating the austere injunctions of their founder, were denominated *brethren of the community*. These wore long, loose, and good habits, with large hoods; the former were clad in a strait, coarse, and short dress, pretending that this dress was enjoined by St. Francis, and that no power on earth had a right to alter it. Neither the moderation of Clement V. nor the violence of John XXII. could appease the tumult occasioned by these two parties; however, their rage subsided from the year 1329. In 1368 these two parties were formed into two large bodies, comprehending the whole Franciscan order, viz. the *conventual brethren*, and the *brethren of the observance*, or *observation*, from whom sprang the Capuchins and Recollets. The general opinion is, that the Franciscans came into England in the year 1224, and had their first house at Canterbury, and their second at London; but there is no certain account of their being here, till king Henry VII. built two or three houses for them. At the dissolution of the monasteries, the conventual Franciscans had about fifty-five houses, which were under seven custodies or wardenships, viz. those of London, Worcester, York, Cambridge, Bristol, Newcastle, and Oxford.

FRATERNITY, in the Roman Catholic countries, signifies a society for the improvemen of devotion. Of these there are several sorts, as, 1. The Fraternity of the Rosary, founded by St. Dominic. It is divided into two branches, called the *common rosary*, and the *perpetual rosary*; the former of whom are obliged to confess and communicate every first Sunday in the month, and the latter to repeat the rosary continually.—2. The Fraternity of the Scapulary, whom it is pretended, according to the Sabbatine bull of pope John XXII. the Blessed Virgin has promised to deliver out of hell the first Sunday after their death.—3. The Fraternity of St. Francis's girdle are clothed with a sack of grey colour, which they

tie with a cord; and in processions walk barefooted, carrying in their hands a wooden cross.—4. That of St. Austin's leathern girdle, comprehends a great many devotees. Italy, Spain, and Portugal, are the countries where are seen the greatest number of these fraternities, some of which assume the name of *arch-fraternity*. Pope Clement VII. instituted the arch-fraternity of charity, which distributes bread every Sunday among the poor, and gives portions to forty poor girls on the feast of St. Jerome, their patron. The Fraternity of Death buries such dead as are abandoned by their relations, and causes masses to be celebrated for them.

FRATRICELLI, an enthusiastic sect of Franciscans, which rose in Italy, and particularly in the marquisate of Ancona, about the year 1294. The word is an Italian diminutive, signifying *fraterculi*, or "little brothers," and was here used as a term of derision, as they were most of them apostate monks, whom the Italians call *fratelli*, or *fratricelli*. For this reason, the term *fratricelli*, as a nick-name, was given to many other sects, as the Catharists, the Waldenses, &c. however different in their opinions and their conduct. But this denomination, applied to the austere part of the Franciscans, was considered as honourable. See Franciscans.

The founders of this sect were P. Maurato and P. de Fossombroni, who having obtained of pope Celestin V. a permission to live in solitude after the manner of hermits, and to observe the rule of St. Francis in all its rigour, several idle vagabond monks joined them, who, living after their own fancies, and making all perfection to consist in poverty, were soon condemned by pope Boniface VIII. and his successor, and the inquisitors ordered to proceed against them as heretics, which commission they executed with their usual barbarity. Upon this, retiring into Sicily, Peter John Oliva de Serignan had no sooner published his comment on the Apocalypse, than they adopted his tenets. They held the Romish church to be Babylon, and proposed to establish another far more perfect one: they maintained that the rule of St. Francis was the evangelical rule observed by Jesus Christ and his apostles. They foretold the reformation of the church, and the restoration of the true Gospel of Christ by the genuine followers of St. Francis; and declared their assent to almost all the doctrines which were published under the name of the abbot Joachim, in the "Introduction to the Everlasting Gospel," a book published in 1250, and explained by one of the spiritual friars, whose name was Gerhard. Among other errors inculcated in this book, it is pretended that St. Francis was the angel mentioned in Rev. xiv. 6, and had promulgated to the world the true and everlasting Gospel; that the Gospel of Christ was to be abrogated in 1260, and to give place to this new and everlasting Gospel, which was to be substituted in its room; and that the ministers of this great reformation were to be humble and barefooted friars, destitute of all worldly employments. Some say, they even elected a pope of their church; at least they appointed a general with superiors, and built monasteries, &c. Besides the opinions of Oliva, they held that the sacraments of the church were invalid, because those who administered them had no longer any power or jurisdiction. They were condemned gain by pope John XXII., in consequence of whose cruelty they regarded him as the true antichrist; but several of them, returning into Germany, were sheltered by Lewis, duke of Bavaria, the emperor.

There are authentic records, from which it appears that no less than 2000 persons were burnt by the Inquisition, from the year 1318 to the time of Innocent VI. for their inflexible attachment to the order of St. Francis. The severities against them were again revived, towards the close of the fifteenth century, by pope Nicholas V. and his successors. However, all the persecutions which this sect endured were not sufficient to extinguish it; for it subsisted until the times of the Reformation in Germany, when its remaining votaries adopted the cause and embraced the doctrine and discipline of Luther.

FRAUDS, PIOUS. See Pious Frauds.

FREE AGENCY is the power of following one's inclination; or whatever the soul does with full bent of preference and desire. Many and long have been the disputes on this subject; not that man has been denied to be a free agent, but the dispute has been in what it consists. See articles Liberty and Will. A distinction is made by writers between free agency, and what is called the Arminian notion of free will. The one consists merely in the power of following our prevailing inclination; the other in a supposed power of acting contrary to it, or at least of changing it. The one predicates freedom of the man; the other of a faculty in man; which Mr. Locke, though an anti-necessarian, explodes as an absurdity. The one goes merely to render us accountable beings; the other arrogantly claims a part, yea, the very turning point of salvation. According to the latter, we need only certain helps or assistances, granted to men in common, to enable us to choose the path of life; but, according to the former, our hearts being by nature wholly depraved, we need an almighty and invincible Power to renew them. See Necessity.

FREE-THINKER, an appellation given to those persons who deny revelation or the Christian religion. One of the most admirable and pointed addresses to free-thinkers any where to be met with, may be found in the dedication to Warburton's Divine Legation of Moses. See also an admirable paper in the *Guardian*, No. 70; and article Deists.

FRENCH CHURCH. See Church Gallican.

FRENCH PROPHETS. They first appeared in Dauphiny and Vivarais. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost. They soon became so numerous, that there were many thousands of them inspired. They were people of all ages and sexes without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age. They had strange fits, which came upon them with tremblings and faintings as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands, they fell on their backs, shut their eyes, and heaved with their breasts. They remained a while in trances, and, coming out of them with twitchings, uttered all which came in their mouths. They said they saw the heavens open, the angels, paradise, and hell. Those who

were just on the point of receiving the spirit of prophecy, dropped down not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the prophets had for a while been under agitations of body, they began to prophesy. The burden of their prophecies was—*Amend your lives; repent ye: the end of all things draws nigh!* The hills resounded with their loud cries for mercy, and imprecations against the priests, the church, the pope, and against the anti-christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit along with them, which discovered itself in the same ways and manners, by ecstacies, and agitations, and inspirations under them, as it had done in France; and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, of both sexes, of all ages, men, women, and children; and they had delivered, under inspiration, four or five hundred prophetic warnings.

The great things they pretended by their spirit was, to give warning of the *near approach of the kingdom of God, the happy times of the church, the millennium state.* Their message was, (and they were to proclaim it as heralds to the Jews, and every nation under heaven, beginning at England,) that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous Scriptures concerning the *new heaven*, and the *new earth*, the *kingdom of the Messiah*, the *marriage of the Lamb*, the *first resurrection*, or *the new Jerusalem descending from above*, were *now* even at the door; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those who should, by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard; that this mission of his servants should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, &c.; that the exterminating angels shall root out the tares, and there shall remain upon the earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, one voice among mankind. They declared that all the great things they spoke of would be manifest over the whole earth within the term of three years.

These prophets also pretended to the gift of languages, of discerning the secrets of the heart, the gift of ministration of the same spirit to others by the laying on of the hands, and the gift of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer, which was poured forth upon them, and the answer of their prayer to God.

FRIAR (Brother,) a term common to the monks of all orders. In a more peculiar sense, it is restrained to such monks as are not priests; for those in orders are usually dignified with the appellation of *father*.

FRIENDSHIP, a mutual attachment subsisting between two persons, and arising not merely from the general principle of benevolence, from emotions of gratitude for favours received, from views of interest, nor from instinctive affection or animal passion; but from an opinion entertained by each of them that the other is adorned with some able or respectable qualities. Various have been the opinions respecting friendship. Some have asserted that there is no such thing in the world; others have excluded it from the list of Christian virtues; while others, believing the possibility of its existence, suppose that it is very rare. To the two former remarks we may reply, that there is every reason to believe that there has been, and is such a thing as friendship. The Scriptures present us both with examples of, and precepts concerning it. David and Jonathan, Paul and Timothy, our Lord and Lazarus, as well as John, are striking instances of friendship. Solomon exhorts us, in language so energetic, as at once shows it to be our duty to cultivate it. "Thine own friend and thy father's friend forsake not;" "Make sure of thy friend, for faithful are the wounds of a friend," &c. The genius and injunctions of the Christian religion seem also to inculcate this virtue; for it not only commands universal benevolence to men, but promotes the strongest love and friendship between those whose minds are enlightened by divine grace, and who behold in each other the image of their Divine Master. As friendship, however, is not enjoyed by every one, and as the want of it arises often from ourselves, we shall here subjoin, from an eminent writer, a few remarks by way of advice respecting it.—1. We must not expect perfection in any with whom we contract fellowship.—2. We must not be hurt by differences of opinion arising in intercourse with our friends.—3. It is material to the preservation of friendship, that openness of temper and obliging manners on both hands be cultivated.—4. We must not listen rashly to evil reports against our friends.—5. We must not desert our friends in danger or distress. *Blair's Serm.* ser. 17, vol. iv.; *Bp. Porteus's Serm.* vol. i. ser. 15.; *W. Melmoth's Translation of Cicero's Lælius, in a Note.*

FRIENDS, SOCIETY OF. See QUAKERS.

FRUGALITY, is the keeping due bounds in expences; it is the happy mean between parsimony on the one hand, and prodigality on the other. The example of Christ, John vi. 12; the injunctions of God's word, Luke xv. 1. Prov. xviii. 9; the evil effects of inattention to it, Luke xi. 1, 13; the peace and comfort which arise from it, together with the good which it enables us to do others, should operate as motives to excite us to the practice of it. *Wood's Serm. on Frugality*, 1795; *Robinson's Mor. Ex.* ex. 3; *Ridgley's Body of Div.* 546, 3d edition.

FUNERAL RITES, ceremonies accompanying the interment or burial of any person.

The first people who seemed to have paid any attention to their dead were the Egyptians. They took great care in embalming their bodies, and building proper repositories for them. This gave birth to those wonders of the world, the Egyptian pyramids. On the death of any person among them, the parents and friends put on mournful habits, and abstained from all banquets and entertainments. This mourning lasted from forty

to seventy days, during which time they embalmed the body. Before the dead were allowed to be deposited in the tomb, they underwent a solemn judgment. If any one stepped forth, accused them, and proved that the deceased had led an evil life, the judges pronounced sentence, and the body was precluded from burial. Even their sovereigns underwent this judicature; and Diodorus Siculus asserts, that many kings had been deprived of the honours of burial, and that the terrors of such a fate had a salutary influence on the virtue of their kings.

The funeral rites among the Hebrews were solemn and magnificent. The relations and friends rent their clothes; and it was usual to bend the dead person's thumb into the hand, and to fasten it in that posture with a string, because the thumb then having the figure of the name of God, they thought the devil would not approach it. They made a funeral oration at the grave, after which they prayed; then, turning the face of the deceased towards heaven, they said, "Go in peace."

The Greeks used to put a piece of money in the mouth of the deceased, which was thought to be the fare over the infernal river: they abstained from banquets; tore, cut, or shaved their hair; sometimes throwing themselves on the ground, and rolling in the dust; beating their breasts, and even tearing their flesh with their nails.

The funeral rites among the Romans were very numerous.—They kept the deceased seven days, and washed him every day with hot water, and sometimes with oil, if possibly he might be revived, in case he were only in a slumber; and every now and then his friends, meeting, made a horrible shout with the same view; but if they found he did not revive, he was dressed and embalmed, with a performance of a variety of singular ceremonies, and at last brought to the funeral pile, and burnt; after which his ashes were gathered, inclosed in an urn, and deposited in the sepulchre or tomb.

The ancient Christians testified their abhorrence of the pagan custom of burning their dead, and always deposited the body entire in the ground; and it was usual to bestow the honour of embalming upon the martyrs, at least, if not upon others. They prepared the body for burial by washing it with water, and dressing it in a funeral attire. This was performed by near relations, or persons of such dignity as the circumstances of the deceased required. Psalmody, or singing of psalms, was the great ceremony used in all funeral processions among the ancient Christians.

In the Romish church, when a person is dead, they wash the body, and put a crucifix in his hand. At the feet stands a vessel of holy water, and a sprinkler, that they who come in may sprinkle both themselves and the deceased. In the mean time some priest stands by the corpse, and prays for the deceased till it is laid in the earth. In the funeral procession the exorcist walks first, carrying the holy water: next the cross bearer; afterwards the rest of the clergy: and, last of all, the officiating priest. They all sing the *miserere*, and some other psalms; and at the end of each psalm a requiem. It is said, that the faces of deceased laymen must be turned towards the altar when they are placed in the church, and those of the clergy towards the people. The corpse is placed in the church, surrounded with lighted tapers. After the office for the dead, mass is said; then the officiating priest sprinkles the corpse thrice with holy water, and as often throws incense on it. The body being laid in the grave, the friends and the relations of the deceased sprinkle the grave with holy water.

The funeral ceremonies of the Greek church are much the same with those of the Latin. It needs only to be observed, that, after the funeral service, they kiss the crucifix, and salute the mouth and forehead of the deceased; after which, each of the company eats a bit of bread, and drinks a glass of wine in the church, wishing the soul a good repose, and the afflicted family all consolation. *Bingham's Antiq.* b. 2; *Enc. Brit.*; *Buxtorf's Synag.* p. 502.

FUTURE STATE, a term made use of in relation to the existence of the soul after death. That there is such a state of existence, we have every reason to believe; "for if we suppose," says a good writer, "the events of this life to have no reference to another, the whole state of man becomes not only inexplicable, but contradictory and inconsistent. The powers of the inferior animals are perfectly suited to their station. They know nothing higher than their present condition. In gratifying their appetites, they fulfil their destiny, and pass away.—Man, alone, comes forth to act a part which carries no meaning, and tends to no end. Endowed with capacities which extend far beyond his present sphere, fitted by his rational nature for running the race of immortality, he is stopped short in the very entrance of his course. He squanders his activity on pursuits which he discerns to be vain. He languishes for knowledge which is placed beyond his reach. He thirsts after a happiness which he is doomed never to enjoy. He sees and laments the disasters of his state, and yet, upon this supposition, can find nothing to remedy them. Has the eternal God any pleasure in sporting himself with such a scene of misery and folly, as this life (if it had no connexion with another,) must exhibit to his eye? Did he call into existence this magnificent universe, adorn it with so much beauty and splendour, and surround it with those glorious luminaries which we behold in the heavens, only that some generations of mortal men might arise to behold these wonders, and then disappear for ever? How unsuitable in this case were the habitation to the wretched inhabitant! How inconsistent the commencement of his being, and the mighty preparation of his powers and faculties, with his despicable end! How contradictory, in fine, were every thing which concerns the state of man, to the wisdom and perfection of his Maker!"

But that there is such a state is clear from many passages of the New Testament, John v. 24; Acts vii. 9; Rom. viii. 10, 11; 2 Cor. v. 1, 2; Phil. i. 21; 1 Thess. iv. 14. v. 10; Luke xvi. 22, &c. But though these texts prove the point, yet some have doubted whether there be any where in the Old Testament any reference to a future state at all. The case, it is said, appears to be this: the Mosaic covenant contained no promises directly relating to a future state: probably, as Dr. Warburton asserts, and argues at large, because Moses was secure of an *equal providence*, and therefore needed not subsidiary sanc-

tions taken from a future state, without the belief of which the doctrine of an universal providence cannot ordinarily be vindicated, nor the general sanctions of religion secured. But, in opposition to this sentiment, as Doddridge observes, "it is evident that good men, even before Moses, were animated by views of a future state, Heb. xi. 13, 16; as he himself plainly was, 24 to 26th verse; and that the promises of heavenly felicity were contained even in the covenant made with Abraham, which the Mosaic could not disannul. Succeeding providences also confirmed the natural arguments in its favour, as every remarkable interposition would do; and when general promises were made to the obedient, and an equal providence relating to the nation established on national conformity to the Mosaic institution, and not merely to the general precepts of virtue; as such an equal providence would necessarily involve many of the best men in national ruin, at a time when, by preserving their integrity in the midst of general apostacy, their virtue was most conspicuous: such good men, in such a state, would have vast additional reasons for expecting future rewards, beyond what could arise from principles common to the rest of mankind; so that we cannot wonder that we find in the writings of the prophets many strong expressions of such an expectation, particularly Gen. xlix. 18; Ps. xvi. 9 to 11; xvii. last verse; lxxiii. 17, 27; Eccl. ii. 15, 16, &c.; vii. 12, 15; Is. iii. 10, 11; Ezek. xviii. 19, 21; Job xix. 23, 37; Dan. xii. 2; Is. xxxv. 8; xxvi. 19. The same thing may also be inferred from the particular promises made to Daniel, Dan. xii. 13; to Zerubbabel, Hag. ii. 23; and to Joshua, the high priest, Zech. iii. 7; as well as from those historical facts recorded in the Old Testament of the murder of Abel, the translation of Enoch and Elijah, the death of Moses, and the story of the Witch of Endor, and from what is said of the appearance of angels to, and their converse with good men." See articles INTERMEDIATE STATE, RESURRECTION, and SOUL; also, *Doddridge's Lectures*, lec. 216; *Warburton's Divine Legation of Moses*, vol. ii. p. 553–568; *Dr. Addington's Dissertations on the Religious Knowledge of the Ancient Jews and Patriarchs, containing an Inquiry into the Evidences of their Belief and Expectation of a Future State*; *Blair's Sermons*, ser. 15, vol. 1; *Robinson's Claude*, vol. i. p. 132; *W. Jones's Works*, vol. vi. ser. 12; *Logan's Ser.* vol. ii. p. 413.

G.

GAIANITÆ, a denomination which derived its name from Gaian, a bishop of Alexandria, in the sixth century, who denied that Jesus Christ, after the hypostatical union, was subject to any of the infirmities of human nature.

GALILEANS, a sect of the Jews which arose in Judea some years after the birth of our Saviour. They sprang from one Judas, a native of Gaulam, in Upper Galilee, upon the occasion of Augustus appointing the people to be mustered, which they looked upon as an instance of servitude which all true Israelites ought to oppose. They pretended that God alone should be owned as master and lord, and in other respects were of the opinion of the Pharisees; but as they judged it unlawful to pray for infidel princes, they separated themselves from the rest of the Jews, and performed their sacrifices apart. As our Saviour and his apostles were of Galilee, they were suspected to be of the sect of the Galileans; and it was on this principle, as St. Jerome observes, that the Pharisees laid a snare for him, asking, Whether it were lawful to give tribute to Cæsar? that in case he denied it, they might have an occasion of accusing him.

GAZARES, a denomination which appeared about 1197, at Gazare, a town of Dalmatia. They held almost the same opinions with the Albigenses; but their distinguishing tenet was, that no human power had a right to sentence men to death for any crime whatever.

GEMARA See TALMUD.

GENERAL CALL. See CALLING.

GENERATION, ETERNAL, is a term used as descriptive of the Father's communicating the Divine Nature to the Son. The Father is said by some divines to have produced the Word, or Son, from all eternity, by way of generation; on which occasion, the word *generation* raises a peculiar idea; that procession which is really effected in the way of understanding, is called generation, because, in virtue thereof, the Word becomes like to Him from whom he takes the original; or, as St. Paul expresses it, the figure or image of his substance; i. e. of his being and nature. And hence it is, they say, that the second person is called the Son; and that in such a way and manner as never any other was, is, or can be, because of his own divine nature, he being the true, proper, and natural Son of God, begotten by him before all worlds. Thus he is called his *own Son*, Rom. viii. 3; his *only begotten Son*, John iii. 16. Many have attempted to explain the manner of this generation by different similitudes; but as they throw little or no light upon the subject, we shall not trouble the reader with them. Some, however, suppose that the term *Son of God* refers to Christ as mediator; and that his sonship does not lie in his divine or human nature separately considered, but in the union of both in one person. See Luke i. 35; Matt. iv. 3; John i. 49; Matt. xvi. 16; Acts ix. 20, 22; Rom. i. 4. It is observed, that it is impossible that a nature properly divine should be *begotten*, since begetting, whatever idea is annexed to it, must signify some kind of production, derivation, and inferiority; consequently, that whatever is produced must have a beginning, and whatever had a beginning was not from eternity, as Christ is said to be, Isa. ix. 6; Col. i. 16, 17. That the sonship of Christ respects him as mediator will be evident, if we compare John x. 30, with John xiv. 28. In the former it is said, "I and my Father are one;" in the latter, "My Father is greater than I." These declarations, however opposite they seem, equally respect him as he is the Son; but if his sonship primarily and properly signify the generation of his divine nature, it will be difficult, if not impossible, according to that scheme, to make them harmonize. Considered as a distinct person in the Godhead, without respect to his office as mediator, it is impossible that, in the same

view, he should be both *equal* and *inferior* to his Father. Again; he expressly tells us himself, that "the Son can do nothing of himself; that the Father showeth him all things that he doth; and that he giveth him to have life in himself," John v. 19, 20, 26. Which expressions, if applied to him as God, not as mediator, will reduce us to the disagreeable necessity of subscribing either to the creed of Arius, and maintain him to be God of an inferior nature, and thus a plurality of Gods, or to embrace the doctrine of Socinus, who allows him only to be a God by office. But if this title belong to him as a mediator, every difficulty is removed. And, lastly, it is observed, that though Jesus be God, and the attributes of eternal existence ascribed to him, yet the two attributes, *eternal* and *son*, are not once expressed in the same text as referring to eternal generation. See article SON OF GOD; *Owen on the Person of Christ; Pearson on the Creed; Ridgley's Body of Divinity*, p. 73, 76, 3d. edition; *Gill's ditto*, p. 205, vol. i. 8vo. edition; *Lambert's Sermons*, ser. 13, text, John xi. 35; *Hodson's Essay on the Eternal Filiation of the Son of God; Watts's Works*, vol. v. p. 77.

GENEROSITY, the disposition which prompts us to bestow favours which are not the purchase of any particular merit. It is different from *humanity*. Humanity is an exquisite feeling we possess in relation to others, so as to grieve for their sufferings, resent their injuries, or to rejoice at their prosperity; and as it arises from sympathy, it requires no great self-denial or self-command; but *generosity* is that by which we are led to prefer some other person to ourselves, and to sacrifice any interest of our own to the interest of another.

GENIUS, a good or evil spirit or dæmon, who the ancients supposed was set over each person to direct his birth, accompany him in his life, and to be his guard.

Genius signifies that aptitude which a man naturally possesses to perform well and easily that which others can do but indifferently, and with a great deal of pain.

GENTILE, in matters of religion, a Pagan, or worshipper of false gods. The origin of this word is deduced from the Jews, who called all those who were not of their name, גוים *gojim*, i.e. *gentes*, which in the Greek translation of the Old Testament is rendered τα ἐθνη, in which sense it frequently occurs in the New Testament; as in Matt. vi. 32. "All these things the nations or *Gentiles* seek."—Whence the Latin church also used *gentes* in the same sense as our Gentiles, especially in the New Testament. But the word *gentes* soon got another signification, and no longer meant all such as were not Jews, but those only who were neither Jews nor Christians, but followed the superstitions of the Greeks and Romans, &c. In this sense it continued among the Christian writers, till their manner of speech, together with their religion, was publicly, and by authority, received in the empire, when *gentiles*, from *gentes*, came into use; and then both words had two significations: viz. in treatises or laws concerning religion, they signified Pagans, neither Jews nor Christians; and in civil affairs they are used for all such as were not Romans. See HEATHEN, PAGANISM.

GENTLENESS, softness or mildness of disposition and behaviour. Little as this disposition is thought of by many, we find it considered in Scripture as a characteristic of the true Christian. "The wisdom that is from above," saith St. James, "is gentle," iii. 17. "This gentleness, indeed, is to be distinguished from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness, which submits without a struggle to every encroachment of the violent and assuming, forms no part of Christian duty; but, on the contrary, is destructive of general happiness and order. That unlimited complaisance which on every occasion falls in with the opinions and manners of others, is so far from being a virtue, that it is itself a vice, and the parent of many vices. It overthrows all steadiness of principle, and produces that sinful conformity with the world which taints the whole character. In the present corrupted state of human manners, always to assent and to comply, is the very worst maxim we can adopt. True gentleness, therefore, is to be carefully distinguished from the mean spirit of cowards and the fawning assent of sycophants. It renounces no just right from fear; it gives up no important truth from flattery: it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle, in order to give it any real value. It stands opposed to harshness and severity, to pride and arrogance, to violence and oppression: it is properly that part of charity which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants; forbearance prevents us from retaliating their injuries; meekness restrains our angry passions; candour our severe judgments; but gentleness corrects whatever is offensive in our manner, and, by a constant train of humane attentions, studies to alleviate the burden of common misery."

GENUFLECTION, the act of bowing or bending the knee, or rather of kneeling down. The Jesuit Rosweyd, in his Onomasticon, shows that genuflection, or kneeling, has been a very ancient custom in the church, and even under the Old Testament dispensation; and that this practice was observed throughout all the year, excepting on Sundays, and during the time from Easter to Whitsuntide, when kneeling was forbidden by the council of Nice. Others have shown, that the custom of not kneeling on Sundays had obtained from the time of the apostles, as appears from St. Irenæus and Tertullian; and the Ethiopic church, scrupulously attached to the ancient ceremonies, still retains that of not kneeling at divine service. The Russians esteem it an indecent posture to worship God on the knees. The Jews usually prayed standing. Baronius is of opinion that genuflection was not established in the year of Christ 58, from that passage in Acts xx. 36, where St. Paul is expressly mentioned to kneel down at prayer; but Saurin shows that nothing can be thence concluded. The same author remarks, also, that the primitive Christians carried the practice of genuflection so far, that some of them had worn cavities in the floor where they prayed; and St. Jerome relates of St. James, that he had contracted a hardness on his knees equal to that of camels.

GERMAN (REFORMED) CHURCH. The members of this denomination were among the early settlers in Pennsylvania. They are descended from the Reformed or Calvinistic

Church in Germany. They remained in a scattered state, till 1746, when the Rev. Michael Schlatter, who was sent from Europe for the purpose, collected them together. They are found principally in Pennsylvania; a few in Maryland, Virginia, Ohio, and other states. Their church government is essentially presbyterian, though their highest judicature is termed a synod. The synod of the German Reformed Church is composed of seven classes—east Pennsylvania, Lebanon, Susquehanna, west Pennsylvania, Zion, Maryland, and Virginia. The synod of Ohio, not in immediate connexion with the general synod, on account of its distance, have in their connexion 14 ordained ministers, and one candidate, and about 100 synod congregations. There is, in addition, an independent body, called a synod of the German Reformed Church, in the eastern part of Pennsylvania.—B.

GHOST, HOLY. See HOLY GHOST.

GIFT OF TONGUES, an ability given to the apostles of readily and intelligibly speaking a variety of languages which they had never learnt. This was a most glorious and important attestation of the Gospel, as well as a suitable, and, indeed, in their circumstances, a necessary furniture for the mission for which the apostles and their assistants were designed. Nor is there any reason, with Dr. Middleton, to understand it as merely an occasional gift, so that a person might speak a language most fluently one hour, and be entirely ignorant of it in the next; which neither agrees with what is said of the abuse of it, nor would have been sufficient to answer the end proposed. See Acts ii. See *Gill and Henry in loc.*; *Jortin's Remarks*, vol. i. p. 15—21; *Essay on the Gift of Tongues*; *Middleton's Miscel. Works*, vol. ii. p. 379; *Doddridge's Lect.* lec. 141.

GILBERTINES, a religious order; thus called from St. Gilbert, of Sempringham, in the county of Lincoln, who founded the same about the year 1148; the monks of which observed the rule of St. Augustine, and were accounted canons, and the nuns that of St. Benedict. The founder of this order erected a double monastery, or rather two different ones, contiguous to each other; the one for men, the other for women, but parted by a very high wall. St. Gilbert himself founded thirteen monasteries of this order; viz. four for men alone, and nine for men and women together, which had in them 700 brethren, and 1500 sisters. At the dissolution, there were about twenty-five houses of this order in England and Wales.

GLASSITES. The Glassites are so denominated from Mr. John Glas, their founder, who was a minister of the established kirk of Scotland; but his followers are more generally known, out of Scotland, by the appellation of Sandemanians, from Mr. Robert Sandeman. See SANDEMANIANS.

Mr. Glas, about the year 1727, having offended some of his brethren by certain peculiar notions, both of justifying faith, and of the nature of Christ's kingdom, as being *not* of this world, was arraigned as an offender before the presbytery of which he was a member, and afterwards prosecuted before the provincial synod of Angus and Mearns; and having been in the course of that prosecution, called in by the synod to answer certain queries, he gave such answers as were by his judges deemed inconsistent with the standard of the national religion; *e. g.* being interrogated, "Is it your opinion that there is no warrant for a national church under the New Testament?" he answered, "It is my opinion; for I can see no churches instituted by Christ in the New Testament, beside the universal, but *congregational* churches. Neither do I see that a nation can be a church, unless it could be made a congregation, as was the nation of Israel &c." Interrogated, "Is it your opinion that a single congregation of believers, with their pastor, are not under the ecclesiastical jurisdiction and authority of superior church judicatures, nor censurable by them, either as to doctrine, worship, or practice?" He answered, "A congregation or church of Jesus Christ, with its presbytery, is, in its discipline, subject to no jurisdiction under heaven." And being interrogated, "Do you think yourself obliged in conscience to teach and publish these your opinions, differing from the received doctrines of this church, unto the people?" he answered, "I think myself obliged in conscience to declare every truth of Christ, and keep nothing back; but to speak all the words of this life; and to teach his people to observe all things whatsoever he commands, so far as I can understand: and that notwithstanding of others differing from me, and my being exposed to hazard in the declaring of them." For these, and other opinions of a similar nature and tendency, the synod *suspended* Mr. Glas from the exercise of his office, in April 1728; and, in the same year, he published "an explication of that proposition," contained in the foregoing answer, "a congregation, or church of Jesus Christ with its presbytery is, in its discipline, subject to no jurisdiction under heaven." Mr. Glas having persisted, not only in the exercise of his office as a minister of Christ, notwithstanding the sentence of suspension, but also in the opinions expressed in his answers above referred to, the synod of Angus and Mearns, after a great deal of previous procedure, by a plurality of votes, but not without protests entered by some of their brethren, in October 1728, "deposed him from the office of the holy ministry; prohibiting and discharging him to exercise the same, or any part thereof, in all time coming, under the pain of the highest censures of the church." From this sentence Mr. Glas appealed to the general assembly of the church of Scotland. In the mean time he continued the exercise of his ministry; and from among his numerous followers, (for his popularity was then great, notwithstanding the peculiarity of some of his opinions) he formed a congregation on his own principles in a parish near Dundee, of which he had been originally ordained pastor.

In the year 1729, Mr. Glas published a treatise entitled *The Testimony of the King of Martyrs*, as expressed in the answer of Jesus Christ to Pilate, "My kingdom is not of this world." In that treatise he has pretty fully illustrated his sentiments on the points of dispute between the synod and him. This appeal from the synod being referred to the commission of assembly, they, after hearing his speech in defence (published in his Works, vol. i.) affirmed the sentence of deposition pronounced by the synod. Notwithstanding this deposition, Mr. Glas continued the exercise of his ministry, though deprived of his stipend, and not only preached occasionally in most of the principal towns of Scotland, but erected churches,

wherever he found a competent number of persons who adopted and coincided with his opinions. In vindication of this course he alleged, that his conduct in this matter was the legitimate consequence of the *principles* he had embraced, and until those principles were refuted by fair reasoning, it was not to be expected that the sentence of the synod could loose him from the obligation laid upon him by the law of Christ to preach the gospel. Soon after the erection of the church at Dundee, smaller congregations were put into church order at different places; such as Edinburgh, Perth, Montrose, Aberdeen, Glasgow, Paisley, &c. Glas, as has been observed, published a variety of tracts and treatises at different periods, all of them discovering talents of the highest order; and among others who were led by the force of his arguments to adopt his peculiar views, was a Mr. Robert Sandeman, originally educated and destined for the ministry of the established church, who having embraced Mr. Glas's principles, was soon after ordained an elder of the church at Perth, from whence he afterwards moved to Edinburgh. He soon entered warmly into controversy with Mr. Hervey and others, and became more conspicuous than his master, and in some points has evidently pushed Mr. Glas's peculiar sentiments to a greater extreme than he ever carried them, if we may judge from his published works. For the distinguishing doctrinal tenets usually ascribed to the Glassites, see the article on SANDEMANISM. *Adam's Religious World Displayed*, vol. iii.—B.

GLORY, praise, or honour, attributed to God, in adoration or worship. The state of felicity prepared for the righteous. See HEAVEN.

The glory of God is the manifestation of the divine perfections in creation, providence, and grace. We may be said to give glory to God when we confess our sins, when we love him supremely, when we commit ourselves to him, are zealous in his service, improve our talents, walk humbly, thankfully, and cheerfully before him, and recommend, proclaim, or set forth his excellencies to others, Jos. vii. 19; Gal. ii. 20; John xv. 8; Ps. l. 23; Matt. v. 16.

GNOSIMACHI, a name which distinguished those in the seventh century who were professed enemies to the Gnosis; i. e. the studied knowledge or science of Christianity, which they rested wholly on good works; calling it a useless labour to seek for knowledge in the Scripture. In short, they contended for the practice of morality in all simplicity, and blamed those who aimed at improving and perfecting it by a deeper knowledge and insight into the doctrines and mysteries of religion. The Gnosimachi were the very reverse of the Gnostics.

GNOSTICS, (from γνωστικος, knowing,) ancient heretics, famous from the first rise of Christianity, principally in the east. It appears from several passages of Scripture, particularly 1 John ii. 18; 1 Tim. vi. 20; Col. ii. 8; that many persons were infected with the Gnostic heresy in the first century; though the sect did not render itself conspicuous, either for numbers or reputation, before the time of Adrian, when some writers erroneously date its rise. The name was adopted by this sect, on the presumption that they were the only persons who had the true *knowledge* of Christianity. Accordingly they looked on all other Christians as simple, ignorant, and barbarous persons, who explained and interpreted the sacred writings, in a low, literal, and unedifying signification. At first, the Gnostics were the only philosophers and wits of those times, who formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretations of Scripture. But Gnostics afterwards became a generical name, comprehending divers sects and parties of heretics, who rose in the first centuries; and who, though they differed among themselves as to circumstances, yet all agreed in some common principles. They corrupted the doctrine of the Gospel by a profane mixture of the tenets of the oriental philosophy, concerning the origin of evil and the creation of the world, with its divine truths. Such were the Valentinians, Simonians, Carpocratians, Nicolaitans, &c.

Gnostics sometimes also occurs in a good sense, in the ancient ecclesiastical writers, particularly Clemens Alexandrinus, who in the person of his Gnostic describes the characters and qualities of a perfect Christian. This point he labours in the seventh book of his *Stromata*, where he shows that none but the Gnostic, or learned person, has any true religion. He affirms that, were it possible for the knowledge of God to be separated from eternal salvation, the Gnostic would make no scruple to choose the knowledge; and that if God would promise him impunity in doing any thing he has once spoken against, or offer him heaven on those terms, he would never alter a whit of his measures. In this sense the father uses Gnostics, in opposition to the heretics of the same name; affirming that the true Gnostic is grown old in the study of the holy Scripture, and that he preserves the orthodox doctrine of the apostles, and of the church; whereas the false Gnostic abandons all the apostolical traditions, as imagining himself wiser than the apostles.

Gnostics was sometimes also more particularly used for the successors of the Nicolaitans and Carpocratians, in the second century, upon their laying aside the names of the first authors. Such as would be thoroughly acquainted with all their doctrines, reveries, and visions, may consult *St. Irenæus*, *Tertullian*, *Clemens Alexandrinus*, *Origen*, and *St. Epiphanius*; particularly the first of these writers, who relates their sentiments at large, and confutes them. Indeed he dwells more on the Valentinians than any other sect of Gnostics; but he shows the general principles whereon all their mistaken opinions were founded, and the method they followed in explaining Scripture. He accuses them of introducing into religion certain vain and ridiculous genealogies, i. e. a kind of divine processions or emanations, which had no other foundation but in their own wild imagination. The Gnostics confessed, that these æons, or emanations, were no where expressly delivered in the sacred writings; but insisted that Jesus Christ had intimated them in parables to such as could understand them. They built their theology not only on the Gospels and the epistles of St. Paul, but also on the law of Moses and the prophets. These last were peculiarly serviceable to them, on account of the allegories and allusions with which they abound, which are capable of different interpretations; though their doctrine concerning the creation of

the world by one or more inferior beings of an evil or imperfect nature, led them to deny the divine authority of the books of the Old Testament, which contradicted this idle fiction, and filled them with an abhorrence of Moses and the religion he taught; alleging, that he was actuated by the malignant author of this world, who consulted his own glory and authority, and not the real advantage of men. Their persuasion that evil resided in matter, as its centre and source, made them treat the body with contempt, discourage marriage, and reject the doctrine of the resurrection of the body, and its reunion with the immortal spirit. Their notion, that malevolent genii presided in nature, and occasioned diseases and calamities, wars and desolations, induced them to apply themselves to the study of magic, in order to weaken the powers, or suspend the influence of these malignant agents. The Gnostics considered Jesus Christ as the Son of God, and inferior to the Father, who came into the world for the rescue and happiness of miserable mortals, oppressed by matter and evil beings; but they rejected our Lord's humanity, on the principle that every thing corporeal is essentially and intrinsically evil; and therefore the greatest part of them denied the reality of his sufferings. They set a great value on the beginning of the Gospel of St. John, where they fancied they saw a great deal of their æons, or emanations, under the terms, the *word*, the *life*, the *light*, &c. They divided all nature into three kinds of beings, viz. *hylic*, or material; *psychic*, or animal; and *pneumatic*, or spiritual. On the like principle they also distinguished three sorts of men; *material*, *animal*, and *spiritual*. The first, who were material, and incapable of knowledge, inevitably perished, both soul and body; the third, such as the Gnostics themselves pretended to be, were all certainly saved; the psychic, or animal, who were the middle between the other two, were capable either of being saved or damned, according to their good or evil actions. With regard to their moral doctrines and conduct, they were much divided. The greatest part of this sect adopted very austere rules of life, recommended rigorous abstinence, and prescribed severe bodily mortifications, with a view of purifying and exalting the mind. However, some maintained that there was no moral difference in human actions; and thus confounding right with wrong, they gave a loose rein to all the passions, and asserted the innocence of following blindly all their motions, and of living by their tumultuous dictates.—They supported their opinions and practice by various authorities: some referred to fictitious and apocryphal writings of Adam, Abraham, Zoroaster, Christ, and his apostles; others boasted that they had deduced their sentiments from secret doctrines of Christ, concealed from the vulgar; others affirmed that they arrived at superior degrees of wisdom by an innate vigour of mind; and others asserted that they were instructed in these mysterious parts of theological science by Theudas, a disciple of St. Paul, and by Matthias, one of the friends of our Lord. The tenets of the ancient Gnostics were revived in Spain, in the fourth century, by a sect called the Priscillianists. At length the name *Gnostic*, which originally was glorious, became infamous, by the idle opinions and dissolute lives of the persons who bore it.

GOD, the self-existent, infinitely perfect, and infinitely good Being who created and preserves all things that have existence. As the Divine Being possesses a nature far beyond the comprehension of any of his creatures, of course that nature is inexplicable. "All our knowledge of invisible objects is obtained by analogy; that is, by the resemblance which they bear to visible objects; but as there is in nature no exact resemblance of the nature of God, an attempt to explain the divine nature is absurd and impracticable. All similitudes, therefore, which are used in attempting to explain it, must be rejected." Yet, though we cannot fully understand his nature, there is something of him we may know. He hath been pleased to discover his perfections, in a measure, by the works of creation and the Scriptures of truth; these, therefore, we ought to study, in order that we may obtain the most becoming thoughts of him. For an account of the various attributes or perfections of God, the reader is referred to those articles in this work.

There are various *names* given to the Almighty in the Scriptures, though, properly speaking, he can have no name; for as he is incomprehensible, he is not nominable; and being but one, he has no need of a name to distinguish him; nevertheless, as names are given him in the Scripture, to assist our ideas of his greatness and perfection, they are worthy of our consideration. These names are *El*, which denotes him the strong and powerful God, Gen. xvii. 1. *Eloah*, which represents him as the only proper object of worship, Psal. xlv. 6, 7. *Shaddai*, which denotes him to be the all-sufficient and almighty, Exod. vi. 2. *Hhelejon*, which represents his incomparable excellency, absolute supremacy over all, and his peculiar residence in the highest heavens, Psalm. l. 11. *Adoni*, which makes him the great connecter, supporter, lord, and judge, of all creatures, Psal cx. 1. *Jah*, which may denote his self-existence, and giving of being to his creatures, or his infinite comeliness, and answerableness to himself, and to the happiness of his creatures, Exod. xv. 2. *Ehjeh*, *I am*, or *I will be*, denotes his self-existence, absolute independency, immutable eternity, and all-sufficiency to his people, Exod. iii. 14. *Jehovah*, which denotes his self-existence, absolute independence, unsuccessive eternity, and his effectual and marvellous giving of being to his creatures, and fulfilling his promises, Gen. ii. 4, &c.

In the New Testament, God is called *Kurios*, or *Lord*, which denotes his self-existence, and his establishment of, and authority over all things; and *Theos*, which represents him as the maker, pervader, and governing observer of the universe.

GODFATHERS AND GODMOTHERS, persons, who, at the baptism of infants, answer for their future conduct, and solemnly promise that they will renounce the devil and all his works, and follow a life of piety and virtue; and by these means lay themselves under an indispensable obligation to instruct them, and watch over their conduct.

GODLINESS, strictly taken, is right worship or devotion: but in general it imports the whole of practical religion, 1 Tim. iv. 8; 2 Pet. i. 6. It is difficult, as Saurin observes, to include an adequate idea of it in what is called a definition. "It supposes knowledge, veneration, affection, dependence, submission, gratitude, and obedience, or it may be reduced to these four ideas; *know-*

ledge in the mind, by which it is distinguished from the visions of the superstitious; *rectitude* in the conscience, that distinguishes it from hypocrisy; *sacrifice* in the life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and, lastly, *zeal* in the heart, which differs from the languishing emotions of the lukewarm." The advantages of this disposition are honour, peace, safety, usefulness, support in death, and prospect of glory; or, as the apostle sums up all in a few words, "It is profitable unto *all things*, having the promise of the life that now is, and of that which is to come." 1 Tim. iv. 8. *Saurin's Serm.* vol. v. ser. 3. Eng. trans.; *Barrow's Works*, vol. i. p. 9; *Scott's Christian Life*; *Scougal's Life of God in the Soul of Man.*

GOOD, in general, is whatever increases pleasure, or diminishes pain in us; or, which amounts to the same, whatever is able to procure or preserve to us the possession of agreeable sensations, and remove those of an opposite nature. *Moral good* denotes the right conduct of the several senses and passions, or their just proportion and accommodation to their respective objects and relations.

Physical good is that which has either generally, or for any particular end, such qualities as are expected or desired.

GOOD FRIDAY, a fast of the Christian church, in memory of the sufferings and death of Jesus Christ. It is observed on the Friday in Passion Week, and it is called, by way of eminence, *good*; because of the good effects of our Saviour's sufferings. Among the Saxons it was called Long Friday; but for what reason does not appear, except on account of the long fasting and long offices then used. See HOLY DAYS.

GOODNESS, the fitness of a thing to produce any particular end. Perfection, kindness, benevolence.

GOODNESS OF GOD, relates to the absolute perfection of his own nature, and his kindness manifested to his creatures. Goodness, says Dr. Gill, is essential to God, without which he would not be God, Exod. xxxiii. 19. xxxiv. 6, 7. Goodness belongs only to God, he is solely good, Matt. xix. 17; and all the goodness found in creatures is only an emanation of the divine goodness. He is the chief good; the sum and substance of all felicity, Ps. cxliv. 12, 15; lxxiii. 25; iv. 6, 7. There is nothing but goodness in God, and nothing but goodness comes from him, 1 John. i. 5; James i. 13, 14. He is infinitely good; finite minds cannot comprehend his goodness, Rom. xi. 35, 36. He is immutably and unchangeably good, Zeph. iii. 17. The goodness of God is communicative and diffusive, Ps. cxix. 68; xxxiii. 5. With respect to the objects of it, it may be considered as general and special. His general goodness is seen in all his creatures: yea, in the inanimate creation, the sun, the earth, and all his works; and in the government, support, and protection of the world at large, Ps. xxxvi. 6. cxlv. His special goodness relates to angels and saints. To angels, in creating, confirming, and making them what they are. To saints, in election, calling, justification, adoption, sanctification, perseverance, and eternal glorification. *Gill's Body of Div.* vol. i. p. 133. 8vo. ed.; *Charnock's Works*, vol. i. p. 574; *Paley's Nat. Theol.* ch. 26; *South's admirable Sermon on this Subject*, vol. viii. ser. 3; *Tillotson's Serm.* ser. 143—146; *Abernethy's Serm.* vol. i. No. 2.

GOSPEL, the revelation of the grace of God to fallen man through a mediator. It is taken also for the history of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The word is Saxon, and of the same import with the Latin *evangelium*, which signifies glad tidings or good news. It is called the *Gospel of his Grace*, because it flows from his free love, Acts xx. 24. The *Gospel of the kingdom*, as it treats of the kingdoms of grace and glory. The *Gospel of Christ*, because he is the author and subject of it, Rom. i. 16. The *Gospel of peace and salvation*, as it promotes our present comfort, and leads to eternal glory, Eph. i. 13; vi. 15. The *glorious Gospel*, as in it the glorious perfections of Jehovah are displayed, 2 Cor. iv. 4. The *everlasting Gospel*, as it was designed from eternity, is permanent in time, and the effects of it eternal, Rev. xiv. 6. There are about thirty or forty apocryphal Gospels; as the Gospel of St. Peter, of St. Andrew, of St. Barnabas, the eternal Gospel, &c. &c. &c.: but they were never received by the Christian church, being evidently fabulous and trifling. See CHRISTIANITY.

GOSPEL CALL. See CALLING.

GOSPEL A LAW. It has been disputed whether the Gospel consists merely of promises, or whether it can in any sense be called a law. The answer plainly depends upon adjusting the meaning of the words *Gospel* and *law*: if the Gospel be taken for the declaration God has made to men by Christ, concerning the manner in which he will treat them, and the conduct he expects from them, it is plain that this includes commands, and even threatenings, as well as promises; but to define the Gospel so, as only to express the favourable part of that declaration, is indeed taking the question for granted, and confining the word to a sense much less extensive than it often has in Scripture: compare Rom. ii. 16; 2 Thess. i. 8; 1 Tim. i. 10, 11; and it is certain, that, if the Gospel be put for all the parts of the dispensation taken in connection one with another, it may well be called, on the whole, a good message. In like manner the question, whether the Gospel be a law or not, is to be determined by the definition of the law and of the Gospel, as above. If *law* signifies, as it generally does, the discovery of the will of a superior, teaching what he requires of those under his government, with the intimation of his intention of dispensing rewards and punishments, as this rule of their conduct is observed or neglected; in this latitude of expression, it is plain, from the proposition, that the Gospel, taken for the declaration made to men by Christ, is a *law*, as in Scripture it is sometimes called, James i. 25; Rom. iv. 15; viii. 2. But if law be taken, in the greatest rigour of the expression, for such a discovery of the will of God, and our duty, as to contain in it no intimation of our obtaining the Divine favour otherwise than by a perfect and universal conformity to it, in that sense the Gospel is not a law. See NEONOMIANS. *Witsius on Cov.* vol. iii. ch. 1; *Doddridge's Lectures*, lect. 172; *Watts's Orthodoxy and Charity*, essay 2.

GOVERNMENT OF GOD, is the disposal of his creatures, and all events relative to them, according to his infinite justice, power, and wisdom. His moral government is his rendering to

every man according to his actions, considered as good or evil. See DOMINION and SOVEREIGNTY.

GRACE. There are various senses in which this word is used in Scripture; but the general idea of it, as it relates to God, is his free favour and love. As it respects men, it implies the happy state of reconciliation and favour with God wherein they stand, and the holy endowments, qualities, or habits of faith, hope, love, &c., which they possess. Divines have distinguished grace into *common* or *general*, *special* or *particular*. *Common grace*, if it may be so called, is what all men have; as the light of nature and reason, convictions of conscience, &c., Rom. ii. 4; 1 Tim. iv. 10. *Special grace*, is that which is peculiar to some people only; such as electing, redeeming, justifying, pardoning, adopting, establishing, and sanctifying grace, Rom. viii. 30. This special grace is by some distinguished into imputed and inherent: *imputed* grace consists in the holiness, obedience, and righteousness of Christ, imputed to us for our justification; *inherent* grace is what is wrought in the heart by the Spirit of God in regeneration. Grace is also said to be *irresistible*, *efficacious*, and *victorious*; not but that there are in human nature, in the first moments of conviction, some struggles, opposition, or conflict; but by these terms we are to understand, that, in the end, victory declares for the grace of the Gospel. There have been many other distinctions of grace; but as they are of too frivolous a nature, and are now obsolete, they need not a place here. *Growth in grace* is the progress we make in the divine life. It discovers itself by an increase of spiritual light and knowledge; by our renouncing self, and depending more upon Christ; by growing more spiritual in duties; by being more humble, submissive, and thankful; by rising superior to the corruptions of our nature, and finding the power of sin more weakened in us; by being less attached to the world, and possessing more of a heavenly disposition. *M'Laurin's Essays*, essay 3; *Gill's Body of Div.* vol. i. p. 118; *Doddridge's Lect.* part viii. prop. 139; *Pike and Hayward's Cases of Conscience*; *Saurin on Rom.* ix. 26, 27. vol. iv.; *Booth's Reign of Grace.*

GRACE AT MEALS, a short prayer, imploring the divine blessing on our food, and expressive of gratitude to God for supplying our necessities. The propriety of this act is evident from the divine command, 1 Thess. v. 18; 1 Cor. x. 31; 1 Tim. iv. 5. From the conduct of Christ, Mark viii. 6, 7. From reason itself; not to mention that it is a custom practised by most nations, and even not neglected by heathens themselves. The English, however, seem to be very deficient in this duty.

As to the *manner* in which it ought to be performed, as Dr. Watts observes, we ought to have a due regard to the occasion, and the persons present; the neglect of which hath been attended with indecencies and indiscretions. Some have used themselves to mutter a few words with so low a voice, as though by some secret charm they were to consecrate the food alone, and there was no need of the rest to join with them in the petitions. Others have broke out into so violent a sound, as though they were bound to make a thousand people hear them. Some perform this part of worship with so slight and familiar an air, as though they had no sense of the great God to whom they speak; others have put on an unnatural solemnity, and changed their natural voice into so different and awkward a tone, not without some distortions of countenance, that have tempted strangers to ridicule.

It is the custom of some to hurry over a single sentence or two, and they have done, before half the company are prepared to lift up a thought to heaven. And some have been just heard to bespeak a blessing on the church and the king, but seem to have forgot they were asking God to bless their food, or giving thanks for the food they have received. Others, again, make a long prayer, and, among a multitude of other petitions, do not utter one that relates to the table before them.

The general rules of prudence, together with a due observation of the custom of the place where we live, would correct all these disorders, and teach us that a few sentences suited to the occasion, spoken with an audible and proper voice, are sufficient for this purpose, especially if any strangers are present. *Watts's Works*, oct. edition, vol. iv. p. 160; *Law's Serious Call*, p. 60; *Seed's Post. Ser.* p. 174.

GRATITUDE, is that pleasant affection of the mind which arises from a sense of favours received, and by which the possessor is excited to make all the returns of love and service in his power. "Gratitude," says Mr. Cogan (in his Treatise on the Passions,) "is the powerful reaction of a well-disposed mind, upon whom benevolence has conferred some important good. It is mostly connected with an impressive sense of the amiable disposition of the person by whom the benefit is conferred, and it immediately produces a personal affection towards him. We shall not wonder at the peculiar strength and energy of this affection, when we consider that it is compounded of *love* placed upon the good communicated, *affection* for the donor, and *joy* at the reception. Thus it has goodness for its object, and the most pleasing, perhaps *unexpected*, exertions of goodness for its immediate cause. *Thankfulness* refers to verbal expressions of gratitude." See THANKFULNESS.

GRAVITY, is that seriousness of mind, united with dignity of behaviour, that commands veneration and respect. See *Dr. Watts's admirable Sermon on Gravity*, ser. 23, vol. i.

GREATNESS OF GOD, is the infinite glory and excellency of all his perfections. His greatness appears by the attributes he possesses, Deut. xxxii. 3, 4; the works he hath made, Ps. xix. 1; by the awful and benign providences he displays, Ps. xcvii. 1, 2; the great effects he produces by his word, Gen. i.; the constant energy he manifests in the existence and support of all his creatures, Ps. cxlv.; and the everlasting provision of glory made for his people, 1 Thess. iv. 17. This greatness is of himself, and not derived, Ps. xxi. 13; it is infinite, Ps. cxlv. 3; not diminished by exertion, but will always remain the same, Mal. iii. 6. The considerations of his greatness should excite veneration, Ps. lxxxix. 7; admiration, Jer. ix. 6, 7; humility, Job xlii. 5, 6; dependence, Is. xxvi. 4; submission, Job i. 22; obedience, Deut. iv. 39, 40. See ATTRIBUTES, and books under that article.

GREEK CHURCH comprehends in its bosom a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia,

Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia, and Palestine, which are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. If to these we add the whole of the Russian empire in Europe, great part of Siberia in Asia, Astracan, Casan, and Georgia, it will be evident that the Greek church has a wider extent of territory than the Latin, with all the branches which have sprung from it; and that it is with great impropriety that the church of Rome is called by her members the *catholic* or universal church. That in these widely distant countries the professors of Christianity are agreed in every minute article of belief, it would be rash to assert; but there is certainly such an agreement among them, with respect both to faith and to discipline, that they mutually hold communion with each other, and are, in fact, but one church. It is called the Greek church, in contradistinction to the Latin or Roman church; as also the Eastern, in distinction from the Western church. We shall here present the reader with a view of its rise, tenets, and discipline.

I. *Greek church, rise and separation of.* The Greek church is considered as a separation from the Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost (which had been started in the sixth century) became a point of great importance, on account of the jealousy and ambition which at that time were blended with it. Photius, the patriarch of Jerusalem, having been advanced to that see in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an œcumenical council, in which he pronounced sentence of excommunication and deposition against the pope, and got it subscribed by twenty-one bishops and others, amounting in number to a thousand. This occasioned a wide breach between the sees of Rome and Constantinople. However, the death of the emperor Michael, and the deposition of Photius, subsequent thereupon, seemed to have restored peace; for the emperor Basil held a council at Constantinople in the year 869, in which entire satisfaction was given to pope Adrian; but the schism was only smothered and suppressed a while. The Greek church had several complaints against the Latin; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the pope, since it made the church of Constantinople dependent on that of Rome, and set the pope above an œcumenical council; but, above all, the pride and haughtiness of the Roman court gave the Greeks a great distaste; and their deportment seemed to insult his imperial majesty, it entirely alienated the affections of the emperor Basil. Towards the middle of the twelfth century, Michael Cerularius, patriarch of Constantinople, opposed the Latins with respect to their making use of unleavened bread in the eucharist, their observation of the sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this pope Leo IX. replied; and, in his apology for the Latins, declaimed very warmly against the false doctrine of the Greeks, and interposed, at the same time, the authority of his see. He likewise, by his legates, excommunicated the patriarch in the church of Santa Sophia, which gave the last shock to the reconciliation attempted a long time after, but to no purpose; for from that time the hatred of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.

II. *Greek church, tenets of.* The following are some of the chief tenets held by the Greek church:—They disown the authority of the pope, and deny that the church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay sometimes eighteen years of age: baptism is performed by trine immersion. They insist that the sacrament of the Lord's Supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though, they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's Supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacramental bread.

III. *Greek church, state and discipline of.* Since the Greeks became subject to the Turkish yoke, they have sunk into the most deplorable ignorance, in consequence of the slavery and thraldom under which they groan; and their religion is now greatly corrupted. It is, indeed, little better than a heap of ridiculous ceremonies and absurdities. The head of the Greek church is the patriarch of Constantinople, who is chosen by the neighbouring archbishops and metropolitans, and confirmed by the emperor or grand vizier. He is a person of great dignity, being the head and director of the Eastern church. The other patriarchs are those of Jerusalem, Antioch, and Alexandria. Mr. Tournefort tells us, that the patriarchates are now generally set to sale, and bestowed upon those who are the highest bidders.

The patriarchs, metropolitans, archbishops, and bishops, are always chosen from among the caloyers, or Greek monks. The next person to a bishop, among the clergy, is an archimandrite, who is the director of one or more convents, which are called mandren; then come the abbot, the arch-priest, the priest, the deacon, the under-deacon, the chanter, and the lecturer. The secular clergy are subject to no rules, and never rise higher than high-priest. The Greeks have few nunneries, but a great many convents of monks, who are all priests, and (students excepted) obliged to follow some handicraft employment, and lead a very austere life.

The Russians adhere to the doctrine and ceremonies of the Greek church, though they are now independent on the patriarch of Constantinople. The Russian church, indeed, may be reckoned the first, as to extent of empire; yet there is very little of the power of vital religion among them. The *Roskolniki*, or, as they now call themselves, the *Starovertzi*, were a sect that separated from the church of Russia about 1666: they affected extraordinary piety and devotion, a veneration for the letter of the Holy Scriptures, and would not allow a priest to administer baptism who had that day tasted brandy. They harboured many follies and superstitions, and have been greatly persecuted; but, perhaps, there will be found among them "some that shall be counted to the Lord for a generation." Several settlements of German Protestants have been established on the Wolga. The Moravians also have done good in Livonia, and the adjacent isles in the Baltic under the Russian government. See *Mosheim, Gregory, and Haweis's Church History; King's Rites and Ceremonies of the Greek Church in Russia; The Russian Catechism; Secret Memoirs of the Court of Petersburgh; Tooke's History of Russia; Ricaut's State of the Greek Church; Enc. Brit.*

GROWTH IN GRACE. See GRACE.

GUARDIAN ANGEL. "Some," says Dr. Doddridge, "have thought, that not only every *region* but every *man* has some particular angel assigned him as a *guardian*, whose business it is generally to watch over that country or person; for this opinion they urge Matt. xviii. 10; Acts xii. 15. But the argument from both these places is evidently precarious; and it seems difficult to reconcile the supposition of such a continued attendance with what is said of the stated residence of these angels in heaven, and with Heb. i. 14, where *all* the angels are represented as ministering to the heirs of salvation: though, as there is great reason to believe the number of heavenly spirits is vastly superior to that of men upon earth, it is not improbable that they may, as it were, relieve each other, and in their turns perform these condescending services to those whom the Lord of Angels has been pleased to redeem with his own blood; but we must confess that our knowledge of the laws and orders of those celestial beings is very limited, and consequently that it is the part of humility to avoid dogmatical determinations on such heads as these." See ANGEL; and *Doddridge's Lectures*, lec. 212.

GUILT, the state of a person justly charged with a crime; a consciousness of having done amiss. See SIN.

H.

HABIT, a power and ability of doing any thing, acquired by frequent repetition of the same action. It is distinguished from custom. Custom respects the *action;* habit the *actor*. By *custom* we mean a frequent reiteration of the same act; and by *habit* the effect that custom has on the mind or body. "Man," as one observes, "is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion; of apprehending, methodizing, reasoning; of vanity, melancholy, fretfulness, suspicion, covetousness, &c. In a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature." To cure evil habits, we should be as early as we can in our application, *principiis obsta;* to cross and mortify the inclination by a frequent and obstinate practice of the contrary virtue. To form good habits, we should get our minds well stored with knowledge; associate with the wisest and best men; reflect much on the pleasure good habits are productive of; and, above all, supplicate the Divine Being for direction and assistance. *Kaimes's El. of Crit.* ch. xiv. vol. i; *Grove's Mor. Phil.* vol. i. p. 143; *Paley's Mor. Phil.* vol. i. p. 46; *Jortin on Bad Habits*, ser. 1. vol. iii; *Reid on the Active Powers*, p. 117; *Cogan on the Passions*, p. 235.

HÆRETICO COMBURENDO, a writ which anciently lay against an heretic, who, having once been convicted of heresy by his bishop, and having abjured it, afterwards falling into it again, or into some other, is thereupon committed to the secular power. This writ is thought by some to be as ancient as the common law itself; however, the conviction of heresy by the common law was not in any petty ecclesiastical court, but before the archbishop himself, in a provincial synod, and the delinquent was delivered up to the king, to do with him as he pleased; so that the crown had a control over the spiritual power; but by 2 Henry IV. cap. 15, the diocesan alone, without the intervention of a synod, might convict of heretical tenets; and unless the convict abjured his opinions, or if, after abjuration, he relapsed, the sheriff was bound, *ex officio*, if required by the bishop, to commit the unhappy victim to the flames, without waiting for the consent of the crown. This writ remained in force, and was actually executed on two Anabaptists, in the seventh of Elizabeth, and on two Arians in the ninth of James I. Sir Edward Coke was of opinion that this writ did not lie in his time; but it is now formally taken away by statute 29 Car. II. cap. 9. But this statute does not extend to take away or abridge the jurisdiction of Protestant archbishops, or bishops, or any other judges of any ecclesiastical courts, in cases of atheism, blasphemy, heresy, or schism; but they may prove and punish the same, according to his majesty's ecclesiastical laws, by excommunication, deprivation, degradation, and other eccle-

siastical censures, not extending to death, in such sort, and no other, as they might have done before the making of this act.

HAGIOGRAPHIA, a name given to part of the books of the Scriptures, called by the Jews, *cetubim*. See article BIBLE, sec. I.

HAMPTON COURT CONFERENCE, a conference appointed by James I. at Hampton Court, in 1603, in order to settle the disputes between the church and the Puritans. Nine bishops, and as many dignitaries of the church, appeared on one side, and four Puritan ministers on the other. It lasted for three days. Neale calls it a mock conference, because all things were previously concluded between the king and the bishops; and the Puritans borne down, not with calm reason and argument, but with the royal authority, the king being both judge and party. The proposals and remonstrances of the Puritans may be seen in *Neale's History of the Puritans*, ch. 1. part 2.

HAPPINESS, absolutely taken, denotes the durable possession of perfect good, without any mixture of evil; or the enjoyment of pure pleasure unalloyed with pain, or a state in which all our wishes are satisfied: in which senses, happiness is only known by name on this earth. The word *happy*, when applied to any state or condition of human life, will admit of no positive definition, but is merely a relative term; that is, when we call a man happy, we mean that he is happier than some others with whom we compare him; than the generality of others, or than he himself was in some other situation. Moralists justly observe, that happiness does not consist in the pleasure of sense: as eating, drinking, music, painting, theatric exhibitions, &c. &c., for these pleasures continue but a little while, by repetition lose their relish, and by high expectation often being disappointment. Nor does happiness consist in an exemption from labour, care, business, &c.: such a state being usually attended with depression of spirits, imaginary anxieties, and the whole train of hypochondriacal affections. Nor is it to be found in greatness, rank, or elevated stations, as matter of fact abundantly testifies; but happiness consists in the enjoyment of the divine favour, a good conscience, and uniform conduct. In subordination to these, human happiness may be greatly promoted by the exercise of the social affections: the pursuit of some engaging end: the prudent constitution of the habits; and the enjoyment of our health. *Bolton and Lucas on Happiness*: *Hume's Pleasantness of a Religious Life*: *Grove and Paley's Mor. Phil.*; *Barrow's Ser.* ser. 1; *Young's Centaur*, 41 to 160; *Wollaston's Religion of Nature*, sec. 2.

HARMONY OF THE GOSPELS, a term made use of to denote the concurrence or agreement of the writings of the four Evangelists; or the history of the four Evangelists digested into one continued series. By this means each story or discourse is exhibited with all its concurrent circumstances: frequent repetitions are prevented, and a multitude of seeming oppositions reconciled. Among some of the most valuable harmonies, are those of *Cradock*, *Le Clerc*, *Doddridge*, *Macknight*, *Newcome*, and *Townson's ab'e Harmony on the concluding part of the Gospels*; *Thompson's Diatessaron*. The term *harmony* is also used in reference to the agreement which the Gospel bears to natural religion, the Old Testament, the history of other nations, and the works of God at large.

HASSIDEANS, or ASSIDEANS, those Jews who resorted to Mattathias, to fight for the laws of God and the liberties of their country. They were men of great valour and zeal, having voluntarily devoted themselves to a more strict observation of the law than other men. For, after the return of the Jews from the Babylonish captivity, there were two sorts of men in their church; those who contented themselves with that obedience only which was prescribed by the law of Moses, and who were called *Zadikin*, i. e. the righteous; and those who, over and above the laws, superadded the constitutions and traditions of the elders, and other rigorous observances; these latter were called the *Casidim*, i. e. the pious. From the former sprang the Samaritans, Sadducees, and Caraites; from the latter, the Pharisees and the Essenes,—which see.

HATRED is the aversion of the will to any object considered by us as evil, or to any person or thing we suppose can do us harm. See ANTIPATHY. Hatred is ascribed to God, but is not to be considered as a passion in him as in man; nor can he hate any of the creatures he has made as his creatures. Yet he is said to hate the wicked, Ps. v.; and indignation and wrath, tribulation and anguish, will be upon every soul of man that does evil. See WRATH OF GOD.

HATTEMISTS, in ecclesiastical history, the name of a modern Dutch sect; so called from Pontian Van Hattem, a minister in the province of Zealand, towards the close of the last century, who, being addicted to the sentiments of Spinosa, was on that account degraded from his pastoral office. The Verschorists and Hattemists resemble each other in their religious systems, though they never so entirely agreed as to form one communion. The founders of these sects deduced from the doctrine of absolute decrees a system of fatal and uncontrollable necessity; they denied the difference between moral good and evil, and the corruption of human nature; from whence they farther concluded, that mankind were under no sort of obligation to correct their manners, to improve their minds, or to obey the divine laws; that the whole of religion consisted not in acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this one, *that we bear with cheerfulness and patience the events that happen to us through the divine will, and make it our constant and only study to maintain a permanent tranquillity of mind.* Thus far they agreed: but the Hattemists further affirmed, that Christ made no expiation for the sins of men by his death; but had only suggested to us, by his mediation, that there was nothing in us that could offend the Deity: this, they say, was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. It was one of their distinguished tenets, that God does not punish men *for* their sins, but *by* their sins. These two sects, says Mosheim, still subsist, though they no longer bear the name of their founders.

HEARING THE WORD OF GOD, is an ordinance of divine appointment, Rom. x. 17; Prov. viii. 4, 5; Mark iv. 24.

Public reading of the Scriptures was a part of synagogue worship, Acts, xiii. 15; xv. 21; and was the practice of the Christians in primitive

times. Under the former dispensation there was a public hearing of the law at stated seasons, Deut. xxxi. 10, 13; Neh. viii. 2, 3. It seems, therefore, that it is a duty incumbent on us to hear, and, if sensible of our ignorance, we shall also consider it our privilege. As to the *manner* of hearing, it should be *constantly*, Prov. viii. 34; Jam. i. 24, 25. *Attentively*, Luke xxi. 38; Acts. x. 33; Luke iv. 20, 22. With *reverence*, Ps. lxxxix. 7. With *faith*, Heb. iv. 2. With an endeavour to *retain* what we hear, Heb. ii. 1; Ps. cxix. 11. With an *humble docile disposition*, Luke x. 42. With *prayer*, Luke xviii. *The advantages of hearing* are, *information*, 2 Tim. iii. 16. *Conviction*, 1 Cor. xiv. 24, 25. Acts ii. *Conversion*, Ps. xi. 7; Acts iv. 4. *Confirmation*, Acts. xiv. 22; xvi. 5. *Consolation*, Phil. i. 25. Isa. xl. 1, 2; Isa. xxxv. 3, 4. *Stennel's Parable of the Sower; Massillon's Serm.* vol. ii. p. 131, Eng. trans.; *Gill's Body of Div.* vol. iii. p. 340, oct. edition.

HEART is used for the soul, and all the powers thereof; as the understanding, conscience, will, affections, and memory. *The heart of man* is naturally, constantly, universally, inexpressibly, openly, and evidently depraved, and inclined to evil, Jer. xvii. 9. It requires a divine power to renovate it, and render it susceptible of right impressions, Jer. xxiv. 7. When thus renovated, the effects will be seen in the temper, conversation, and conduct at large. See FAITH, HOPE, &c. *Hardness of heart* is that state in which a sinner is inclined to, and actually goes on in rebellion against God. This state evidences itself by light views of the evil of sin; partial acknowledgment and confession of it: frequent commission of it; pride and conceit; ingratitude; unconcern about the word and ordinances of God; inattention to divine providences; stifling convictions of conscience; shunning reproof; presumption, and general ignorance of divine things. We must distinguish, however, between that hardness of heart which even a good man complains of, and that of a *judicial nature*. 1. Judicial hardness is very seldom perceived, and never lamented; a broken and contrite heart is the least thing such desire; but it is otherwise with believers, for the hardness they feel is always a matter of grief to them. Rom. vii. 24.—2. Judicial hardness is perpetual; or, if ever there be any remorse or relenting, it is only at such times when the sinner is under some outward afflictions, or filled with the dread of the wrath of God; but as this wears off or abates, his stupidity returns as much or more than ever. Exod. ix. 27; but true believers, when no adverse dispensations trouble them, are often distressed because their hearts are no more affected in holy duties, or inflamed with love to God, Rom. vii. 15. —3. Judicial hardness is attended with a total neglect of duties, especially those that are secret; but that hardness of heart which a believer complains of, though it occasions his going uncomfortably in duty, yet does not keep him from it, Job. xxiii. 2, 3.—4. When a person is judicially hardened, he makes use of indirect and unwarrantable methods to maintain that false peace which he thinks himself happy in the enjoyment of; but a believer, when complaining of the hardness of his heart, cannot be satisfied with any thing short of Christ, Ps. ci. 2.—5. Judicial hardness generally opposes the interest of truth and godliness; but a good man considers this as a cause nearest his heart; and although he have to lament his lukewarmness, yet he constantly desires to promote it. Ps. lxxii. 19.

Keeping the heart is a duty enjoined in the sacred Scriptures. It consists, says Mr. Flavel, in the diligent and constant use and improvement of all holy means and duties to preserve the soul from sin, and maintain communion with God; and this, he properly observes, supposes a previous work of sanctification, which hath set the heart right by giving it a new bent and inclination. 1. It includes frequent observation of the frame of the heart, Ps. lxxvii. 6.—2. Deep humiliation for heart evils and disorders, 2 Chron. xxxii. 26.—3. Earnest supplication for heart purifying and rectifying grace, Ps. xix. 12.—4. A constant holy jealousy over our hearts, Prov. xxvii. 14.—5. It includes the realising of God's presence with us, and setting him before us, Ps. xvi. 8; Gen. xvii. 1. This is, 1. The hardest work; heart work is hard work, indeed.—2. Constant work, Exod. xvii. 12.—3. The most important work, Prov. xxiii. 26. *This is a duty which should be attended to, if we consider it in connexion with*, 1. The honour of God, Is. lxvi. 3.—2. The sincerity of our profession, 2 Kings x. 31; Ezek. xxxii. 31, 32.—3. The beauty of our conversation, Prov. xii. 26; Ps. xlv. 1.—4. The comfort of our souls, 2 Cor. xiii. 5.—5. The improvement of our graces, Ps. lxiii. 5, 6.—6. The stability of our souls in the hour of temptation, 1 Cor. xvi. 13. The *seasons in which we should more particularly keep our hearts are*, 1. The time of prosperity, Deut. vi. 10, 12.—2. Under afflictions, Heb. vii. 5, 6.—3. The time of Sion's troubles, Ps. xlvi. 1, 4.—4. In the time of great and threatening danger, Is. xxvi. 20, 21.—5. Under great wants, Phil. iv. 6, 7.—6. In the time of duty, Lev. x. 3.—7. Under injuries received, Rom. xii. 17, &c.—8. In the critical hour of temptation, Matt. xxvi. 41.—9. Under dark and doubting seasons, Heb. xii. 8; Isa. l. 10.—10. In time of opposition and suffering, 1 Pet. iv. 12, 13.—11. The time of sickness and death, Jer. xlix. 11. *The means to be made use of to keep our hearts*, are, 1. Watchfulness, Mark xiii. 37.—2. Examination, Prov. iv. 26.—3. Prayer, Luke xviii. 1.—4. Reading God's word, John v. 39.—5. Dependence on divine grace, Psalm lxxxvi. 11. See *Flavel on Keeping the Heart; Jamieson's Sermons on the Heart; Wright on Self-possession; Ridgley's Div.* qu. 29.

HEATHEN, pagans who worshipped false gods, and are not acquainted either with the doctrines of the Old Testament or the Christian dispensation. For many ages before Christ, the nations at large were destitute of the true religion, and gave themselves up to the grossest ignorance, the most absurd idolatry, and the greatest crimes. Even the most learned men among the heathens were in general inconsistent, and complied with or promoted the vain customs they found among their countrymen. It was, however, divinely foretold, that in Abraham's seed all nations should be blessed; that the heathen should be gathered to the Saviour, and become his people, Gen. xxii. 18; xlix. 10; Psal. ii. 8; Isa. xlii. 6, 7; Psal. lxxii.; Isa. lx. In order that these promises might be accomplished, vast numbers of the Jews, after the Chaldean captivity, were left scattered among the heathen. The Old Testament was translated into Greek, the most com-

mon language of the heathen; and a rumour of the Saviour's appearance in the flesh was spread far and wide among them. When Christ came, he preached chiefly in Galilee, where there were multitudes of Gentiles. He assured the Greeks that vast numbers of the heathen should be brought into the church. Matt. iv. 23; John xii. 20, 24. For 1700 years past the Jews have been generally rejected, and the church of God has been composed of the Gentiles. Upwards of 480 millions, (nearly half the globe,) however, are supposed to be yet in pagan darkness. Considerable attempts have been made of late years for the enlightening of the heathen; and there is every reason to believe good has been done. From the aspect of Scripture prophecy, we are led to expect that the kingdoms of the heathen at large shall be brought to the light of the Gospel, Matt. xxiv. 14; Isa. lx.; Ps. xxii. 28, 29; ii. 7, 8. It has been much disputed whether it be possible that the heathen should be saved without the knowledge of the Gospel; some have absolutely denied it, upon the authority of those texts which universally require faith in Christ; but to this it is answered, that those texts regard only such to whom the Gospel comes, and are capable of understanding the contents of it. The truth, says Dr. Doddridge, seems to be this: that none of the heathens will be condemned for not believing the Gospel, but they are liable to condemnation for the breach of God's natural law: nevertheless, if there be any of them in whom there is a prevailing love to the Divine Being, there seems reason to believe that, for the *sake* of Christ, though to them unknown, they may be accepted by God; and so much the rather, as the ancient Jews, and even the apostles, during the time of our Saviour's abode on earth, seem to have had but little notion of those doctrines which those who deny the salvability of the heathens are most apt to imagine, Rom. ii. 10—22; Acts x. 34, 35; Matt. viii. 11, 12. Mr. Grove, Dr. Watts, Saurin, and Mr. Newton, favour the same opinion; the latter of whom thus observes: if we suppose a heathen brought to a sense of his misery; to a conviction that he cannot be happy without the favour of the great Lord of the world; to a feeling of guilt, and desire of mercy; and that, though he has no explicit knowledge of a Saviour, he directs the cry of his heart to the unknown Supreme, to have mercy upon him; who will prove that such views and desires can arise in the heart of a sinner, without the energy of that spirit which Jesus is exalted to bestow? Who will take upon him to say, that his blood has not sufficient efficacy to redeem to God a sinner who is thus disposed, though he have never heard of his name? Or who has a warrant to affirm, that the supposition I have made is, in the nature of things, impossible to be realized? *Newton's Messiah; Dr. Watts's Strength and Weakness of Human Reason*, p. 106; *Saurin's Sermons*, vol. ii. p. 314; *Grove's Moral Philosophy*, vol. i. 128; *Turret Loc.* vol. i. quæst. 4, § 1, 2. 17; *Doddridge's Lectures*, lec. 240, vol. ii. 8vo. edit.: *Bellamy's Religion Delineated*, p. 105; *Ridgley's Body of Divinity*, qu. 60; *Gale's Court of the Gentiles; Considerations on the Religious Worship of the Heathen; Rev. W. Jones's Works*, vol. xii.

HEAVEN is considered as a place in some remote part of infinite space, in which the omnipresent Deity is said to afford a nearer and more

immediate view of himself, and a more sensible manifestation of his glory, than in the other parts of the universe.

That there is a state of future happiness, both reason and Scripture indicate; a general notion of happiness after death has obtained among the wiser sort of heathens, who have only had the light of nature to guide them. If we examine the human mind, it is also evident that there is a natural desire after happiness in all men; and, which is equally evident, is not attained in this life. It is no less observable, that in the present state there is an unequal distribution of things, which makes the providences of God very intricate, and which cannot be solved without supposing a future state. Revelation, however, puts it beyond all doubt. The Divine Being hath promised it, 1 John ii. 25; 1 John v. 11; James i. 12: hath given us some intimation of its glory, 1 Pet. iii. 4. 22; Rev. iii. 4; declares Christ hath taken possession of it for us, John xiv. 2, 3; and informs us of some already there, both as to their bodies and souls, Gen. v. 24; 2 Kings ii.

Heaven is to be considered as a place as well as a state; it is expressly so termed in Scripture, John xiv. 2, 3; and the existence of the body of Christ, and those of Enoch and Elijah, is a further proof of it. Yea, if it be not a place, where can these bodies be? and where will the bodies of the saints exist after the resurrection? Where this *place* is, however, cannot be determined. Some have thought it to be beyond the starry firmament; and some of the ancients imagined that their dwelling would be in the sun. Others suppose the air to be the seat of the blessed. Others think that the saints will dwell upon earth when it shall be restored to its paradisaical state; but these suppositions are more curious than edifying, and it becomes us to be silent where divine revelation is so.

Heaven, however, we are assured, is a place of inexpressible felicity. The names given to it are proofs of this: it is called *paradise*, Luke xxiii. 43; *light*, Rev. xxi. 23. *A building and mansion of God*, 2 Cor. v. 1; John xiv. 2. *A city*, Heb. xi. 10, 16. *A better country*, Heb. xi. 16. *An inheritance*, Acts xx. 32. *A kingdom*, Matt. xxv. 34. *A crown*, 2 Tim. iv. 8. *Glory*, Ps. lxxxiv. 11; 2 Cor. iv. 17. *Peace, rest, and joy of the Lord*, Isa. lvii. 2; Heb. iv. 9; Matt. xxv. 21, 23. The felicity of heaven will consist in freedom from all evil, both of soul and body, Rev. vii. 17; in the enjoyment of God as the chief good; in the company of angels and saints; in perfect holiness, and extensive knowledge.

It has been disputed whether there are degrees of glory in heaven. The arguments against degrees are, that all the people of God are loved by him with the same love, all chosen together in Christ, equally interested in the same covenant of grace, equally redeemed with the same price, and all predestinated to the same adoption of children; to suppose the contrary, it is said, is to eclipse the glory of divine grace, and carries with it the legal idea of being rewarded for our works. On the other side it is observed, that if the above reasoning would prove any thing, it would prove too much, viz. that we should all be upon an equality in the present world as well as that which is to come; for we are now as much the objects of the same love, purchased by the same blood, &c., as we shall be hereafter. That re-

wards contain nothing inconsistent with the doctrine of grace, because those very works which it pleaseth God to honour, are the effects of his own operation. That all rewards to a guilty creature have respect to the mediation of Christ. That God's graciously connecting blessings with the obedience of his people, serves to show not only his love to Christ and to them, but his regard to righteousness. That the Scriptures expressly declare for degrees, Dan. xii. 3; Matt. x. 41, 42; Matt. xix. 28, 29; Luke xix. 16. 19; Rom. ii. 6; 1 Cor. iii. 8; 1 Cor. xv. 41, 42; 2 Cor. v. 10; Gal. vi. 9.

Another question has sometimes been proposed, viz. *Whether the saints shall know each other in heaven?*

"The arguments," says Dr. Ridgley, "which are generally brought in defence of it, are taken from those instances recorded in Scripture, in which persons, who have never seen one another before, have immediately known each other in this world, by a special immediate divine revelation given to them, in like manner as Adam knew that Eve was taken out of him; and therefore says, *This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man.* Gen. ii. 23. He was *cast into a deep sleep, when God took out one of his ribs, and so formed the woman*, as we read in the foregoing words; yet the knowledge hereof was communicated to him by God. Moreover, we read that Peter, James, and John, knew Moses and Elias, Matt. xvii. as appears from Peter's making a particular mention of them: *Let us make three tabernacles; one for thee, one for Moses, and one for Elias*, 4th ver., though he had never seen them before. Again; our Saviour, in the parable, represents the *rich man* as seeing *Abraham afar off, and Lazarus in his bosom*, Luke xvi. 23, and speaks of him as addressing his discourse to him. From such like arguments, some conclude that it may be inferred that the saints shall know one another in heaven, when joined together in the same assembly.

"Moreover, some think that this may be proved from the apostle's words, in 1 Thess. ii. 19, 20, *What is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy;* which seems to argue, that he apprehended their happiness in heaven should contribute, or be an addition to his, as he was made an instrument to bring them thither; even so, by a parity of reason, every one who has been instrumental in the conversion and building up others in their holy faith, as the apostle Paul was with respect to them, these shall tend to enhance their praise, and give them occasion to glorify God on their behalf. Therefore it follows that they shall know one another; and consequently they who have walked together in the ways of God, and have been useful to one another as relations and intimate friends, in what respects more especially their spiritual concerns, these shall bless God for the mutual advantages which they have received, and consequently shall know one another. Again; some prove this from that expression of our Saviour in Luke xvi. 9. *Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations;* especially if by these *everlasting habitations* be meant heaven, as many suppose it is; and then the meaning is, that they whom you have relieved, and shown kindness to in this world, shall express a particular joy upon your being admitted into heaven; and consequently they shall know you, and bless God for your having been so useful and beneficial to them.

"To this it is objected, that if the saints shall know one another in heaven, they shall know that several of those who were their intimate friends here on earth, whom they loved with very great affection, are not there; and this will have a tendency to give them some uneasiness, and a diminution of their joy and happiness.

"To this it may be replied, that if it be allowed that the saints shall know that some whom they loved on earth are not in heaven, this will give them no uneasiness: since that affection which took its rise principally from the relation which we stood in to persons on earth, or the intimacy that we have contracted with them, will cease in another world, or rather run in another channel, and be excited by superior motives: namely, their relation to Christ; that perfect holiness which they are adorned with; their being joined in the same blessed society, and engaged in the same employment: together with their former usefulness one to another in promoting their spiritual welfare, as made subservient to the happiness they enjoy there. And as for others, who are excluded from their society, they will think themselves obliged, out of a due regard to the justice and holiness of God, to acquiesce in his righteous judgments. Thus, the inhabitants of heaven are represented as adoring the divine perfections, when the vials of God's wrath were poured out upon his enemies, and saying, *Thou art righteous, O Lord, because thou hast judged thus: true and righteous are thy judgments*, Rev. xvi. 5, 7.

"Another question has been sometimes asked, viz. *Whether there shall be a diversity of languages in heaven*, as there is on earth? This we cannot pretend to determine. Some think that there shall; and that, as persons of all nations and tongues shall make up that blessed society, so they shall praise God in the same language which they before used when on earth; and that this worship may be performed with the greatest harmony, and to mutual edification, all the saints shall, by the immediate power and providence of God, be able to understand and make use of every one of those different languages, as well as their own. This they found on the apostle's words, in which he says, *That at the name of Jesus every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord;* which they suppose has a respect to the heavenly state, because it is said to be done both by *those that are in heaven, and those that are on earth*, Phil. ii. 10, 11. But though the apostle speaks, by a metonymy, of different tongues, that is, persons who speak different languages, being subject to Christ, he probably means thereby persons of different nations, whether they shall praise him in their own language in heaven, or no. Therefore some conjecture that the diversity of languages shall then cease, inasmuch as it took its first rise from God's judicial hand, when he confounded the speech of those who presumptuously attempted to build the city and tower of Babel; and this has been ever since attended

ith many inconveniences. And, indeed, the postle seems expressly to intimate as much, hen he says, speaking concerning the heavenly ate, that *tongues shall cease*, 1 Cor. xiii. 8; that , the present variety of languages. Moreover, nce the gift of tongues was bestowed on the postles for the gathering and building up the hurch in the first ages thereof, which end, when was answered, this extraordinary dispensation eased; in like manner it is probable that here- fter the diversity of languages shall cease."

"I am sensible," says Dr. Ridgley, "there are me who object to this, that the saints' under- anding all languages will be an addition to their onour, glory, and happiness. But to this it may e answered, that though it is, indeed, an accom- lishment, in this world, for a person to under- and several languages, *that* arises from the sub- erviency thereof to those valuable ends that are nswered thereby; but this would be entirely re- oved, if the diversity of languages be taken away n heaven, as some suppose it will."

"There are some, who, it may be, give too uch scope to a vain curiosity, when they pre- end to inquire what this language shall be, or etermine, as the Jews do, and with them some f the fathers, that it shall be Hebrew, since their rguments for it are not sufficiently conclusive, hich are principally these, viz. That this was he language with which God inspired man at first n paradise, and that which the saints and pa- iarchs spake, and the church generally made use f in all ages till our Saviour's time; and that it as this language which he himself spake while ere on earth; and since his ascension into hea- en, he spake to Paul *in the Hebrew tongue*, cts xxvi. 14. And when the inhabitants of eaven are described in the Revelations as praising od, there is one word used by which their praise expressed, namely, Hallelujah, which is He- rew; the meaning whereof is, Praise ye the ord. But all these arguments are not sufficiently onvincing, and therefore we must reckon it no ore than a conjecture."

However undecided we may be as to this and me other circumstances, this we may be assured , that the *happiness of heaven will be eternal*. Whether it will be progressive or not, and that he saints shall always be increasing in their nowledge, joy, &c. is not so clear. Some sup- se that this indicates an imperfection in the licity of the saints, for any addition to be made; t others think it quite analogous to the dealings God with us here; and that, from the nature the mind itself, it may be concluded. But owever this be, it is certain that our happiness ill be complete, 1 Pet. v. 4, 10. Heb. xi. 10. *Watts's Death and Heaven; Gill's Body of ivinity*, vol. ii. p. 495; *Saurin's Ser.* vol. iii. p. 91; *Toplady's Works*, vol. iii. p. 471; *Bates's Works; Ridgley's Body of Divinity*, question 90.

HEBREWS. See JEWS.

HELL, the place of divine punishment after eath. As all religions have supposed a future ate of existence after this life, so all have their ell, or place of torment, in which the wicked are be punished. Even the heathens had their *rtara*; and the Mahometans, we find, believe e eternity of rewards and punishments; it is t, therefore, a sentiment peculiar to Chris- nity.

There have been many curious and useless conjectures respecting the *place of the damned*: the ancients generally supposed it was a region of fire near the centre of the earth. Mr. Swinden endeavoured to prove that it is seated in the sun. Mr. Whiston advanced a new and strange hypo- thesis; according to him, the comets are so many hells, appointed in their orbits alternately to carry the damned to the confines of the sun, there to be scorched by its violent heat; and then to return with them beyond the orb of Saturn, there to starve them in those cold and dismal regions. But, as Dr. Doddridge observes, we must here confess our ignorance; and shall be much better employed in studying how we may avoid this place of horror, than in labouring to discover where it is.

Of the nature of this punishment we may form some idea from the expressions made use of in Scripture. It is called a place of torment, Luke xvi. 21; the bottomless pit, Rev. xx. 3 to 6; a prison, 1 Pet. iii. 19; darkness, Matt. viii. 12; Jude 13; fire, Matt. xiii. 42, 50; a worm that never dies, Mark ix. 44, 48; the second death, Rev. xxi. 8; the wrath of God, Rom. ii. 5. It has been debated whether there will be a *material fire in hell*. On the affirmative side it is observed, that fire and brimstone are represented as the ingre- dients of the torment of the wicked, Rev. xiv. 10, 11; xx. 10. That as the body is to be raised, and the whole man to be condemned, it is reasonable to believe there will be some corporeal punish- ment provided, and therefore probably material fire. On the negative side it is alleged, that the terms above mentioned are metaphorical, and signify no more than raging desire or acute pain; and that the Divine Being can sufficiently punish the wicked, by immediately acting on their minds, or rather leaving them to the guilt and stings of their own conscience. According to several pas- sages, it seems there will be *different degrees of punishment* in hell, Luke xii. 47; Rom. ii. 12; Matt. x. 20, 21; xii. 25, 32; Heb. x. 28, 29.

As to its duration, it has been observed that it cannot be eternal, because there is no proportion between temporary crimes and eternal punish- ments; that the word everlasting is not to be taken in its utmost extent; and that it signifies no more than a long time, or a time whose pre- cise boundary is unknown. But in answer to this it is alleged, that the same word is used, and that sometimes in the very same place, to express the *eternity* of the happiness of the righteous, and the *eternity* of the misery of the wicked; and that there is no reason to believe that the words express two such different ideas, as stand- ing in the same connexion. Besides, it is not true, it is observed, that temporary crimes do not deserve eternal punishments, because the infinite majesty of an offended God adds a kind of infinite evil to sin, and therefore exposes the sinner to in- finite punishment; and that hereby God vindi- cates his injured majesty, and glorifies his justice. See articles DESTRUCTIONISTS and UNIVERSA- LISTS. *Berry St. Lec.* vol. ii. p. 559, 562; *Dawes on Hell*, ser. x; *Whiston on ditto; Swinden, Drexelius, and Edwards on ditto*. A late popu- lar writer has observed, that in the 35th sermon of Tillotson, every thing is said upon the eternity of hell torments that can be known with any certainty.

HELL, *Christ's Descent into*. That Christ locally descended into hell, is a doctrine believed

not only by the papists, but by many among the reformed. I. The text chiefly brought forward in support of this doctrine is the 1 Peter iii. 19. "By which he went and preached to the spirits in prison;" but it evidently appears, that the "spirit" there mentioned was not Christ's human soul, but a divine nature, or rather the Holy Spirit (by which he was quickened, and raised from the dead;) and by the inspiration of which, granted to Noah, he preached to those notorious sinners who are now in the prison of hell for their disobedience.

2. Christ, when on the cross, promised the penitent thief his presence that day in paradise; and, accordingly, when he died, he committed his soul into his heavenly Father's hand: in heaven, therefore, and not in hell, we are to seek the separate spirit of our Redeemer in this period, Luke xxiii. 43, 46.

3. Had our Lord descended to preach to the damned, there is no supposable reason why the unbelievers in Noah's time only should be mentioned rather than those of Sodom, and the unhappy multitudes that died in sin. But it may be said, do not both the Old and New Testaments intimate this? Ps. xvi. 10; Acts ii. 34. But it may be answered, that the words "thou wilt not leave my soul in hell," may be explained (as in the manner of the Hebrew poets) in the following words: "Neither wilt thou suffer thine holy one to see corruption." So the same words are used, Ps. lxxxix. 48.—"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" In the Hebrew (שאול) the word commonly rendered hell properly signifies "the invisible state," as our word hell originally did: and the other word (נפש) signifies not always the immortal soul, but the animal frame in general, either living or dead. *Bishop Pearson and Dr. Barrow on the Creed; Edwards's Hist. of Redemption*, notes p. 351, 377; *Ridgley's Body of Div.* p. 308, 3d edit.; *Doddridge and Guise on* 1 Pet. iii. 19.

HELLENISTS, a term occurring in the Greek text of the New Testament, and which, in the English version, is rendered Grecians, Acts vi. 1. The critics are divided as to the signification of the word. Some observe, that it is not to be understood as signifying those of the religion of the Greeks, but those who spoke Greek. The authors of the Vulgate version render it like our *Græci;* but Messieurs Du Port Royal, more accurately, *Juifs Grecs*, Greek or Grecian Jews; it being the Jews who spoke Greek that are here treated of, and who are hereby distinguished from the Jews called *Hebrews*, that is, who spoke the Hebrew tongue of that time.

The Hellenists, or Grecian Jews, were those who lived in Egypt, and other parts where the Greek tongue prevailed: it is to them we owe the Greek version of the Old Testament, commonly called the *Septuagint*, or that of the Seventy.

Salmasius and Vossius are of a different sentiment with respect to the Hellenists: the latter will only have them to be those who adhered to the Grecian interests. Scaliger, is represented in the Scaligerana as asserting the Hellenists to be the Jews who lived in Greece and other places, and who read the Greek Bible in their synagogues, and used the Greek language *in sacris:* and thus they were opposed to the Hebrew Jews, who performed their public worship in the Hebrew tongue; and in this sense St. Paul spea of himself as a Hebrew of the Hebrews, Ph iii. 5, 6. i. e. a Hebrew both by nation and l guage. The Hellenists are thus properly d tinguished from the *Hellenes*, or Greeks, me tioned John xii. 20, who were Greeks by bi and nation, and yet proselytes to the Jew religion.

HEMEROBAPTISTS, a sect among t ancient Jews, thus called from their washing a bathing every day, in all seasons; and performi this custom with the greatest solemnity, as a r gious rite necessary to salvation.

Epiphanius, who mentions this as the fou heresy among the Jews, observes, that in oth points these heretics had much the same opini as the Scribes and Pharisees; only that they nied the resurrection of the dead, in comm with the Sadducees, and retained a few other the improprieties of these last.

The sect who pass in the East under the nomination of Sabians, calling themselves *Mu dai Iahi*, or the disciples of St. John, and whe the Europeans entitle the Christians of St. Joh because they yet retain some knowledge of t Gospel, is probably of Jewish origin, and seer to have been derived from the ancient Heme baptists; at least it is certain that John, whe they consider as the founder of their sect, bea no sort of similitude to John the Baptist, b rather resembles the person of that name whe the ancient writers represent as the chief the Jewish Hemerobaptists. These ambiguo Christians dwell in Persia and Arabia, and pr cipally at Bassora; and their religion consists bodily washings, performed frequently and w great solemnity, and attended with certain ce monies which the priests mingle with this sup stitious service.

HENOTICON, a famous edict of the emp ror Zeno, published A. D. 482, and intended reconcile and re-unite the Eutychians with t Catholics. It was procured of the emperor means of Acacius, patriarch of Constantinop with the assistance of the friends of Peter Mo gus and Peter Trullo. The sting of this ed lies here; that it repeats and confirms all that h been enacted in the councils of Nice, Constan nople, Ephesus, and Chalcedon, against the A ans, Nestorians, and Eutychians, without maki any particular mention of the council of Chal don. It is in the form of a letter, addressed Zeno to the bishops, priests, monks, and peo of Egypt and Libya. It was opposed by t Catholics, and condemned in form by po Felix II.

HENRICIANS, a sect so called from Henr its founder, who, though a monk and hermit, u dertook to reform the superstition and vices the clergy. For this purpose he left Lausann in Switzerland, and, removing from differe places, at length settled at Thoulouse, in t year 1147, and there exercised his minister function; till, being overcome by the oppositi of Bernard, abbot of Clairval, and condemned pope Eugenius III. at a council assembled Rheims, he was committed to a close prison 1148, where he soon ended his days. This refo mer rejected the baptism of infants, severely ce sured the corrupt manners of the clergy, treat the festivals and ceremonies of the church wi

the utmost contempt, and held private assemblies for inculcating his peculiar doctrines.

HERACLEONITES, a sect of Christians, the followers of Heracleon, who refined upon the Gnostic divinity, and maintained that the world was not the immediate production of the Son of God, but that he was only the occasional cause of its being created by the demiurgus. The Heracleonites denied the authority of the prophecies of the Old Testament; maintained that they were mere random sounds in the air; and that St. John the Baptist was the only true voice that directed to the Messiah.

HERESIARCH, an arch heretic, the founder or inventor of an heresy; or a chief of a sect of heretics.

HERESY. This word signifies sect or choice; it was not, in its earliest acceptation, conceived to convey any reproach, since it was indifferently used either of a party approved, or of one disapproved by the writer. See Acts v. 17; xv. 3. Afterwards it was generally used to signify some fundamental error adhered to with obstinacy, 2 Pet. ii. 1; Gal. v. 20.

According to the laws of this kingdom, heresy consists in a denial of some of the essential doctrines of Christianity, publicly and obstinately avowed. It must be acknowledged, however, that particular modes of belief or unbelief, not tending to overturn Christianity, or to sap the foundations of morality, are by no means the object of coercion by the civil magistrate. What doctrines shall therefore be adjudged heresy, was left by our old constitution to the determination of the ecclesiastical judge, who had herein a most arbitrary latitude allowed him; for the general definition of an heretic, given by Lyndewode, extends to the smallest deviations from the doctrines of the holy church: "*Hæreticus est qui dubitat de fide catholicâ, et qui negligit servare ea quæ Romana ecclesia statuit, seu servare decreverat:*" or, as the statute, 2 Hen. IV. cap. 15, expresses it in English, "teachers of erroneous opinions, contrary to the faith and blessed determinations of the holy church." Very contrary this to the usage of the first general councils, which defined all heretical doctrines with the utmost precision and exactness; and what ought to have alleviated the punishment, the uncertainty of the crime, seems to have enhanced it in those days of blind zeal and pious cruelty. The sanctimonious hypocrisy of the Canonists, indeed, went, at first, no farther than enjoining penance, excommunication, and ecclesiastical deprivation, for heresy; but afterwards they proceeded boldly to imprisonment by the ordinary, and confiscation of goods *in pios usus*. But in the mean time they had prevailed upon the weakness of bigoted princes to make the civil power subservient to their purposes, by making heresy not only a temporal but even a capital offence; the Romish ecclesiastics determining, without appeal, whatever they pleased to be heresy, and shifting off to the secular arm the odium and drudgery of executions, with which they pretended to be too tender and delicate to intermeddle. Nay, they affected to intercede on behalf of the convicted heretic, well knowing at the same time they were delivering the unhappy victim to certain death. See Act of Faith.—Hence the capital punishments inflicted on the ancient Donatists and Manichæans by the emperors Theodosius and Justinian; hence, also, the constitution of the emperor Frederic, mentioned by Lyndewode, adjudging all persons, without distinction, to be burnt with fire, who were convicted of heresy by the ecclesiastical judge. The same emperor, in another constitution, ordained, that if any temporal lord, when admonished by the church, should neglect to clear his territories of heretics within a year, it should be lawful for good Catholics to seize and occupy the lands, and utterly to exterminate the heretical possessors. And upon this foundation was built that arbitrary power, so long claimed, and so fatally exerted by the pope, of disposing even of the kingdoms of refractory princes to more dutiful sons of the church. The immediate event of this constitution serves to illustrate at once the *gratitude* of the holy see, and the just punishment of the royal bigot; for, upon the authority of this very constitution, the pope afterwards expelled this very emperor Frederic from his kingdom of Sicily, and gave it to Charles of Anjou. Christianity being thus deformed by the dæmon of persecution upon the continent, our own island could not escape its scourge. Accordingly we find a writ *de hæretico comburendo*, i. e. of burning the heretic. See that article. But the king might pardon the convict by issuing no process against him: the writ *de hæretico comburendo* being not a writ of course, but issuing only by the special direction of the king in council. In the reign of Henry IV. when the eyes of the Christian world began to open, and the seeds of the Protestant religion (under the opprobrious name of *Lollardy*) took root in this kingdom, the clergy, taking advantage from the king's dubious title to demand an increase of their own power, obtained an act of parliament, which sharpened the edge of persecution to its utmost keenness. See Hæretico Comburendo. By statute 2 Henry V. c. 7. Lollardy was also made a temporal offence, and indictable in the king's courts, which did not thereby gain an exclusive, but only a concurrent jurisdiction with the bishop's consistory. Afterwards, when the Reformation began to advance, the power of the ecclesiastics was somewhat moderated; for though what heresy *is* was not then precisely defined, yet we are told in some points what it *is not*; the statute 25 Hen. VIII. c. 14. declaring that offences against the see of Rome are not heresy; and the ordinary being thereby restrained from proceeding in any case upon mere suspicion; i. e. unless the party be accused by two credible witnesses, or an indictment of heresy be first previously found in the king's courts of common law. And yet the spirit of persecution was not abated, but only diverted into a lay channel; for in six years afterwards, by stat. 31 Hen. VIII. c. 14. the bloody law of the six articles was made, which were "determined and resolved by the most godly study, pain, and travail of his majesty; for which his most humble and obedient subjects, the lords *spiritual* and temporal, and the commons in parliament assembled, did render and give unto his highness their most high and hearty thanks!" The same statute established a mixed jurisdiction of clergy and laity for the trial and conviction of heretics; Henry being equally intent on destroying the supremacy of the bishops of Rome, and establishing all their other corruptions of the Christian religion. Without recapitulating the various repeals and revivals of these sanguinary laws in the two succeeding

reigns, we proceed to the reign of Q. Elizabeth, when the Reformation was finally established with temper and decency, unsullied with party rancour or personal resentment.—By stat. 1 Eliz. c. 1. all former statutes relating to heresy are repealed; which leaves the jurisdiction of heresy as it stood at common law, viz. as to the infliction of common censures in the ecclesiastical courts; and in case of burning the heretic, in the provincial synod only. Sir Matthew Hale is, indeed, of a different opinion, and holds that such power resided in the diocesan also: though he agrees that in either case the writ *de hæretico comburendo* was not demandable of common right, but grantable or otherwise merely at the king's discretion. But the principal point now gained was, that by this statute a boundary was for the first time set to what should be accounted heresy; nothing for the future being to be so determined but only such tenets which have been heretofore so declared,—1. By the words of the canonical Scriptures;—2. By the first four general councils, or such others as have only used the words of the Holy Scriptures; or,—3. Which shall hereafter be so declared by the parliament, with the assent of the clergy in convocation. Thus was heresy reduced to a greater certainty than before, though it might not have been the worse to have defined it in terms still more precise and particular; as a man continued still liable to be burnt for what, perhaps, he did not understand to be heresy, till the ecclesiastical judge so interpreted the words of the canonical Scriptures. For the writ *de hæretico comburendo* remained still in force, till it was totally abolished, and heresy again subjected only to ecclesiastical correction, *pro salute animæ*, by stat. 29 Car. II. c. 9.; when, in one and the same reign, our lands were delivered from the slavery of military tenures; our bodies from arbitrary imprisonment by the *habeas corpus* act; and our minds from the tyranny of superstitious bigotry, by demolishing this last badge of persecution in the English law. Every thing is now less exceptionable, with respect to the spiritual cognizance and spiritual punishment of heresy; unless, perhaps, that the crime ought to be more strictly defined, and no prosecution permitted, even in the ecclesiastical courts, till the tenets in question are by proper authority previously declared to be heretical. Under these restrictions, some think it necessary, for the support of the national religion, that the officers of the church should have power to censure heretics; yet not to harass them with temporal penalties, much less to exterminate or destroy them. The legislature has, indeed, thought it proper that the civil magistrate should interpose with regard to one species of heresy, very prevalent in modern times; for by stat. 9 and 10 W. III. c. 32. if any person, educated in the Christian religion, or professing the same, shall, by writing, printing, teaching, or advised speaking, deny any one of the persons in the Holy Trinity to be God, or maintain that there are more Gods than one, he shall undergo the same penalties and incapacities which were inflicted on apostacy by the same statute. *Enc. Brit.; Dr. Foster and Stebbing on Heresy; Hallett's Discourses*, vol. iii. No. 9. p. 358, 408; *Dr. Campbell's Prel. Diss. to the Gospels.*

HERETIC, a general name for all such persons under any religion, but especially the Christian, as profess or teach opinions contrary to the established faith, or to what is made the standard of orthodoxy. See last article, and *Lardn History of the Heretics of the first two Centu*

HERMIANI, a sect in the second centu so called from their leader Hermias. One their distinguishing tenets was, that God is poreal; another, that Jesus Christ did not asc into heaven with his body, but left it in the s

HERMIT, a person who retires into solit for the purpose of devotion. Who were the hermits cannot easily be known; though P surnamed the hermit, is generally reckoned first. The persecutions of Decius and Vale were supposed to have occasioned their first

HERMOGENIANS, a sect of ancient h tics: denominated from their leader Hermoge who lived towards the close of the second c tury. Hermogenes established matter as his principle; and regarding matter as the fount of all evil, he maintained, that the world, every thing contained in it, as also the souls men and other spirits, were formed by the D from an uncreated and eternal mass of corr matter. The opinions of Hermogenes with gard to the origin of the world, and the nat of the soul, were warmly opposed by Tertulli

HERNHUTTERS. See MORAVIANS.

HERODIANS, a sect among the Jews, the time of our Saviour, Matt. xxii. 16; M iii. 6. The critics and commentators are v much divided with regard to the Herodians. Jerome, in his dialogue against the Luciferi takes the name to have been given to such owned Herod for the Messiah; and Tertul and Epiphanius are of the same opinion. the same Jerome, in his comment on St. M thew, treats this opinion as ridiculous; maintains that the Pharisees gave this appe tion, by way of ridicule, to Herod's soldiers, paid tribute to the Romans; agreeable to wh the Syrian interpreters render the word by *domestics of Herod*, i. e. "his courtiers." Simon in his notes on the 22d chapter of M thew, advances a more probable opinion: name *Herodian* he imagines to have been gi to such as adhered to Herod's party, and in rest, and were for preserving the government his family, about which were great divisi among the Jews. F. Hardouin will have the H rodians and Sadducees to have been the sa Dr. Prideaux is of opinion, that they derived th name from Herod the Great: and that th were distinguished from the other Jews by th concurrence with Herod's scheme of subject himself and his dominions to the Romans, likewise by complying with many of their h then usages and customs. This symboliz with idolatry upon views of interest and worl policy was probably that leaven of Herod, agai which our Saviour cautioned his disciples. I further probable that they were chiefly of sect of the Sadducees; because the leaven Herod is also denominated the leaven of Sadducees.

HETERODOX, something that is contr to the faith or doctrine established in the t church. See ORTHODOX.

HEXAPLA, a Bible disposed in six colum containing the text and divers versions ther compiled and published by Origen, with a vi of securing the sacred text from future corr tions, and to correct those that had been alre introduced. Eusebius relates, that Origen, a his return from Rome under Caracalla, appl

himself to learn Hebrew, and began to collect the several versions that had been made of the sacred writings, and of these to compose his Tetrapla and Hexapla; others, however, will not allow him to have begun till the time of Alexander, after he had retired into Palestine, about the year 231. To conceive what this Hexapla was, it must be observed, that, besides the translation of the sacred writings, called the Septuagint, made under Ptolemy Philadelphus, above 280 years before Christ, the Scripture had been since translated into Greek by other interpreters. The first of those versions, or (reckoning the Septuagint) the second, was that of Aquila, a proselyte Jew, the first edition of which he published in the 12th year of the emperor Adrian, or about the year of Christ 128; the third was that of Symmachus, published, as is commonly supposed, under Marcus Aurelius, but, as some say, under Septimius Severus, about the year 200; the fourth was that of Theodotion, prior to that of Symmachus, under Commodus, or about the year 175. These Greek versions, says Dr. Kennicott, were made by the Jews from their corrupted copies of the Hebrew, and were designed to stand in the place of the Seventy, against which they were prejudiced, because it seemed to favour the Christians. The fifth was found at Jericho, in the reign of Caracalla, about the year 214; and the sixth was discovered at Nicopolis, in the reign of Alexander Severus, about the year 288; lastly, Origen himself recovered part of a seventh, containing only the Psalms. Now, Origen, who had held frequent disputations with the Jews in Egypt and Palestine, observing that they always objected to those passages of Scripture quoted against them, appealed to the Hebrew text, the better to vindicate those passages, and confound the Jews, by showing that the Seventy had given the sense of the Hebrew; or rather to show, by a number of different versions, what the real sense of the Hebrew was, undertook to reduce all these several versions into a body, along with the Hebrew text, so as they might be easily confronted, and afford a mutual light to each other. He made the Hebrew text his standard; and allowing that corruptions might have happened, and that the old Hebrew copies might and did read differently, he contented himself with marking such words or sentences as were not in his Hebrew text, nor the latter Greek versions, and adding such words or sentences as were omitted in the Seventy, prefixing an asterisk to the additions, and an obelisk to the others. In order to this, he made choice of eight columns; in the first he made the Hebrew text, in Hebrew characters; in the second, the same text in Greek characters; the rest were filled with the several versions above mentioned: all the columns answering verse for verse, and phrase for phrase; and in the Psalms there was a ninth column for the seventh version. This work Origen called Ἑξαπλᾶ, *Hexapla*, q. d. *sextuple*, or work of six columns, as only regarding the first six Greek versions. St. Epiphanius, taking in likewise the two columns of the text, calls the work *Octapla*, as consisting of eight columns. This celebrated work, which Montfaucon imagines consisted of sixty large volumes, perished long ago; probably with the library at Cæsarea, where it was preserved in the year 653; though several of the ancient writers have preserved us pieces thereof, particularly St. Chrysostom on the Psalms, Phileponus in his Hexameron, &c. Some modern writers have earnestly endeavoured to collect fragments of the Hexapla, particularly Flaminius, Nobilius, Drusius, and F. Montfaucon, in two folio volumes, printed at Paris in 1713.

HIERACITES, heretics in the third century; so called from their leader Hierax, a philosopher of Egypt, who taught that Melchisedec was the Holy Ghost; denied the resurrection, and condemned marriage.

HIERARCHY, an ecclesiastical establishment. The word is also used in reference to the subordination some suppose there is among the angels; but whether they are to be considered as having a government or hierarchy among themselves, so that one is superior in office and dignity to others; or whether they have a kind of dominion over one another; or whether some are made partakers of privileges others are deprived of, cannot be determined, since Scripture is silent as to this matter.

HIGH CHURCHMEN, a term first given to the non-jurors, who refused to acknowledge William III. as their lawful king, and who had very proud notions of church power; but it is now commonly used in a more extensive signification, and is applied to all those who, though far from being non-jurors, yet form pompous and ambitious conceptions of the authority and jurisdiction of the church.

HISTORY, ECCLESIASTICAL. See Ecclesiastical History.

HOFFMANISTS, those who espoused the sentiments of Daniel Hoffman, professor in the university of Helmstadt, who in the year 1598 taught that the light of reason, even as it appears in the writings of Plato and Aristotle, is adverse to religion; and that the more the human understanding is cultivated by philosophical study, the more perfectly is the enemy supplied with weapons of defence.

HOLINESS, freedom from sin, or the conformity of the heart to God. It does not consist in knowledge, talents, nor outward ceremonies of religion, but hath its seat in the heart, and is the effect of a principle of grace implanted by the Holy Spirit, Eph. ii. 8, 10; John iii. 5; Rom. iv. 22. It is the essence of happiness and the basis of true dignity, Prov. iii. 17; iv. 8. It will manifest itself by the propriety of our conversation, regularity of our temper, and uniformity of our lives. It is a principle progressive in its operation, Prov. iv. 18; and absolutely essential to the enjoyment of God here and hereafter, Heb. xii. 14. See Sanctification; Works.

HOLINESS OF GOD, is the purity and rectitude of his nature. It is an *essential* attribute of God, and what is the glory, lustre, and harmony of all his other perfection, Ps. xxvii. 4; Exod. xv. 11. He could not be God without it, Deut. xxxii. 4. It is *infinite* and *unbounded*; it cannot be increased or diminished. *Immutable* and *invariable*, Mal. iii. 6. God is *originally* holy; he is so of and in himself, and the *author* and *promoter* of all holiness among his creatures. The holiness of God is visible by his *works*; he made all things holy, Gen. i. 31. By his *providences*, all which are to promote holiness in the end, Heb. xii. 10. By his *grace*, which influences the subjects of it to be holy, Tit. ii. 10, 12. By

his *word*, which commands it, 1 Pet. i. 15. By his *ordinances*, which he hath appointed for that end, Jer. xliv. 4, 5. By the *punishment of sin* in the death of Christ, Isa. liii.; and by *the eternal punishment* of it in wicked men, Matt. xxv. last verse. See ATTRIBUTES.

HOLOCAUST, formed from ὅλος, *whole*, and καίω, *I consume with fire:* a kind of sacrifice wherein the whole burnt-offering is burnt or consumed by fire, as an acknowledgment that God, the Creator, Preserver, and Lord of all, was worthy of all honour and worship, and as a token of men's giving themselves entirely up to him. It is called in Scripture a burnt-offering. Sacrifices of this sort are often mentioned by the Heathens as well as Jews. They appear to have been in use long before the institution of the other Jewish sacrifices by the law of Moses, Job i. 5; xlii. 8; Gen. xxii. 13; viii. 20. On this account, the Jews, who would not allow the Gentiles to offer on their altar any other sacrifices peculiarly enjoined by the law of Moses, admitted them by the Jewish priests to offer holocausts, because these were a sort of sacrifices prior to the law, and common to all nations. During their subjection to the Romans, it was no uncommon thing for those Gentiles to offer sacrifices to the God of Israel at Jerusalem. Holocausts were deemed by the Jews the most excellent of all their sacrifices. See SACRIFICE.

HOLY DAY, a day set apart by the church for the commemoration of some saint, or some remarkable particular in the life of Christ. It has been a question agitated by divines, whether it be proper to appoint or keep any holy days (the Sabbath excepted.) The advocates for holy days suppose that they have a tendency to impress the minds of the people with a greater sense of religion; that if the acquisitions and victories of men be celebrated with the highest joy, how much more those events which relate to the salvation of man, such as the birth, death, and resurrection of Christ, &c. On the other side it is observed, that if holy days had been necessary under the present dispensation, Jesus Christ would have observed something respecting them, whereas he was silent about them; that it is bringing us again into that bondage to ceremonial laws from which Christ freed us; that it is a tacit reflection on the Head of the Church in not appointing them; that such days, on the whole, are more pernicious than useful to society, as they open a door for indolence and profaneness; yea, that Scripture speaks against such days, Gal. iv. 9—11. *Cave's Prim. Christ.; Nelson's Fasts and Feasts; Robinson's History and Mystery of Good Friday, and Lectures on Non-conformity; A Country Vicar's Sermon on Christmas Day*, 1753; *Brown's Nat. and Rev. Religion*, p. 535; *Neale's Hist. of the Puritans*, vol. ii. p. 116. qu.

HOLY GHOST, the third person in the Trinity.

I. *The Holy Ghost is a real and distinct person in the Godhead.* 1. Personal powers of rational understanding and will are ascribed to him, 1 Cor. ii. 10, 11; xii. 11; Eph. iv. 3.—2. He is joined with the other two divine persons, as the object of worship and fountain of blessings, Matt. xxviii. 19; 2 Cor. xiii. 14; 1 John v. 7.—3. In the Greek, a masculine article or epithet is joined to his name, *Pneuma*, which is naturally of the neuter gender, John xiv. 26; xv. 26; xvi. 13; Eph. i. 13.—4. He appeared under the emblem of a dove, and of cloven tongues of fire, Matt. iii.; Acts ii.—5. Personal offices of an intercessor belong to him, Rom. viii. 26.—6. He is represented as performing a multitude of personal acts; as teaching, speaking, witnessing, &c., Mark xiii. 11; Acts xx. 23; Rom. viii. 15, 16; 1 Cor. vi. 19; Acts xv. 28. xvi. 6, 7. &c. &c. &c.

II. *It is no less evident that the Holy Ghost is a divine person, equal in power and glory with the Father and Son.* 1. Names proper only to the Most High God are ascribed to him; as Jehovah, Acts xxviii. 25, with Isa. vi. 9, and Heb. iii. 7, 9, with Exod. xxvii. 7; Jer. xxxi. 31, 34; Heb. x. 15, 16. *God*, Acts v. 3, 4. *Lord*, 2 Cor. iii. 17, 19. "The Lord, the Spirit."—2. Attributes proper only to the Most High God are ascribed to him; as Omniscience, 1 Cor. ii. 10, 11; Isa. xl. 13, 14. Omnipresence, Ps. cxxxix. 7; Eph. ii. 17, 18; Rom. viii. 26, 27. Omnipotence, Luke i. 35. Eternity, Heb. ix. 14.—3. Divine works are evidently ascribed to him, Gen. i. 2; Job xxvi. 13; Psa. xxxiii. 6; civ. 39.—4. Worship, proper only to God, is required and ascribed to him, Isa. vi. 3; Acts xxviii. 25; Rom. ix. 1; Rev. i. 4; 2 Cor. xiii. 14; Matt. xxviii. 19.

III. *The agency or work of the Holy Ghost is divided by some into extraordinary and ordinary. The former by immediate inspiration, making men prophets, the latter by his regenerating and sanctifying influences making men saints. It is only the latter which is now to be expected. This is more particularly displayed in*, 1. *Conviction* of sin, John xvi. 8, 9.—2. *Conversion*, 1 Cor. xii.; Eph. i. 17, 18; 1 Cor. ii. 10, 12; John iii. 5, 6.—3. *Sanctification*, 2 Thess. ii. 13; 1 Cor. vi. 11; Rom. xv. 16.—4. *Consolation*, John xiv. 16, 25.—5. *Direction*, John xiv. 17; Rom. viii. 14.—6. *Confirmation*, Rom. viii. 16, 26; 1 John ii. 24; Eph. i. 13, 14. As to the gift of the Holy Spirit, says a good writer, it is not expected to be bestowed in answer to our prayers, to inform us immediately, as by a whisper, when either awake or asleep, that we are the children of God; or in any other way than by enabling us to exercise repentance and faith and love to God and our neighbour.—2. We are not to suppose that he reveals any thing contrary to the written word, or more than is contained in it, or through any other medium.—3. We are not so led by, or operated upon by the Spirit as to neglect the means of grace.—4. The Holy Spirit is not promised nor given to render us infallible.—5. Nor is the Holy Spirit given in order that we may do any thing, which was not before our duty. See TRINITY, and *Scott's Four Sermons on Repentance, the Evil of Sin, Love to God, and the Promise of the Holy Spirit*, p. 86—89. *Hawker's Sermons on the Holy Ghost; Pearson on the Creed*, 8th article; *Dr. Owen on the Spirit; Hurrion's* 16 *Sermons on the Spirit.*

HOLY GHOST, PROCESSION OF. See PROCESSION.

HOMILY, a sermon or discourse upon some point of religion delivered in a plain manner, so as to be easily understood by the common people. The Greek homily, says M. Fleury, signifies a familiar discourse, like the Latin *sermo*, and discourses delivered in the church took these denomi-

nations, to intimate that they were not harangues, or matters of ostentation and flourish, like those of profane orators, but familiar and useful discourses, as of a master to his disciples, or a father to his children. All the homilies of the Greek and Latin fathers are composed by bishops. We have none of Tertullian, Clemens Alexandrinus, and many other learned persons, because in the first ages none but bishops were admitted to preach. The privilege was not ordinarily allowed to priests till toward the fifth century. St. Chrysostom was the first presbyter that preached statedly. Origen and St. Augustine also preached, but it was by a peculiar licence or privilege.

Photius distinguishes *homily* from *sermon*, in that the homily was performed in a more familiar manner; the prelate interrogating and talking to the people, and they in their turn answering and interrogating him, so that it was properly a conversation; whereas the sermon was delivered with more form, and in the pulpit, after the manner of the orators. The practice of compiling homilies which were to be committed to memory, and recited by ignorant or indolent priests, commenced towards the close of the eighth century; when Charlemagne ordered Paul, the Deacon, and Alcuin, to form homilies or discourses upon the Gospels and Epistles from the ancient doctors of the church. This gave rise to that famous collection entitled the Homiliarium of Charlemagne; and which being followed as a model by many productions of the same kind, composed by private persons, from a principle of pious zeal, contributed much (says Mosheim) to nourish the indolence and to perpetuate the ignorance of a worthless clergy. There are still extant several fine homilies composed by the ancient fathers, particularly St. Chrysostom and St. Gregory.—*The Clementine homilies* are nineteen homilies in Greek, published by Cotelerius, with two letters prefixed; one of them written in the name of Peter, the other in the name of Clement, to James, bishop of Jerusalem; in which last letter they are entitled Clement's Epitome of the Preaching and Travels of Peter. According to Le Clerc, these homilies were composed by an Ebionite, in the second century; but Montfaucon supposes that they were forged long after the age of St. Athanasius. Dr. Lardner apprehends that the Clementine homilies were the original, or first edition of the Recognitions; and that they are the same with the work censured by Eusebius under the title of Dialogues of Peter and Appion.—*Homilies of the Church of England* are those which were composed at the Reformation to be read in churches, in order to supply the defect of sermons. See the quarto edition of the Homilies, with notes, by a divine of the church of England.

HONESTY is that principle which makes a person prefer his promise or duty to his passion or interest. See JUSTICE.

HONOUR, a testimony of esteem or submission, expressed by words and an exterior behaviour, by which we make known the veneration and respect we entertain for any one, on account of his dignity or merit. The word is also used in general for the esteem due to virtue, glory, reputation, and probity; as also for an exactness in performing whatever we have promised; and in this last sense we use the term, *a man of honour*. It is also applied to two different kinds of virtue: *bravery* in men, and *chastity* in women. In every situation of life, religion only forms the true honour and happiness of man. "It cannot," as one observes, "arise from riches, dignity of rank, or office, nor from what are often called splendid actions of heroes, or civil accomplishments; these may be found among men of no real integrity, and may create considerable fame; but a distinction must be made between fame and true honour. The former is a loud and noisy applause; the latter a more silent and internal homage. Fame floats on the breath of the multitude; honour rests on the judgment of the thinking. In order, then, to discern where true honour lies, we must not look to any adventitious circumstance, not to any single sparkling quality, but to the whole of what forms a man; in a word, we must look to the soul. It will discover itself by a mind superior to fear, to selfish interest, and corruption; by an ardent love to the Supreme Being, and by a principle of uniform rectitude. It will make us neither afraid nor ashamed to discharge our duty, as it relates both to God and man. It will influence us to be magnanimous without being proud; humble without being mean; just without being harsh; simple in our manners, but manly in our feelings. This honour, thus formed by religion, or the love of God, is more independent, and more complete, than what can be acquired by any other means. It is productive of higher felicity, and will be commensurate with eternity itself; while that honour, so called, which arises from any other principle, will resemble the feeble and twinkling flame of a taper, which is often clouded by the smoke it sends forth, but is always wasting, and soon dies totally away." *Barrow's Works*, vol. i. ser. 4; *Blair's Sermons*, vol. iii. ser. 1; *Watts's Sermons*, ser. 30, vol. ii.; *Ryland's Cont.* vol. i. p. 343; *Jortin's Sermons*, vol. iii. ser. 6.

HOPE is the desire of some good, attended with the possibility, at least, of obtaining it; and is enlivened with joy greater or less, according to the probability there is of possessing the object of our hope. Scarce any passion seems to be more natural to man than *hope;* and, considering the many troubles he is encompassed with, none is more necessary; for life, void of all hope, would be a heavy and spiritless thing, very little desirable, perhaps hardly to be borne; whereas hope infuses strength into the mind, and by so doing, lessens the burdens of life. If our condition be not the best in the world, yet we hope it will be better, and this helps us to support it with patience. The hope of the Christian is an expectation of all necessary good both in time and eternity, founded on the promises, relations, and perfections of God, and on the offices, righteousness, and intercession of Christ. It is a compound of desire, expectation, patience, and joy, Rom. viii. 24, 25. It may be considered, 1. As *pure*, 1 John iii. 2, 3; as it is resident in that heart which is cleansed from sin.—2. As *good*, 2 Thess. ii. 16; (in distinction from the hope of the hypocrite) as deriving its origin from God, and centering in him.—3. It is called *lively*, 1 Pet. i. 3; as it proceeds from spiritual life, and renders one active and lively in good works.—4. It is *courageous*, Rom. v. 5; 1 Thess. v. 8; because it excites fortitude in all the troubles of life, and yields support in the hour of death, Prov. xiv. 32.—5. *Sure*, Heb. vi. 19; because it

will not disappoint us, and is fixed on a sure foundation.—6. *Joyful*, Rom. v. 2; as it produces the greatest felicity in the anticipation of complete deliverance from all evil. *Campbell's Pleasures of Hope; Grove's Moral Phil.* vol. i. p. 381; *Gill's Body of Div.* p. 82, vol. iii.; No. 471, *Spect.*; *Jay's Sermons*, vol. ii. ser. 2.

HOPKINSIANS, so called from the Rev. Samuel Hopkins, D. D., an American divine, who in his sermons and tracts has made several additions to the sentiments first advanced by the celebrated Jonathan Edwards, late president of New Jersey College.

The following is a summary of the distinguishing tenets of the Hopkinsians, together with a few of the reasons they bring forward in support of their sentiments.

I. That all true virtue, or real holiness, consists in disinterested benevolence. The object of benevolence is universal being, including God and all intelligent creatures. It wishes and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprised in the glory of God and the perfection and happiness of his kingdom. The law of God is the standard of all moral rectitude or holiness. This is reduced into love to God, and our neighbour as ourselves, and universal good-will comprehends all the love to God, our neighbour and ourselves, required in the divine law, and therefore must be the whole of holy obedience. Let any serious person think what are the particular branches of true piety; when he has viewed each one by itself, he will find that disinterested friendly affection is its distinguishing characteristic. For instance, all the holiness in pious fear, which distinguishes it from the fear of the wicked, consists in love. Again—holy gratitude is nothing but good-will to God and our neighbour, in which we ourselves are included; and correspondent affection, excited by a view of the good-will and kindness of God. Universal good-will also implies the whole of the duty we owe to our neighbour, for justice, truth, and faithfulness, are comprised in universal benevolence; so are temperance and chastity. For an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others; and so opposite to the general good, and the divine command, in which all the crime of such indulgence consists. In short, all virtue is nothing but benevolence acted out in its proper nature and perfection; or love to God and our neighbour, made perfect in all its genuine exercises and expressions.

II. That all sin consists in selfishness. By this is meant an interested, selfish affection, by which a person sets himself up as supreme, and the only object of regard; and nothing is good or lovely in his view, unless suited to promote his own private interest. This self-love is, in its whole nature, and every degree of it, enmity against God: it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and therefore the source of all the open idolatry in the heathen world, and false religion under the light of the Gospel; all this is agreeable to that self-love which opposes God's true character. Under the influence of this principle, men depart from truth; it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing above universal existence. Self-love is the source of all profaneness and impiety in the world, and of all pride and ambition among men, which is nothing but selfishness, acted out in this particular way. This is the foundation of all covetousness and sensuality, as it blinds people's eyes, contracts their hearts, and sinks them down, so that they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions; envy, wrath, clamour, and evil speaking: and every thing contrary to the divine law is briefly comprehended in this fruitful source of all iniquity, self-love.

III. That there are no promises of regenerating grace made to the doings of the unregenerate. For as far as men act from self-love, they act from a bad end: for those who have no true love to God, really do no duty when they attend on the externals of religion. And as the unregenerate act from a selfish principle, they do nothing which is commanded: their impenitent doings are wholly opposed to repentance and conversion; therefore not implied in the command to repent, &c.; so far from this, they are altogether disobedient to the command. Hence it appears that there are no promises of salvation to the doings of the unregenerate.

IV. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral; for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing wherein our wickedness consists. That the impotence of the sinner is owing to a disaffection of heart, is evident from the promises of the Gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotence in us with respect to obtaining it, beside the disapprobation of the will; and that inability which consists in disinclination, never renders any thing improperly the subject of precept or command.

V. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct even though God should cast him off for ever which, however, neither implies love of misery nor hatred of happiness. For if the law is good death is due to those who have broken it. The Judge of all the earth cannot but do right. I would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through the redemption which is in Christ, and to exercise faith in his blood: *who is set forth to be a propitiation to declar God's righteousness, that he might be just, an yet be the justifier of him who believeth in Jesu.*

VI. That the infinitely wise and holy God has exerted his omnipotent power in such a manne as he purposed should be followed with the existence and entrance of moral evil into the system.—For it must be admitted on all hands, tha God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existed, was actually preferred in the divine mind, certainly the Deity is infi

nitely disappointed in the issue of his own operations. Nothing can be more dishonorable to God than to imagine that the system which is actually formed by the divine hand, and which was made for his pleasure and glory, is yet not the fruit of wise contrivance and design.

VII. That the introduction of sin is, upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good; and the existence of moral evil has undoubtedly occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures. If the extensive manifestations of the pure and holy nature of God, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it, it must necessarily follow that the introduction of sin is for the greatest good.

VIII. That repentance is before faith in Christ.—Pr this is not intended, that repentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ; but only that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith, in this sense, appears from several considerations. 1. As repentance and faith respect different objects, so they are distinct exercises of the heart; and therefore one not only may, but must be prior to the other.—2. There may be genuine repentance of sin without faith in Christ, but there cannot be true faith in Christ without repentance of sin; and since repentance is necessary in order to faith in Christ, it must necessarily be prior to faith in Christ.—3. John the Baptist, Christ and his apostles, taught that repentance is before faith. John cried, *Repent, for the kingdom of heaven is at hand;* intimating, that true repentance was necessary in order to embrace the Gospel of the kingdom. Christ commanded, *Repent ye, and believe the Gospel.* And Paul preached *repentance toward God, and faith toward our Lord Jesus Christ.*

IX. That though men became sinners by Adam, according to a divine constitution, yet they have and are accountable for no sins but personal; for, 1. Adam's act, in eating the forbidden fruit, was not the *act* of his posterity; therefore they did not sin at the same time he did.—2. The sinfulness of that act could not be *transferred* to them afterwards, because the sinfulness of an act can no more be transferred from one person to another than an act itself.—3. Therefore Adam's act, in eating the forbidden fruit, was not the *cause*, but only the *occasion* of his posterity's being sinners. God was pleased to make a constitution, that, if Adam remained holy through his state of trial, his posterity should in consequence be holy also; but if he sinned, his posterity should in consequence be sinners likewise. Adam sinned, and now God brings his posterity into the world sinners. *By* Adam's sin we are become sinners, not *for* it; his sin being only the *occasion*, not the *cause* of our committing sins.

X. That though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. For, 1. Personal righteousness can no more be transferred from one person to another, than personal sin.—2. If Christ's personal righteousness were transferred to believers, they would be as perfectly holy as Christ; and so stand in no need of forgiveness.—3. But believers are not conscious of having Christ's personal righteousness, but feel and bewail much in-dwelling sin and corruption.—4. The Scripture represents believers as receiving only the *benefits* of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness' sake, and this is the proper Scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth, when David showed kindness to him for his father Jonathan's sake.

The Hopkinsians warmly contend for the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists. *Adams's View of Religions; Hopkins on Holiness; Edwards on the Will*, p. 234, 284; *Edwards on Virtue; West's Essay on Moral Agency*, p. 170, 181; *Spring's Nature of Duty* 23; *Moral Disquisitions*, p. 40.

HORROR, a passion excited by an object which causes a high degree of fear and detestation. It is a compound of wonder and fear.—Sometimes it has a mixture of pleasure, from which, if predominant, it is denominated a *pleasing horror*. Such a horror seizes us at the view of vast and hanging precipices, a tempestuous ocean, or wild and solitary places. This passion is the original of superstition, as a wise and well-tempered awe is of religion. *Horror* and *terror* seem almost to be synonymous; but the former, I think, refers more to what *disgusts;* the latter to that which *alarms* us.

HOSANNA, in the Hebrew ceremonies, a prayer which they rehearsed on the several days of the feast of tabernacles. It signifies "save us now;" or 'save us, we pray." There are divers of these *hosannas;* the Jews call them hoschannoth, i. e. hosannahs.—Some are rehearsed on the first day, others on the second, &c., which they call hosanna of the first day, hosanna of the second day, &c. *Hosanna Rabba*, or *Grand Hosanna*, is a name they give to their feast of tabernacles, which lasts eight days; because, during the course thereof, they are frequently calling for the assistance of God, the forgiveness of their sins, and his blessing on the new year; and to that purpose they make great use of the prayers above mentioned. The Jews also apply the term *hosanna rabba* in a more peculiar manner to the seventh day of the feast of tabernacles, because they apply themselves more immediately on that day to invoke the divine blessing, &c.

HOSPITALITY, kindness exercised in the entertainment of strangers. This virtue, we find, is explicitly commanded by, and makes a part of the morality of the New Testament. Indeed, that religion which breathes nothing but charity, and whose tendency is to expand the heart, and call forth the benevolent exertions of mankind, must evidently embrace this practice.—If it be

asked, of whom is this required? it is answered, that the *principle* is required of all, though the duty itself can only be practised by those whose circumstances will admit of it. Dr. Stennet, in his discourse on this subject (*Domestic Duties*, ser. 10,) justly observes, "that hospitality is a species of charity to which every one is not competent. But the temper from which it proceeds, I mean a humane, generous, benevolent temper, *that* ought to prevail in every breast. Some are miserably poor, and it is not to be expected that their doors should be thrown open to entertain strangers; yet the cottage of a peasant may exhibit noble specimens of hospitality. Here distress has often met with pity, and the persecuted an asylum. Nor is there a man who has a house to sleep in, but may be benevolent to strangers.—But there are persons of certain characters and stations, who are more especially obliged to it; as particularly magistrates and others in civil offices, who would forfeit the esteem of the public, and greatly injure their usefulness, were they not to observe the rites of hospitality. Ministers, also, and such Christians as are qualified by their particular offices in the church, and their affluent circumstances, may be eminently useful in this way. The two grand virtues which ought to be studied by every one, in order that he may have it in his power to be hospitable, are *industry* and *economy*. But it may be asked again, to *whom* is this duty to be practised? The answer is, to strangers; but here it is necessary to observe, that the term strangers hath two acceptations. It is to be understood of travellers, or persons who come from a distance, and with whom we have little or no acquaintance; and more generally of all who are not of our house—strangers, as opposed to domestics. Hospitality is especially to be practised to the poor: they who have no houses of their own, or possess few of the conveniences of life, should occasionally be invited to our houses, and refreshed at our tables, Luke xiv. 13, 14. Hospitality also may be practised to those who are of the same character and of the same community with ourselves. As to the various offices of hospitality, and the manner in which they should be rendered, it must be observed, that the entertainments should be *plentiful*, *frugal*, and *cordial*, Gen. xviii. 6, 8; John xii. 3; Luke xv. 17. The *obligations* to this duty arise from the *fitness* and reasonableness of it; it brings its own reward, Acts xx. 35. It is expressly commanded by God, Lev. xxv. 35, 38; Luke xvi. 19; xiv. 13, 14; Rom. xii; Heb. xiii. 1, 2; 1 Pet. iv. 9. We have many striking examples of hospitality on divine record: Abraham, Gen. xviii. 1, 8; Lot, Gen. xix. 1, 3; Job xxxi. 17, 22; Shunamite, 2 Kings iv. 8, 10; the hospitable man mentioned in Judges xix. 16, 21; David, 2 Sam. vi. 19; Obadiah, 1 Kings xviii. 4; Nehemiah, Neh. v. 17, 18; Martha, Luke x. 38; Mary, Matt. xxvi. 6, 13; the primitive Christians, Acts ii. 45, 46; Priscilla and Aquila, Acts xviii. 26; Lydia, Acts xiv. 15, &c. &c. Lastly, what should have a powerful effect on our minds is, the consideration of divine hospitality. God is good to all, and his tender mercies are over all his works. His sun shines and his rain falls on the evil as well as the good. His very enemies share of his bounty. He gives liberally to all men, and upbraids not; but especially we should remember the exceeding riches of his grace, in his kindness towards us through Christ Jesus. Let us lay all these considerations together, and then ask ourselves whether we can find it in our hearts to be selfish, parsimonious, and inhospitable?"

HOST, in the church of Rome, a name given to the elements used in the eucharist, or rather to the consecrated wafer, which they pretend to offer up every day, as a new host or sacrifice for the sins of mankind. They pay adoration to the host upon a false presumption that the elements are no longer bread and wine, but transubstantiated into the real body and blood of Christ. See TRANSUBSTANTIATION. Pope Gregory IX. first decreed a bell to be rung, as a signal for the people to betake themselves to the adoration of the host. The vessel wherein the hosts are kept is called the *cibory*, being a large kind of covered chalice.

HUGUENOTS, an appellation given by way of contempt to the reformed or Protestant Calvinists of France. The name had its rise in 1560, but authors are not agreed as to the origin and occasion thereof. Some derive it from the following circumstances:—One of the gates of the city of Tours is called the gate of Fourgon, by corruption from *feu Hugon*, i. e. the late Hugon. This Hugon was once count of Tours, according to Eginhardus, in his life of Charles the Great, and to some other historians. He was, it seems, a very wicked man, who by his fierce, cruel temper, made himself dreadful; so that after his death he was supposed to walk about in the night time, beating all those he met with: this tradition the judicious Thuanus has not scrupled to mention in his history. Davila and other historians pretend that the nickname of *Huguenots* was first given to the French Protestants, because they used to meet in the night time in subterraneous vaults near the gate of Hugon; and what seems to countenance this opinion is, that they were first called by the name of *Huguenots* at this city of Tours. Others assign a more illustrious origin to this name, and say that the leaguers gave it the reformed, because they were for keeping the crown upon the head of the present line descended from Hugh Capet; whereas they were for giving it to the house of Guise, as descended from Charles the Great. Others again derive it from a French and faulty pronunciation of the German word *edignossen*, signifying confederates; and originally applied to that valiant part of the city of Geneva, which entered into an alliance with the Swiss cantons, in order to maintain their liberties against the tyrannical attempts of Charles III. duke of Savoy. These confederates were called *Eignots*; whence Huguenots. The persecution which they have undergone has scarce its parallel in the history of religion. During the reign of Charles IX., and on the 24th of August, 1572, happened the massacre of Bartholomew, when seventy thousand of them throughout France were butchered with circumstances of aggravated cruelty. See PERSECUTION. In 1598, Henry IV. passed the famous edict of Nantz, which secured to the Protestants the free exercise of their religion. This edict was revoked by Louis XIV.; their churches were then razed to the ground, their persons insulted by the soldiery, and, after the loss of innumerable lives, fifty thousand valuable members of society were driven into exile. In Holland they built several places of worship, and had amongst them some

distinguished preachers. Among others were Superville, Dumont, Dubosc, and the eloquent Saurin; the latter of whom, in one of his sermons (ser. 9, vol. v.) makes the following fine apostrophe to that tyrant, Louis XIV., by whom they were driven into exile: "And thou, dreadful prince, whom I once honoured as my king, and whom yet I respect as a scourge in the hand of Almighty God, thou also shalt have a part in my good wishes! These provinces, which thou threatenest, but which the arm of the Lord protects; this country, which thou fillest with refugees, but fugitives animated with love; those walls, which contain a thousand martyrs of thy making, but whom religion renders victorious,—all these yet resound benedictions in thy favour. God grant the fatal bandage that hides the truth from thine eyes may fall off!—May God forget the rivers of blood with which thou hast deluged the earth, and which thy reign hath caused to be shed!—May God blot out of his book the injuries which thou hast done us; and while he rewards the sufferers, may he pardon those who exposed us to suffer!—O, may God who hath made thee to us, and to the whole church, a minister of his judgments, make thee a dispenser of his favours—an administrator of his mercy."

HUMANITARIANS, those who deny the proper divinity of the Son of God, and hold him to be possessed of no other than simple human nature, though far exceeding any of the race of men in every moral excellence.—B.

HUMANITY, the exercise of the social and benevolent virtues; a fellow feeling for the distresses of another. It is properly called humanity, because there is little or nothing of it in brutes. The social affections are conceived by all to be more refined than the selfish. Sympathy and humanity are universally esteemed the finest temper of mind; and for that reason the prevalence of the social affections in the progress of society is held to be a refinement of our nature. *Kaimes's El. of Crit.* p. 104. vol. i.; *Robinson's Sermon on 'Christianity a System of Humanity;' Pratt's Poem on Humanity.*

HUMANITY OF CHRIST, is his possessing a true human body, and a true human soul, and which he assumed for the purpose of rendering his mediation effectual to our salvation. See JESUS CHRIST.

HUMILIATION OF CHRIST, is that state of meanness and distress to which he voluntarily descended, for the purpose of executing his mediatorial work. This appears, 1. *In his birth.* He was born of a *woman*—a sinful woman; though *he* was without sin, Gal. iv. 4. A *poor* woman, Luke ii. 7, 24. In a poor country village, John i. 46. In a stable, an abject place. Of a nature subject to infirmities, Heb. ii. 9; hunger, thirst, weariness, pain, &c.—2. In his *circumstances;* laid in a manger when he was born; lived in obscurity for a long time; probably worked at the trade of a carpenter; had not a place where to lay his head; and was oppressed with poverty while he went about preaching the Gospel.—3. It appeared in his *reputation:* he was loaded with the most abusive railing and calumny, Is. liii.; the most false accusations, Matt. xxvi. 59, 67; and the most ignominious ridicule, Psal. xxii. 6; Matt. xxii. 68; John vii. 35.—4. In his *soul* he was often tempted, Matt. iv. 1, &c.; Heb. ii. 17, 18; iv. 15; grieved with the reproaches cast on himself, and with the sins and miseries of others, Heb. xii. 3; Matt. xi. 19; John xi. 35; was burdened with the hidings of his Father's face, and the fears and impressions of his wrath, Psal. xxii. 1; Luke xxii. 43; Heb. v. 7.—5. In his *death,* scourged, crowned with thorns, received gall and vinegar to drink, and was crucified between two thieves, Luke xxiii.; John xix.; Mark xv. 24, 25.—6. In his *burial:* not only was he born in another man's house, but he was buried in another man's tomb; for he had no tomb of his own, or family vault to be interred in, Is. liii. 10, &c.; Matt. xiii. 46. The humiliation of Christ was necessary: 1. To execute the purpose of God, and covenant engagements of Christ, Acts ii. 23, 24; Psal. xl. 6, 7, 8.—2. To fulfil the manifold types and predictions of the Old Testament.—3. To satisfy the broken law of God and purchase eternal redemption for us, Isa. liii.; Heb. ix. 12, 15.—4. To leave us an unspotted pattern of holiness and patience under suffering. *Gill's Body of Div.* p. 66. vol. ii.; *Brown's Nat. and Rev. Religion,* p. 357; *Ridgley's Body of Div.* qu. 48.

HUMILITY, a disposition of mind wherein a person has a low opinion of himself and his advantages. It is a branch of internal worship, or of experimental religion and godliness. It is the effect of divine grace operating on the soul, and always characterises the true Christian. The heathen philosophers were so little acquainted with this virtue, that they had no name for it: what they meant by the word we use, was meanness and baseness of mind. To consider this grace a little more particularly, it may be observed, 1. That humility does not oblige a man to wrong the truth, or himself, by entertaining a meaner or worse opinion of himself than he deserves.—2. Nor does it oblige a man, right or wrong, to give every body else the preference to himself. A wise man cannot believe himself inferior to the ignorant multitude; nor the virtuous man that he is not so good as those whose lives are vicious.—3. Nor does it oblige a man to treat himself with contempt in his words or actions: it looks more like affectation than humility, when a man says such things in his own dispraise as others know, or he himself believes, to be false; and it is plain, also, that this is often done merely as a *bait* to catch the praises of others. Humility consists, 1. In not attributing to ourselves any excellence or good which we have not.—2. In not over-rating any thing we do.—3. In not taking an immoderate delight in ourselves.—4. In not assuming more of the praise of a quality or action than belongs to us.—5. In an inward sense of our many imperfections and sins.—6. In ascribing all we have and are, to the grace of God. *True humility will express itself,* 1. By the modesty of our appearance. The humble man will consider his age, abilities, character, function, &c. and act accordingly.—2. By the modesty of our pursuits. We shall not aim at any thing above our strength, but prefer a *good* to a *great* name.—3. It will express itself by the modesty of our conversation and behaviour: we shall not be loquacious, obstinate, forward, envious, discontented, or ambitious. *The advantages of humility are numerous;* 1. It is well pleasing to God, 1 Pet. iii. 4.—2. It has great influence on us in the performance of all other duties, praying, hearing, converse, &c.—3. It indicates that more grace shall be given,

James iv. 6; Ps. xxv. 9. 4. It preserves the soul in great tranquillity and contentment, Ps. lxix. 32, 33.—5. It makes us patient and resigned under afflictions, Job i. 22.—6. It enables us to exercise moderation in every thing. *To obtain this excellent spirit we should remember*, 1. The example of Christ, Phil. ii. 6, 7, 8.—2. That heaven is a place of humility, Rev. v. 8.—3. That our sins are numerous, and deserve the greatest punishment, Lam. iii. 39.—4. That humility is the way to honour, Prov. xvi. 18.—5. That the greatest promises of good are made to the humble, Is. lvii. 15; lvi. 2; 1 Pet. v. 5; Ps. cxlvii. 6; Matt. v. 5. *Grove's Mor. Phil.* vol. ii. p. 286; *Evans's Christian Temper*, vol. i. ser. 1; *Watts on Humility; Baxter's Christian Directory*, vol. i. p. 496; *Hale's Cont.* p. 110; *Gill's Body of Div.* p. 151. vol. iii.; *Walker's Ser.* iv. ser. 3.

HUSBAND, duties of. See MARRIAGE STATE.

HUSSITES, a party of reformers, the followers of John Huss.—John Huss, from whom the Hussites take their name, was born in a little village in Bohemia, called Huss, and lived at Prague in the highest reputation, both on account of the sanctity of his manners and the purity of his doctrine. He was distinguished by his uncommon erudition and eloquence; and performed at the same time the functions of professor of divinity in the university, and of ordinary pastor in the church of that city. He adopted the sentiments of Wickliffe and the Waldenses; and, in the year 1407, began openly to oppose and preach against divers errors in doctrine, as well as corruptions in point of discipline, then reigning in the church. Huss likewise endeavoured to the utmost of his power to withdraw the university of Prague from the jurisdiction of Gregory XII., whom the king of Bohemia had hitherto acknowleged as the true and lawful head of the church. This occasioned a violent quarrel between the incensed archbishop of Prague and the zealous reformer, which the latter inflamed and augmented from day to day, by his pathetic exclamations against the court of Rome, and the corruption that prevailed among the sacerdotal order.

There were other circumstances that contributed to inflame the resentment of the clergy against him. He adopted the philosophical opinions of the Realists, and vehemently opposed and even persecuted the Nominalists, whose number and influence were considerable in the university of Prague. He also multiplied the number of his enemies in the year 1408, by procuring, through his own credit, a sentence in favour of the Bohemians, who disputed with the Germans concerning the number of suffrages which their respective nations were entitled to in all matters that were carried by election in this university. In consequence of a decree obtained in favour of the former, which restored them to their constitutional right of three suffrages, usurped by the latter, the Germans withdrew from Prague, and in the year 1409 founded a new academy at Leipsic. This event no sooner happened, than Huss began to inveigh, with greater freedom than he had done before, against the vices and corruptions of the clergy; and to recommend in a public manner the writings and opinions of Wickliffe, as far as they related to the papal hierarchy, the despotism of the court of Rome, and the corruption of the clergy. Hence an accusation was brought against him in the year 1410, before the tribunal of John XXIII. by whom he was solemnly expelled from the communion of the church. Notwithstanding this sentence of excommunication, he proceeded to expose the Romish church with a fortitude and zeal that were almost universally applauded.

This eminent man, whose piety was equally sincere and fervent, though his zeal was perhaps too violent, and his prudence not always circumspect, was summoned to appear before the council of Constance. Secured, as he thought, from the rage of his enemies, by the safe-conduct granted him by the emperor Sigismund for his journey to Constance, his residence in that place, and his return to his own country, John Huss obeyed the order of the council, and appeared before it to demonstrate his innocence, and to prove that the charge of his having deserted the church of Rome was entirely groundless. However, his enemies so far prevailed, that by the most scandalous breach of public faith, he was cast into prison, declared a heretic, because he refused to plead guilty against the dictates of his conscience, in obedience to the council, and burnt alive in 1415; a punishment which he endured with unparalleled magnanimity and resolution. When he came to the place of execution, he fell on his knees, sang portions of psalms, looked steadfastly towards heaven, and repeated these words: "Into thy hands, O Lord, do I commit my spirit; thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist and help me, that with a firm and present mind, by thy most powerful grace I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of thy most holy Gospel." When the chain was put upon him at the stake, he said with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old rusty one?" When the faggots were piled up to his very neck, the duke of Bavaria was officious enough to desire him to abjure. "No," says Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips, I seal with my blood." He said to the executioner, "Are you going to burn a goose? In one century you will have a *swan* you can neither roast nor boil." If he were prophetic, he must have meant Luther, who had a swan for his arms. The fire was then applied to the faggots; when the martyr sang a hymn with so loud and cheerful a voice, that he was heard through all the cracklings of the combustibles and the noise of the multitude. At last his voice was cut short, after he had uttered, "Jesus Christ, thou son of the living God, have mercy upon me," and he was consumed in a most miserable manner. The duke of Bavaria ordered the executioner to throw all the martyr's clothes into the flames: after which his ashes were carefully collected, and cast into the Rhine.

But the cause in which this eminent man was engaged did not die with him. His disciples adhered to their master's doctrines after his death, which broke out into an open war. John Ziska, a Bohemian knight, in 1420, put himself at the head of the Hussites, who were now become a very considerable party, and threw off the despotic yoke of Sigismund, who had treated their brethren in the most barbarous manner. Ziska was succeeded by Procopius in the year 1424.

Acts of barbarity were committed on both sides; for notwithstanding the irreconcilable opposition between the religious sentiments of the contending parties, they both agreed in this one horrible principle, that it was innocent and lawful to persecute and extirpate with fire and sword the enemies of the true religion; and such they reciprocally appeared to each other. These commotions in a great measure subsided by the interference of the council of Basil, in the year 1433.

The Hussites, who were divided into two parties, viz. the Calixtines and the Taborites, spread over all Bohemia and Hungary, and even Silesia and Poland; and there are, it is said, some remains of them still subsisting in those parts. *Broughton's Dict.*; *Middleton's Evang. Biog.* vol. i.; *Mosheim's Eccl. Hist.*

HUTCHINSONIANS, the followers of John Hutchinson, who was born in Yorkshire, in 1674. In the early part of his life he served the Duke of Somerset in the capacity of steward; and in the course of his travels from place to place, employed himself in collecting fossils. We are told that the large and noble collection bequeathed by Dr. Woodward to the University of Cambridge was actually made by him, and even unfairly obtained from him. In 1724, he published the first part of his curious book, called *Moses's Principia*, in which he ridiculed Dr. Woodward's Natural History of the Earth, and exploded the doctrine of gravitation established in Newton's Principia. In 1727, he published a second part of Moses's Principia, containing the principles of the Scripture philosophy. From this time to his death he published a volume every year or two, which, with the manuscripts he left behind, were published in 1748, in 12 volumes, 8vo. On the Monday before his death, Dr. Mead urged him to be bled; saying, pleasantly, "I will soon send you to Moses," meaning his studies; but Mr. Hutchinson, taking it in the literal sense, answered in a muttering tone, "I believe, doctor, you will;" and was so displeased, that he dismissed him for another physician; but he died in a few days after, August 28, 1737.

It appears to be a leading sentiment of this denomination, that all our ideas of divinity are formed from the ideas in nature,—that nature is a standing picture, and Scripture an application of the several parts of the picture, to draw out to, as the great things of God, in order to reform our mental conceptions. To prove this point, they allege, that the Scriptures declare *the invisible things of God from the formation of the world are clearly seen, being understood by the things which are made; even his eternal power and Godhead*, Rom. i. 20. *The heavens must declare God's righteousness and truth in the congregation of the saints*, Ps. lxxxix. 5. And in short the whole system of nature, in one voice of analogy, declares and gives us ideas of his glory, and shows us his handy-work. We cannot have any ideas of invisible things till they are pointed out to us by revelation; and as we cannot know them immediately, such as they are in themselves, after the manner in which we know sensible objects, they must be communicated to us by the mediation of such things as we already comprehend. For this reason the Scripture is found to have a language of its own, which does not consist of words, but of signs or figures taken from visible things: in consequence of which, the world we now see becomes a sort of commentary on the mind of God, and explains the world in which we believe. The doctrines of the Christian faith are attested by the whole natural world; they are recorded in a language which has never been confounded; they are written in a text which shall never be corrupted.

The Hutchinsonians maintain that the great mystery of the Trinity is conveyed to our understandings by ideas of sense; and that the created substance of the air, or heaven, in its threefold agency of fire, light, and spirit, is the enigma of the one essence or one Jehovah in three persons. The unity of essence is exhibited by its unity of substance; the trinity of conditions, fire, light, and spirit. Thus the one substance of the air, or heaven in its three conditions, shows the unity in trinity; and its three conditions in or of one substance, the trinity in unity. For (says this denomination) if we consult the writings of the Old and New Testament, we shall find the persons of the Deity represented under the names and characters of the three material agents, fire, light, and spirit, and their actions expressed by the actions of these their emblems. The Father is called a consuming fire; and his judicial proceedings are spoken of in words which denote the several actions of fire, *Jehovah is a consuming fire—Our God is a consuming fire*, Deut. iv. 24; Heb. xii. 29. The Son has the name of light, and his purifying actions and offices are described by words which denote the actions and offices of light. *He is the true light, which lighteth every man that cometh into the world*, John i. 9; Mal. iv. 2. The Comforter has the name of Spirit; and his animating and sustaining offices are described by words, for the actions and offices of the material spirit. His actions in the spiritual economy are agreeable to his type in the natural economy; such as inspiring, impelling, driving, leading, Matt. ii. 1. The philosophic system of the Hutchinsonians is derived from the Hebrew Scriptures. The truth of it rests on these suppositions: 1. That the Hebrew language was formed under divine inspiration, either all at once, or at different times, as occasion required; and that the Divine Being had a view in constructing it, to the various revelations which he in all succeeding times should make in that language: consequently, that its words must be the most proper and determinate to convey such truths as the Deity, during the Old Testament dispensation, thought fit to make known to the sons of men. Further than this: that the inspired penmen of those ages at least were under the guidance of heaven in the choice of words for recording what was revealed to them: therefore, that the Old Testament, if the language be rightly understood, is the most determinate in its meaning of any other book under heaven. 2. That whatever is recorded in the Old Testament is strictly and literally true, allowing only for a few common figures of rhetoric; that nothing contrary to truth is accommodated to vulgar apprehensions.

In proof of this the Hutchinsonians argue in this manner. The primary and ultimate design of revelation is indeed to teach men divinity; but in subserviency to that, geography, history, and chronology, are occasionally introduced; all which are allowed to be just and authentic. There are also innumerable references to things

of nature, and descriptions of them. If, then, the former are just, and to be depended on, for the same reason the latter ought to be esteemed philosophically true. Further: they think it not unworthy of God, that he should make it a secondary end of his revelation to unfold the secrets of his works; as the primary was to make known the mysteries of his nature, and the designs of his grace, that men might thereby be led to admire and adore the wisdom and goodness which the great Author of the universe has displayed throughout all his works. And as our minds are often referred to natural things for ideas of spiritual truths, it is of great importance, in order to conceive aright of divine matters, that our ideas of the natural things referred to be strictly just and true.

Mr. Hutchinson found that the Hebrew Scriptures had some capital words, which he thought had not been duly considered and understood; and which, he has endeavoured to prove, contain in their radical meaning the greatest and most comfortable truths. The *cherubim* he explains to be a hieroglyphic of divine construction, or a sacred image, to describe, as far as figures could go, the humanity united to Deity; and so he treats of several other words of similar import. From all which he concluded, that the rites and ceremonies of the Jewish dispensation were so many delineations of Christ, in what he was to be, to do, and to suffer; that the early Jews knew them to be types of his actions and sufferings; and, by performing them as such, were so far Christians both in faith and practice.

The Hutchinsonians have, for the most part, been men of devout minds, zealous in the cause of Christianity, and untainted with heterodox opinions, which have so often divided the church of Christ The names of Romaine, Bishop Horne, Parkhurst, and others of this denomination, will be long esteemed, both for the piety they possessed, and the good they have been the instruments of promoting amongst mankind. Should the reader wish to know more of the philosophical and theological opinions of Mr. Hutchinson, he may consult a work, intituled, "An Abstract of the Works of John Hutchinson, Esq. Edinburgh, 1753." See also *Jones's Life of Bishop Horne*, 2d edit.; *Jones's Works*; *Spearman's Inquiry*, p. 260, 273.

HYMN, a song or ode in honour of the Divine Being. St. Hilary, bishop of Poitiers, is said to have been the first who composed hymns to be be sung in churches, and was followed by St. Ambrose. Most of those in the Roman breviary were composed by Prudentius. The hymns or odes of the ancients generally consisted of three sorts of stanzas, one of which was sung by the band as they walked from east to west; another was performed as they returned from west to east; the third part was sung before the altar. The Jewish hymns were accompanied with trumpets, drums, and cymbals, to assist the voices of the Levites and the people. We have had a considerable number of hymns composed in our own country. The most esteemed are those of Watts, Doddridge, Newton, and Hart. As to selections, few are superior to Dr. Rippon's and Dr. Williams's. See PSALMODY.

HYPOCRISY is a seeming or professing to be what in truth and reality we are not. It consists in assuming a character which we are conscious does not belong to us, and by which we intentionally impose upon the judgment and opinion of mankind concerning us. The name is borrowed from the Greek tongue, in which it primarily signifies the profession of a stage-player, which is to express in speech, habit, and action, not his own person and manners, but *his* whom he undertakes to represent. And so it is; for the very essence of hypocrisy lies in apt imitation and deceit; in acting the part of a member of Christ without any saving grace. The hypocrite is a *double* person; he has one person, which is natural; another, which is artificial; the first he keeps to himself; the other he puts on as he doth his clothes, to make his appearance in before men. It was ingeniously said by Basil, "that the hypocrite has not put off the old man, but put on the *new* upon it." Hypocrites have been divided into four sorts. 1. The *worldly* hypocrite, who makes a profession of religion, and pretends to be religious, merely from worldly considerations, Matt. xxiii. 5.—2. The *legal* hypocrite, who relinquishes his vicious practices, in order thereby to merit heaven, while at the same time he has no real love to God, Rom. x. 3.—The *evangelical* hypocrite, whose religion is nothing more than a bare conviction of sin; who rejoices under the idea that Christ died for him, and yet has no desire to live a holy life, Matt. xiii. 20; 2 Pet. ii. 20.—4. The *enthusiastic* hypocrite, who has an imaginary sight of his sin, and of Christ; talks of remarkable impulses and high feelings; and thinks himself very wise and good while he lives in the most scandalous practices, Matt. xiii. 39; 2 Cor. xi. 14. *Crook on Hypocrisy*; *Decellegon's Sermon on* Ps. li. 6; *Grove's Mor. Phil.* vol. ii. p. 253; *South's Ser. on* Job viii. 13. vol. x.; *Bellamy's Relig. Dcl.* p. 166.

HYPOSTASIS, a term literally signifying substance or subsistence, or that which is put and stands under another thing, and supports it, being its base, ground, or foundation. Thus faith is the substantial foundation of things hoped for, Heb. xi. 1. The word is Greek, υποστασις, compounded of υπο, *sub*, "under;" and ιστημι, *sto*, "I stand, I exist," q. d. "subsistentia." It likewise signifies confidence, stability, firmness, 2 Cor. ix. 4. It is also used for *person*, Heb. i. 3. Thus we hold that there is but one nature or essence in God, but three hypostases or persons. The word has occasioned great dissensions in the ancient church, first among the Greeks, and afterwards among the Latins; but an end was put to them by a synod held at Alexandria about the year 362, at which St. Athanasius assisted; from which time the Latins made no great scruple of saying *three hypostases*, nor the Greeks of *three persons*. The *hypostatical union* is the union of the human nature of Christ with the divine; constituting two natures in one person, and not two persons in one nature, as the Nestorians believe. See JESUS CHRIST.

HYPSISTARII, (formed from υψιστος, "highest,") a sect of heretics, in the fourth century; thus called from the profession they made of worshipping the Most High God.

The doctrine of the Hypsistarians was an assemblage of Paganism, Judaism, and Christianity. —They adored the Most High God with the Christians, but they also revered fire and lamps with the Heathens, and observed the sabbath, and the distinction of clean and unclean things, with the Jews. The Hypsistarii bore a near resemblance to the Euchites, or Messalians

I.

IBERIANS, a denomination of eastern Christians, which derive their name from Iberia, a province of Asia now called Georgia; hence they are also called Georgians. Their tenets are said to be the same with those of the Greek church; which see.

ICONOCLASTES, or Iconoclastæ, breakers of images; a name which the church of Rome gives to all who reject the use of images in religious matters. The word is Greek, formed from εικων, *imago*, and κλαστειν, *rumpere*, 'to break.' In this sense not only the reformed, but some of the eastern churches, are called *iconoclastes*, and esteemed by them heretics, as opposing the worship of the images of God and the saints, and breaking their figures and representations in churches.

The opposition to images began in Greece, under the reign of Bardanes, who was created emperor of the Greeks a little after the commencement of the eighth century, when the worship of them became common. See Image. But the tumults occasioned by it were quelled by a revolution, which, in 713, deprived Bardanes of the imperial throne. The dispute, however, broke out with redoubled fury under Leo the Isaurian, who issued out an edict in the year 726, abrogating, as some say, the worship of images; and ordering all the images, except that of Christ's crucifixion, to be removed out of the churches; but, according to others, this edict only prohibited the paying to them any kind of adoration or worship. This edict occasioned a civil war, which broke out in the islands of the Archipelago, and, by the suggestions of the priests and monks, ravaged a part of Asia, and afterwards reached Italy. The civil commotions and insurrections in Italy were chiefly promoted by the Roman pontiffs, Gregory I. and II. Leo was excommunicated; and his subjects in the Italian provinces violated their allegiance, and rising in arms, either massacred or banished all the emperor's deputies and officers. In consequence of these proceedings, Leo assembled a council at Constantinople in 730, which degraded Germanus, bishop of that city, who was a patron of images; and he ordered all the images to be publicly burnt, and inflicted a variety of punishments upon such as were attached to that idolatrous worship. Hence arose two factions, one of which adopted the adoration and worship of images, and on that account were called *iconoduli* or *iconolatræ*; and the other maintained that such worship was unlawful, and that nothing was more worthy the zeal of Christians than to demolish and destroy those statues and pictures which were the occasion of this gross idolatry; and hence they were distinguished by the titles of *iconomachi* (from εικων, *image*, and μαχω, *I contend*) and *iconoclastæ*. The zeal of Gregory II. in favour of image worship was not only imitated, but even surpassed, by his successor, Gregory III.; in consequence of which the Italian provinces were torn from the Grecian empire. Constantine, called Copronymus, in 764, convened a council at Constantinople, regarded by the Greeks as the seventh œcumenical council, which solemnly condemned the worship and usage of images. Those who, notwithstanding the decree of the council, raised commotions in the state, were severely punished, and new laws were enacted to set bounds to the violence of monastic rage. Leo IV., who was declared emperor in 755, pursued the same measures, and had recourse to the coercive influence of penal laws, in order to extirpate idolatry out of the Christian church. Irene, the wife of Leo, poisoned her husband in 780; assumed the reigns of the empire during the minority of her son Constantine; and in 786 summoned a council at Nice, in Bithynia, known by the name of the *Second Nicene Council* which *abrogated* the laws and decrees against the new idolatry, restored the worship of images and of the cross, and denounced severe punishments against those who maintained that God was the only object of religious adoration. In this contest the Britons, Germans, and Gauls were of opinion that images might be lawfully continued in churches; but they considered the worship of them as highly injurious and offensive to the Supreme Being Charlemagne distinguished himself as a mediator in this controversy; he ordered four books concerning images to be composed, refuting the reasons urged by the Nicene bishops to justify the worship of images, which he sent to Adrian, the Roman pontiff, in 790, in order to engage him to withdraw his approbation of the decrees of the last council of Nice. Adrian wrote an answer; and in 1794, a council of 300 bishops, assembled by Charlemagne, at Frankfort on the Maine, confirmed the opinion contained in the four books, and solemnly condemned the worship of images.

In the Greek church, after the banishment of Irene, the controversy concerning images broke out anew, and was carried on by the contending parties, during the half of the ninth century, with various and uncertain success. The emperor Nicephorus appears upon the whole to have been an enemy to this idolatrous worship. His successor, Michael Curopalates, surnamed *Rhangabe*, patronised and encouraged it. But the scene changed on the accession of Leo, the Armenian, to the empire, who assembled a council at Constantinople, in 812, that abolished the decrees of the Nicene council. His successor Michael, surnamed *Balbus*, disapproved of the worship of images, and his son Theophilus treated them with great severity. However, the empress Theodora, after his death, and during the minority of her son, assembled a council at Constantinople in 842, which reinstated the decrees of the second Nicene council, and encouraged image worship by a law. The council held at the same place under Protius, in 879, and reckoned by the Greeks the eighth general council, confirmed and renewed the Nicene decrees. In commemoration of this council, a festival was instituted by the superstitious Greeks, called the *Feast of Orthodoxy*. The Latins were generally of opinion, that images might be suffered, as the means of aiding the memory of the faithful, and of calling to their remembrance the pious exploits and virtuous actions of the persons whom they represented; but they detested all thoughts of paying them the least marks of religious homage or adoration. The council of Paris, assembled in

824 by Louis the Meek, resolved to allow the use of images in the churches, but severely prohibited rendering them religious worship: nevertheless, towards the conclusion of this century, the Gallican clergy began to pay a kind of religious homage to the images of saints, and their example was followed by the Germans and other nations. However the Iconoclastes still had their adherents among the Latins; the most eminent of whom was Claudius, bishop of Turin, who, in 823, ordered all images, and even the cross, to be cast out of the churches, and committed to the flames; and he wrote a treatise, in which he declared both against the use and worship of them. He condemned relics, pilgrimages to the Holy Land, and all voyages to the tombs of saints; and to his writings and labours it was owing, that the city of Turin, and the adjacent country, was, for a long time after his death, much less infected with superstition than the other parts of Europe. The controversy concerning the sanctity of images was again revived by Leo, bishop of Chalcedon, in the 11th century, on occasion of the emperor Alexius's converting the figures of silver that adorned the portals of the churches into money, in order to supply the exigencies of the state. The bishop obstinately maintained that he had been guilty of sacrilege, and published a treatise, in which he affirmed, that in these images there resided an inherent sanctity, and that the adoration of Christians ought not to be confined to the persons represented by these images, but extend to the images themselves. The emperor assembled a council at Constantinople, which determined that the images of Christ and of the saints were to be honoured only with a relative worship; and that the invocation and worship were to be addressed to the saints only, as the servants of Christ, and on account of their relation to him as their master. Leo, dissatisfied with these absurd and superstitious decisions, was sent into banishment. In the western church, the worship of images was disapproved, and opposed by several considerable parties, as the Petrobussians, Albigenses, Waldenses, &c.; till at length this idolatrous practice was abolished in many parts of the Christian world by the Reformation. See IMAGE.

ICONOLATRÆ, or ICONOLATERS, those who worship images; a name which the Iconoclastes give to those of the Romish communion, on account of their adoring images, and of rendering to them the worship only due to God The word is formed from εικων, image, and λατρευω, I worship. See last article, and article IMAGE.

IDLENESS, a reluctancy to be employed in any kind of work. The idle man is in every view both foolish and criminal. "He neither lives to God, to the world, nor to himself. He does not live to God, for he answers not the end for which he was brought into being. Existence is a sacred trust; but he who misemploys and squanders it away, thus becomes treacherous to its Author. Those powers which should be employed in his service, and for the promotion of his glory, lie dormant. The time which should be sacred to Jehovah is lost; and thus he enjoys no fellowship with God, nor any way devotes himself to his praise. He lives not to the world, nor for the benefit of his fellow-creatures around him. While all creation is full of life and activity, and nothing stands still in the universe, he remains idle, forgetting that mankind are connected by various relations and mutual dependencies, and that the order of the world cannot be maintained without perpetual circulation of active duties. He *lives not to himself*. Though he imagines that he leaves to others the drudgery of life, and betakes himself to enjoyment and ease, yet, in fact, he has no true pleasure. While he is a blank in society, he is no less a torment to himself; for he who knows not what it is to labour, knows not what it is to enjoy. He shuts the door against improvement of every kind, whether of mind, body, or fortune. Sloth enfeebles equally the bodily and the mental powers. His character falls into contempt. Disorder, confusion, and embarrassment mark his whole situation. Idleness is the inlet to a variety of other vices. It undermines every virtue in the soul. Violent passions, like rapid torrents, run their course; but after having overflowed their banks their impetuosity subsides; but sloth, especially when it is habitual, is like the slowly-flowing putrid stream, which stagnates in the marsh, breeds venomous animals and poisonous plants, and infects with pestilential vapours the whole country round it. Having once tainted the soul, it leaves no part of it sound; and at the same time gives not those alarms to conscience which the eruptions of bolder and fiercer emotions often occasion." *Logan's Sermons*, vol. i. ser. 4; *Blair's Sermons*, vol. iii. ser. 4; *Idler*, vol. i. p. 5, 171, 172; *Cowper's Poems*, 228, vol. i. duod.; *Johnson's Rambler*, vol. ii. p. 162, 163.

IDOLATRY, the worship of idols, or the act of ascribing to things and persons, properties which are peculiar to God alone. The principal sources of idolatry seem to be the extravagant veneration for creatures and beings from which benefits accrue to men. Dr. Jortin says, that idolatry had four privileges to boast of. The first was a venerable antiquity, more ancient than the Jewish religion; and idolaters might have said to the Israelites, Where was your religion before Moses and Abraham? Go, and inquire in Chaldea, and there you will find that your fathers served other gods.—2. It was wider spread than the Jewish religion. It was the religion of the greatest, the wisest, and the politest nations, of the Chaldeans, Egyptians, and Phœnicians, the parents of civil government, and of arts and sciences.—3. It was more adapted to the bent which men have towards visible and sensible objects. Men want gods who shall go before them, and be among them. God, who is every where in power, and no where in appearance, is hard to be conceived.—4. It favoured human passions; it required no morality; its religious ritual consisted of splendid ceremonies, revelling, dancing, nocturnal assemblies, impure and scandalous mysteries, debauched priests, and gods, who were both slaves and patrons to all sorts of vices.

"All the more remarkable false religions that have been or are in the world, recommend themselves by one or other of these four privileges and characters."

The first objects of idolatrous worship are thought to have been the sun, moon, and stars. Others think that angels were first worshipped. Soon after the flood, we find idolatry greatly prevailing in the world. Abraham's father's family served other gods beyond the river Euphrates; and Laban had idols which Rachel brought along with her. In process of time, noted patriots or

kings deceased, animals of various kinds, plants, stones, and, in fine, whatever people took a fancy to, they idolized. The Egyptians, though high pretenders to wisdom, worshipped pied bulls, snipes, leeks, onions, &c. The Greeks had about 30,000 gods. The Gomerians deified their ancient kings; nor were the Chaldeans, Romans, Chinese, &c., a whit less absurd. Some violated the most natural affections by murdering multitudes of their neighbours and children, under pretence of sacrificing them to their god. Some nations of Germany, Scandinavia, and Tartary, imagined that violent death in war, or by self-murder, was the proper method of access to the future enjoyment of their gods. In far later times, about 64,080 persons were sacrificed at the dedication of one idolatrous temple in the space of four days in America. The Hebrews never had any idols of their own, but they adopted those of the nations around. The veneration which the Papists pay to the Virgin Mary, and other saints and angels, and to the bread in the sacrament, the cross, relics, and images, lays a foundation for the Protestants to charge them with idolatry, though they deny the charge. It is evident that they worship them, and that they justify the worship, but deny the idolatry of it, by distinguishing *subordinate* from *supreme* worship: the one they call *latria*, the other *dulia*; but this distinction is thought by many of the Protestants to be vain, futile, and nugatory.

Idolatry has been divided into *metaphorical* and *proper*. By *metaphorical* idolatry, is meant that inordinate love of riches, honours, and bodily pleasures, whereby the passions and appetites of men are made superior to the will of God; man, by so doing, making a god of himself and his sensual temper. *Proper* idolatry is giving the divine honour to another. The objects or idols of that honour which are given, are either *personal*, i. e. the idolatrous themselves, who become their own statues; or *internal*, as false ideas, which are set up in the fancy instead of God, such as fancying God to be a light, flame, matter, &c.; only here, the scene being internal, the scandal of the sin is thereby abated; or *external*, as worshipping angels, the sun, stars, animals, &c. *Tenison on Idolatry; A. Young on Idolatrous Corruptions; Ridgley's Body of Div.* qu. 106; *Fell's Idolatry of Greece and Rome; Stillingfleet's Idolatry of the Church of Rome; Jortin's Serm.* vol. vi. ser. 18.

IGNORANCE, the want of knowledge or instruction. It is often used to denote illiteracy. Mr. Locke observes, that the causes of ignorance are chiefly three.—1. Want of ideas.—2. Want of a discoverable connexion between the ideas we have.—3. Want of tracing and examining our ideas. As it respects religion, ignorance has been distinguished into three sorts: 1. An *invincible* ignorance, in which the will has no part. It is an insult upon justice to suppose it will punish men because they were ignorant of things which they were physically incapable of knowing.—2. There is a *wilful* and *obstinate* ignorance; such an ignorance, far from exculpating, aggravates a man's crimes.—3. A sort of ignorance which is neither entirely wilful, nor entirely invincible; as when a man has the means of knowledge, and does not use them. See KNOWLEDGE; and *Locke on the Und.* vol. ii. p. 178; *Groves Mor. Phil.* vol. ii. p. 26, 29, 64; *Watts on the Mind.*

ILLUMINATI, a term anciently applied to such as had received baptism. The name was occasioned by a ceremony in the baptism of adults, which consisted in putting a lighted taper in the hand of the person baptized, as a symbol of the faith and grace he had received in the sacrament.

ILLUMINATI was also the name of a sect which appeared in Spain about the year 1575. They were charged with maintaining that mental prayer and contemplation had so intimately united them to God, that they were arrived to such a state of perfection, as to stand in no need of good works, or the sacraments of the church, and that they might commit the grossest crimes without sin.

After the suppression of the Illuminati in Spain, there appeared a denomination in France which took the same name. They maintained that one Anthony Buckuet had a system of belief and practice revealed to him which exceeded every thing Christianity had yet been acquainted with; that by this method persons might in a short time arrive at the same degrees of perfection and glory to which the saints and the Blessed Virgin have attained; and this improvement might be carried on till our actions became divine, and our minds wholly given up to the influence of the Almighty. They said further, that none of the doctors of the church knew any thing of religion; that Paul and Peter were well-meaning men, but knew nothing of devotion; that the whole church lay in darkness and unbelief; that every one was at liberty to follow the suggestions of his conscience; that God regarded nothing but himself; and that within ten years their doctrine would be received all over the world; then there would be no more occasion for priests, monks, and such other religious distinctions.

ILLUMINATI, a name assumed by a secret society, founded on the 1st of May, 1776, by Dr. Adam Weishaupt, professor of canon law in the university of Ingolstadt. The avowed object of this order was, "to diffuse from secret societies, as from so many centres, the light of science over the world; to propagate the purest principles of virtue; and to reinstate mankind in the happiness which they enjoyed during the golden age fabled by the poets." Such a philanthropic object was doubtless well-adapted to make a deep impression on the minds of ingenuous young men; and to such alone did Dr. Weishaupt at first address himself. But "the real object," we are assured by Professor Robison and Abbé Barruel, "was, by clandestine arts, to overturn every government and every religion; to bring the sciences of civil life into contempt; and to reduce mankind to that imaginary state of nature, when they lived independent of each other on the spontaneous productions of the earth." Free-masonry being in high reputation all over Europe when Weishaupt first formed the plan of his society, he availed himself of its secrecy, to introduce his new order; of which he constituted himself *general*, after initiating some of his pupils, whom he styled *Areopagites*, in its mysteries. And when report spread the news throughout Germany of the institution of the Order of Illuminées, it was generally considered as a mere college lodge, which could interest the students no longer than during the period of their studies. Weishaupt's character, too, which at this time was respectable for

morality as well as erudition, prevented all suspicion of his harbouring any such dark designs as have since come to light. But it would far exceed the limits to which this work is restricted, to give even an outline of the nature and constitution of this extraordinary society; of its secrets and mysteries; of the deep dissimulation, consummate hypocrisy, and shocking impiety of its founder and his associates; of their Jesuitical art in concealing their real objects, and their incredible industry and astonishing exertions in making converts; of the absolute despotism and complete system of *espionnage* established throughout the order; of its different degrees of *Novices, Minervals, Minor* and *Major Illuminées; Epopts,* or *Priests, Regents, Magi,* and *Man-kings;* of the *Recruiters* or *Insinuators,* with their various subtle methods of insinuating into all characters and companies; of the blind obedience exacted of the Novices, and the absolute power of life and death assumed by the order, and conceded by the Novices; of the dictionary, geography, calendar, and cipher of the order; of the new names assumed by the members, such as *Spartacus* by Weishaupt, because he pretended to wage war against oppressors; *Cato* by Zwack; *Ajax* by Massenhausen, &c.; of the Minerval Academy and Library; of the questions proposed to the candidates for degrees, and the various ceremonies of admission to each; and of the pretended morality, real blasphemies, and absolute atheism, of the founder and his tried friends. Such of our readers as wish to be fully informed of these matters, we must refer to the Abbé Barruel's works, and to Prof. Robison's *Proofs of a Conspiracy against all the Religions and Governments of Europe.* But while credit may be given to the general facts related in these works, some doubts respecting the *ultimate object* of Dr. Weishaupt and his associates in this conspiracy may be expressed: as, That men of their principles should secretly conspire to overthrow all the religions and governments at present in Europe, is by no means incredible: that they should even prevail on many well-meaning philanthropists, who are no enemies to rational religion or good government, to join them, is also very credible. But that a set of men of learning and abilities, such as Weishaupt and his associates are allowed to be, should form a conspiracy to overturn, and with more than Gothic rage utterly abolish the arts and sciences, and to restore the *supposed* original *savage state* of man, appears to us a phenomenon in the history of the human heart totally unaccountable. That "the heart of man is deceitful above all things, and desperately wicked," is a melancholy truth, which not Scripture alone, but the history of mankind in all ages and nations, affords full proof of, as well as the shocking history of the Illuminati; but while pride and vanity have a place in the human heart, to say nothing of our other passions, which are more or less interested in the preservation of the discoveries and improvements in arts, sciences, and their inseparable concomitant, luxury, we are persuaded no man, or body of men, who have enjoyed the sweets of civilized life, ever formed a serious wish for the total abolition of the arts and sciences. In the fury and rage of war, Goths, Vandals, and Turks, may burn and destroy monuments of art and repositories of science; but when the wars are over, instead of returning to the savage state the barbarous conquerors mix and amalgamate with the conquered, and become themselves more or less civilized. Dr. Weishaupt is allowed to be influenced by a high degree of vanity; as an evidence of which he communicates as the *last secret* to his most favoured adepts, that the mysteries of Illuminism, which, in going through the inferior degrees, had been successively attributed to the most ancient patriarchs and philosophers, and even to Christ himself, owed its origin to no other than Adam Weishaupt, known in the order by the name of Spartacus. The same vanity which leads the doctor to take this traditional method, while secrecy is deemed necessary, of securing to himself the honour of having founded the society, would lead him, were the Illuminati actually victorious over all religions and governments, to wish to have his memory recorded in a more durable manner by writing or printing. But if these and all the other arts were to perish in a mass, then the memory of the doctor, and the important services he had done to the order and to *savagism,* must, within a century at the utmost, perish along with them. But if, in fact, the total annihilation of the arts and sciences, as well as of all religion and government, be really the object of Weishaupt and his Illuminées, then we may agree with the celebrated Mandeville, that "human nature is the true Libyan desert, daily producing *new monsters,*" and that of these monsters the doctor and his associates are beyond a doubt the most extraordinary. Professor Robison informs us, that the order of the Illuminati was abolished 1786 by the elector of Bavaria, but revived immediately after, under another name, and in a different form, over all Germany. It was again detected and seemingly broken up; but it had by this time taken so deep root, that it still subsists without being detected, and has spread, we are told, into all the countries of Europe.

IMAGE, in a religious sense, is an artificial representation of some person or thing used as an object of adoration; in which sense it is used synonymously with idol. The use and adoration of images have been long controverted. It is plain, from the practice of the primitive church, recorded by the earlier fathers, that Christians, during the first three centuries, and the greater part of the fourth, neither worshipped images, nor used them in their worship. However, the generality of the popish divines maintain that the use and worship of images are as ancient as the Christian religion itself: to prove this, they allege a decree, said to have been made in a council held by the apostles at Antioch, commanding the faithful, that they may not err about the object of their worship, to make images of Christ, and worship them. Baron. ad ann. 102. But no notice is taken of this decree till seven hundred years after the apostolic times, after the dispute about images had commenced. The first instance that occurs, in any credible author, of images among Christians, is that recorded by Tertullian de Pudicit. c. 10, of certain cups or chalices, as Bellarmine pretends, on which was represented the parable of the good shepherd carrying the lost sheep on his shoulders: but this instance only proves that the church, at that time, did not think emblematical figures unlawful ornaments of chalices. Another instance is taken from Eusebius (*Hist. Eccl.* lib. vii. cap. 18,) who says, that in his time there were to be seen two brass sta-

tues in the city of Paneas, or Cæsarea Philippi; the one of a woman on her knees, with her arms stretched out; the other of a man over against her, with his hand extended to receive her: these statues were said to be the images of our Saviour, and the woman whom he cured of an issue of blood. From the foot of the statue representing our Saviour, says the historian, sprung up an exotic plant, which as soon as it grew to touch the border of his garment, was said to cure all sorts of distempers. Eusebius, however, vouches none of these things; nay, he supposes that the woman who erected this statue of our Saviour was a pagan, and ascribes it to a pagan custom. Philostorgius (*Eccl. Hist.* lib. vii. c. 3.) expressly says, that this statue was carefully preserved by the Christians, but that they paid no kind of worship to it, because it is not lawful for Christians to worship brass or any other matter. The primitive Christians abstained from the worship of images, not, as the Papists pretend, from tenderness to heathen idolaters, but because they thought it unlawful in itself to make any images of the Deity. Tertullian, Clemens Alexandrinus, and Origen, were of opinion, that, by the second commandment, painting and engraving were unlawful to a Christian, styling them evil and wicked arts. Tert. de Idol. cap. 3; Clem. Alex. Admon. ad Gent. p. 41; Origen contra Celsum, lib. vi. p. 182. The use of images in churches, as ornaments, was first introduced by some Christians in Spain, in the beginning of the fourth century; but the practice was condemned as a dangerous innovation, in a council held at Eliberis in 305. Epiphanius, in a letter preserved by Jerome, tom. ii. ep. 6, bears strong testimony against images; and he may be considered as one of the first iconoclasts. The custom of admitting pictures of saints and martyrs into churches (for this was the first source of image-worship) was rare in the end of the fourth century, but became common in the fifth. But they were still considered only as ornaments, and even in this view, they met with very considerable opposition. In the following century, the custom of thus adorning churches became almost universal, both in the East and West. Petavius expressly says (*de Incar:* lib. xv. cap. 14,) that no statues were yet allowed in the churches, because they bore too near a resemblance to the idols of the Gentiles. Towards the close of the fourth, or beginning of the fifth century, images, which were introduced by way of ornament, and then used as an aid to devotion, began to be actually worshipped. However, it continued to be the doctrine of the church in the sixth, and in the beginning of the seventh century, that images were to be used only as helps to devotion, and not as objects of worship. The worship of them was condemned in the strongest terms by Gregory the Great, as appears by two of his letters written in 601. From this time to the beginning of the eighth century, there occurs no instance of any worship given or allowed to be given to images, by any council or assembly of bishops whatever. But they were commonly worshipped by the monks and populace in the beginning of the eighth century; insomuch that, in 726, when Leo published his famous edict, it had already spread into all the provinces subject to the empire. The Lutherans condemn the Calvinists for breaking the images in the churches of the Catholics, looking on it as a kind of sacrilege; and yet they condemn the Romans (who are professed *image-worshippers*) as idolaters; nor can these last keep pace with the Greeks, who go far beyond them in this point, which has occasioned abundance of disputes among them. See Iconoclastes. The Jews absolutely condemn all images, and do not so much as suffer any statues or figures in their houses, much less in their synagogues, or places of worship. The Mahometans have an equal aversion to images; which led them to destroy most of the beautiful monuments of antiquity, both sacred and profane, at Constantinople. *Bingham's Orig. Eccl.* b. viii. c. 8; *Middleton's Letters from Rome*, p. 21; *Burnet on the Art.* p. 209, 219; *Doddridge's Lect.* lect. 193; *Tennison on Idolatry*, p. 269, 275; *Ridgley's Body of Div.* qu. 110.

IMAGE OF GOD in the soul, is distinguished into natural and moral. By *natural* is meant the understanding, reason, will, and other intellectual faculties. By the *moral* image, the right use of those faculties, or what we term holiness.

IMAGINATION is a power or faculty of the mind, whereby it conceives and forms ideas of things communicated to it by the outward organs of sense; or it is the power of recollecting and assembling images, and of painting forcibly those images on our minds, or on the minds of others. The cause of the pleasures of the imagination in whatever is great, uncommon, or beautiful, is this; that God has annexed a secret pleasure to the idea of any thing that is new or rare, that he might encourage and stimulate us in the eager and keen pursuits after knowledge, and inflame our best passions to search into the wonders of creation and revelation; for every new idea brings such a pleasure along with it, as rewards any pains we have taken in its acquisition, and consequently serves as a striking and powerful motive to put us upon fresh discoveries in learning and science, as well as in the word and works of God. See *Rev. W. Jones's Works*, vol. vi. ser. 17; *Ryland's Contemplations*, vol. i. p. 64; *Akenside's Pleasures of Imagination; Addison's beautiful Papers on the Imagination*, vol. vi. *Spect.* p. 64, &c.; *Grove's Mor. Phil.* p. 354, 355, 410, vol. i.

IMMATERIALISM, the belief that the soul is a spiritual substance distinct from the body. See Materialism and Soul.

IMMENSITY, unbounded or incomprehensible greatness; and unlimited extension, which no finite and determinate space, repeated ever so often, can equal. See Infinity of God.

IMMORALITY, an action inconsistent with our duty towards man, and consequently a sin against God, who hath commanded us to do justice, and love mercy. See Morality.

IMMORTALITY, a state which has no end; the impossibility of dying. It is applied to God, who is absolutely immortal, 1 Tim. i. 17; and to the human soul, which is only hypothetically immortal; as God, who at first gave it, can, if he pleases, deprive us of our existence. See Soul.

IMMUTABILITY OF GOD is his unchangeableness. He is immutable in his *essence*, James i. 17. In his *attributes*, Ps. cii. 27. In his *purposes*, Isa. xxv. 1; Ps. xxxiii. 11. In his *promises*, Mal. iii. 6; 2 Tim. ii. 12. And in his *threatenings*, Matt. xxv. 41. "This is a perfec-

tion," says Dr. Blair, "which, perhaps, more than any other, distinguishes the divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration. From hence are derived the regular order of nature and the steadfastness of the universe. Hence flows the unchanging tenor of those laws which, from age to age, regulate the conduct of mankind. Hence the uniformity of that government, and the certainty of those promises, which are the ground of our trust and security. An objection, however, may be raised against this doctrine, from the commandments given us to prayer, and other religious exercises. To what purpose, it may be urged, is homage addressed to a Being whose plan is unalterably fixed? This objection would have weight, if our religious addresses were designed to work any alteration in God, either by giving him information of what he did not know, or by exciting affections which he did not possess; or by inducing him to change measures which he had previously formed; but they are only crude and imperfect notions of religion which can suggest such ideas. The change which our devotions are intended to make, are upon ourselves, not upon the Almighty. By pouring out our sentiments and desires before God; by adoring his perfections, and confessing our unworthiness; by expressing our dependance on his aid, our gratitude for his past favours, our submission to his present will, and our trust in his future mercy, we cultivate such affections as suit our place and station in the universe, and are to be exercised by us as men and as Christians. The contemplation of the divine perfection should raise in our minds admiration; should teach us to imitate, as far as our frailty will permit, that constancy and steadfastness which we adore, 2 Cor. iii. 18; and, lastly, should excite trust and confidence in the Divine Being, amidst all the revolutions of this uncertain world."—*Blair's Sermons*, ser. 4. vol. ii.; *Charnock's Works*, vol. i. p. 203; *Gill's Body of Divinity*, vol. i. p. 50; *Lambert's Sermons*, ser. on Mal. iii. 6.

IMPANATION, a term used by divines to signify the opinion of the Lutherans with regard to the eucharist, who believe that the species of bread and wine remain together with the body of our Saviour after consecration.

IMPECCABILES, a name given to those heretics who boasted that they were impeccable, and that there was no need of repentance; such were the Gnostics, Priscillianists, &c.

IMPECCABILITY, the state of a person who cannot sin; or a grace, privilege, or principle, which puts him out of a possibility of sinning. Divines have distinguished several kinds of impeccability: that of God belongs to him by nature; that of Jesus Christ, considered as man, belongs to him by the hypostatical union; that of the blessed, in consequence of their condition, &c.

IMPLICIT FAITH, is that by which we take up any system or opinion of another, without examination. This has been one of the chief sources of ignorance and error in the church of Rome. The divines of that community teach, "That we are to observe, not how the church proves any thing, but what she says: that the will of God is, that we should believe and confide in his ministers in the same manner as himself." Cardinal Toletus, in his instructions for priests, asserts, "That if a rustic believes his bishop proposing an heretical tenet for an article of faith, such belief is meritorious." Cardinal Causanus tells us, "That irrational obedience is the most consummate and perfect obedience, when we obey without attending to reason, as a beast obeys his driver." In an epistle to the Bohemians he has these words: "I assert that there are no precepts of Christ but those which are received as such by the church (meaning the church of Rome.) When the church changes her judgment, God changes his judgment likewise." What madness! What blasphemy! For a church to demand belief of what she teaches, and a submission to what she enjoins, merely upon her assumed authority, must appear to unprejudiced minds the height of unreasonableness and spiritual despotism. We could wish this doctrine had been confined to this church; but, alas! it has been too prevalent in other communities. A theological system, says Dr. Jortin, is too often no more than a temple consecrated to implicit faith; and he who enters in there to worship, instead of leaving his shoes, after the eastern manner, must leave his understanding at the door; and it will be well if he find it when he comes out again.

IMPOSITION OF HANDS, an ecclesiastical action, by which a bishop lays his hand on the head of a person in ordination, confirmation, or in uttering a blessing. This practice is also frequently observed by the dissenters at the ordination of their preachers; when the ministers present place their hands on the head of him whom they are ordaining, while one of them prays for a blessing on him and on his future labours. They are not agreed, however, as to the propriety of this ceremony. Some suppose it to be confined to those who received extraordinary gifts in the primitive times: others think it ought to be retained, as it was an ancient practice used where no extraordinary gifts were conveyed, Gen. xlviii. 14; Matt. xix. 15. They do not suppose it to be of such an important and essential nature, that the validity and usefulness of a man's future ministry depend upon it in any degree. Imposition of hands was a Jewish ceremony, introduced not by any divine authority, but by custom; it being the practice among those people, whenever they prayed to God for any person, to lay their hands on his head. Our Saviour observed the same custom, both when he conferred his blessing on children, and when he healed the sick, adding prayer to the ceremony. The apostles, likewise, laid hands on those upon whom they bestowed the Holy Ghost. The priests observed the same custom when any one was received in their body. And the apostles themselves underwent the imposition of hands afresh every time they entered upon any new design. In the ancient church, imposition of hands was even practised on persons when they married, which custom the Abyssinians still observe. *Maurice's Dial. on Soc. Relig.* p. 163. 168; *Watts's Rational Foundation of a Christian Ch.* p. 31; *Turner on Church Gov.* p. 70; *King's Primitive Christ. Ch.* p. 40.

IMPOSTORS, RELIGIOUS, are such as pretend to an extraordinary commission from heaven, and who terrify the people with false denunciations of judgments. Too many of these have abounded in almost all ages. They are punish-

able in the temporal courts with fine, imprisonment, and corporeal punishment. See FALSE MESSIAHS.

IMPOTENCY, or IMPOTENCE, is considered as natural and moral. *Natural* is the want of some physical principle necessary to an action, or where a being is absolutely defective, or not free and at liberty to act. *Moral* impotency imports a great difficulty; as a strong habit to the contrary; a violent passion; or the like.

IMPROPRIATION, a parsonage or ecclesiastical living, the profits of which are in the hands of a layman; in which case it stands distinguished from *appropriation*, which is where the profits of a benefice are in the hands of a bishop, college, &c. though the terms are now used promiscuously.

IMPULSE, an influence, idea, or motive acting upon the mind. We must be careful how we are guided by impulses in religion. "There are many," as one observes, "who frequently feel singular impressions upon their minds, and are inclined to pay a very strict regard unto them. Yea, some carry this point so far, as to make it almost the only rule of their judgment, and will not determine any thing, until they find it *in their hearts to do it*, as their phrase is. Others take it for granted, that the divine mind is notified to them by sweet or powerful impressions of some passages of sacred writ. There are others who are determined by visionary manifestations, or by the impressions made in dreams, and the interpretations they put upon them. All these things being of the same general nature, may very justly be considered together; and it is a matter of doubt with many how far these things are to be regarded, or attended to by us, and how we may distinguish any divine impressions of this kind from the delusions of the tempter, or of our own evil hearts. But, whoever makes any of these things his rule and standard, he forsakes the divine word; and nothing tends more to make persons unhappy in themselves, unsteady in their conduct, or more dangerously deluded in their practice, than paying a random regard to these impulses, as notifications of the divine will." See ENTHUSIASM; PROVIDENCE.

IMPURITY, want of that regard to decency, chastity, or holiness, which our duty requires. Impurity, in the law of Moses, is any legal defilement. Of these there were several sorts: some were voluntary, as the touching a dead body, or any animal that died of itself, or any creature that was esteemed unclean; or touching things holy by one who was not clean, or was not a priest; the touching one who had a leprosy, one who had a gonorrhœa, or who was polluted by a dead carcase, &c. Sometimes these impurities were involuntary; as when any one inadvertently touched bones, or a sepulchre, or any thing polluted; or fell into such diseases as pollute, as the leprosy, &c.

The beds, clothes, and moveables, which had touched any thing unclean, contracted also a kind of impurity, and in some cases communicated it to others.

These legal pollutions were generally removed by bathing, and lasted no longer than the evening. The person polluted plunged over head in the water; and either had his clothes on when he did so, or washed himself and his clothes separately. Other pollutions continued seven days; as that which was contracted by touching a dead body. Some impurities lasted forty or fifty days; as, that of women who were lately delivered, who were unclean forty days after the birth of a boy, and fifty after the birth of a girl. Others, again, lasted till the person was cured.

Many of these pollutions were expiated by sacrifices, and others by a certain water or lye made with the ashes of a red heifer, sacrificed on the great day of expiation. When the leper was cured, he went to the temple, and offered a sacrifice of two birds, one of which was killed, and the other set at liberty. He who had touched a dead body, or had been present at a funeral, was to be purified with the water of expiation, and this upon pain of death. The woman who had been delivered, offered a turtle and a lamb for her expiation; or if she was poor, two turtles, or two young pigeons.

These impurities, which the law of Moses has expressed with the greatest accuracy and care, were only figures of other more important impurities, such as the sins and iniquities committed against God, or faults committed against our neighbour. The saints and prophets of the Old Testament were sensible of this; and our Saviour, in the Gospel, has strongly inculcated—that they are not outward and corporeal pollutions which render us unacceptable to God, but such inward pollutions as infect the soul, and are violations of justice, truth and charity.

IMPUTATION is the attributing any matter, quality, or character, whether good or evil, to any person as his own. It may refer to what was originally his, antecedently to such imputation; or to what was not antecedently his, but becomes so by virtue of such imputation only. 2 Sam. xix. 19; Ps. cvi. 31. The imputation that respects our justification before God is of the latter kind, and may be defined thus: it is God's gracious donation of the righteousness of Christ to believers, and his acceptance of their persons as righteous on the account thereof. Their sins being imputed to him, and his obedience being imputed to them, they are, in virtue hereof, both acquitted from guilt, and accepted as righteous before God, Rom. iv. 6, 7; v. 18, 19; 2 Cor. v. 21. See RIGHTEOUSNESS, SIN; *Dickinson's Letters*, p. 156; *Hervey's Theron and Aspasia*, vol. ii. p. 43; *Doddridge's Works*, vol. iv. p. 562; *Watts's Works*, vol. iii. p. 532. *Edwards on Original Sin.*

INABILITY, want of power sufficient for the performance of any particular action or design. It has been divided into *natural* and *moral*. We are said to be naturally unable to do a thing when we cannot do it if we wish, because of some impeding defect or obstacle that is extrinsic of the will, either in the understanding, constitution of the body, or external objects. *Moral* inability consists not in any of these things, but either in the want of inclination, or the strength of a contrary inclination; or the want of sufficient motives in view to induce and excite the act of the will, or the strength of apparent motives to the contrary. For the sake of illustration, we will here present the reader with a few examples of both.

Natural.	*Moral.*
Cain *could not* have killed Abel, if Cain had been the weakest, and Abel aware of him.	Cain *could not* have killed Abel, if Cain had feared God, and loved his brother.

Jacob *must not* rejoice in Joseph's exaltation before he heard of it.

The woman mentioned in 2d Kings vi 29, *could not* kill her neighbour's son and eat him, when he was hid, and she could not find him.

Hazael *could not* have smothered Benhadad, if he had not been suffered to enter his chamber.

Potiphar's wife *could not* rejoice in it, if she continued under it.

Had that woman been a very affectionate mother, she *could not* have killed her own son in a time of plenty, as she did in a time of famine.

If a dutiful, affectionate son had been waiting on Benhadad in Hazael's stead, he *could not* have smothered him, as Hazael did.

These are a few instances from which we may clearly learn the distinction of natural and moral inability. It must not, however, be forgotten, that moral inability or disinclination is no excuse for our omission of duty, though want of natural faculties or necessary means would. That God may command, though man has no present moral ability to perform, is evident, if we consider, 1. That man once had a power to do whatsoever God would command him, he had a power to cleave to God.—2. That God did not deprive man of his ability.—3. Therefore God's right of commanding, and man's obligation of returning and cleaving to God remains firm. See LIBERTY; and *Theol. Misc.* vol. ii. p. 488; *Edwards on the Will; Charnock's Works*, vol. ii. p. 187; *Watts on Liberty*, p. 4.

INCARNATION, the act whereby the Son of God assumed the human nature; or the mystery by which Jesus Christ, the Eternal Word, was made man, in order to accomplish the work of our salvation. See NATIVITY, and *Meldrum on the Incarnation.*

INCEST, the crime of criminal and unnatural commerce with a person within the degrees forbidden by the law. By the rules of the church, incest was formerly very absurdly extended even to the seventh degree; but it is now restricted to the third or fourth. Most nations look on incest with horror, Persia and Egypt excepted. In the history of the ancient kings of those countries we meet with instances of brothers marrying their own sisters, because they thought it too mean to join in alliance with their own subjects, and still more so to marry into any foreign family. Vortigern, king of South Britain, equalled, or rather excelled them in wickedness, by marrying his own daughter. The queen of Portugal was married to her uncle; and the prince of Brazil, the son of that incestuous marriage, wedded his aunt. But they had dispensations for these unnatural marriages from *his holiness.* "In order," says one, "to preserve chastity in families, and between persons of different sexes brought up and living together in a state of unreserved intimacy, it is necessary, by every method possible, to inculcate an abhorrence of incestuous conjunctions: which abhorrence can only be upheld by the absolute reprobation of *all* commerce of the sexes between near relations. Upon this principle the *marriage*, as well as other cohabitation of brothers and sisters of lineal kindred, and of all who usually live in the same family, may be said to be forbidden by the law of nature. Restrictions which extend to remoter degrees of kindred than what this reason makes it necessary to prohibit from intermarriage, are founded in the authority of the positive law which ordains them, and can only be justified by their tendency to diffuse wealth, to connect families, or to promote some political advantage.

"The Levitical law, which is received in this country, and from which the rule of the Roman law differs very little, prohibits marriage between relations within *three* degrees of kindred; computing the generations not from, but through the common ancestor, and accounting affinity the same as consanguinity. The issue, however, of such marriages are not bastardized, unless the parents be divorced during their lifetime." *Paley's Moral Philosophy*, p. 316. vol. i.

INCEST, SPIRITUAL, an ideal crime, committed between two persons who have a spiritual alliance, by means of baptism or confirmation. This ridiculous fancy was made use of as an instrument of great tyranny in times when the power of the pope was unlimited, even queens being sometimes divorced upon this pretence. *Incest Spiritual* is also understood of a vicar, or other beneficiary, who enjoys both the mother and the daughter; that is, holds two benefices, one whereof depends upon the collation of the other. Such spiritual incest renders both the one and the other of these benefices vacant.

INCLINATION is the disposition or propensity of the mind to any particular object or action; or a kind of bias upon nature, by the force of which it is carried towards certain actions previously to the exercise of thought and reasoning about the nature and consequences of them. Inclinations are of two kinds, natural or acquired. 1. *Natural*, are such as we often see in children, who from their earliest years differ in their tempers and dispositions. In one you see the dawnings of a liberal, diffusive soul; another gives us cause to fear he will be altogether as narrow and sordid. Of one we may say, he is naturally revengeful; of another, that he is patient and forgiving.—2. *Acquired* inclinations are such as are superinduced by custom, which are called habits; and these are either good or evil. See HABIT.

INCOMPREHENSIBILITY OF GOD. This is a relative term, and indicates a relation between an object and a faculty; between God and a created understanding: so that the meaning of it is this, that no created understanding can comprehend God; that is, have a perfect and exact knowledge of Him, such a knowledge as is adequate to the perfection of the object. Job xi. 7; Isa. xl. God is incomprehensible:—1. As to the nature of his essence. 2. The excellency of his attributes. 3. The depth of his counsels. 4. The works of his providence. 5. The dispensation of his grace, Eph. iii. 8; Job xxxvii. 25; Rom. xi. The incomprehensibility of God follows, 1. From his being a spirit endued with perfections greatly superior to our own.—2. There may be (for any thing we certainly know) attributes and perfections in God of which we have not the least idea.—3. In those perfections of the divine nature of which we have some idea, there are many things to us inexplicable, and with which, the more deeply and attentively we think of them, the more we find our thoughts swallowed up; such as his self-existence, eternity, omnipresence, &c. This should teach us therefore, 1. To admire and reverence the Divine Being, Zech. ix. 17; Neh. ix. 5.—2. To be humble and modest, Ps. viii. 1: 4; Eccl. v. 2, 3 Job xxxvii. 19.—3. To be serious in our addresses, and sincere in our behaviour towards

him. *Caryl on Job* xxvii. 25; *Tillotson's Sermons*, sermon 156; *Abernethy's Sermons*, vol. ii. No. 6, 7; *Doddridge's Lect.* lec. 50.

INCONTINENCY, not abstaining from unlawful desires. See CONTINENCY.

INCORPOREALITY OF GOD, is his being without a body. That God is incorporeal is evident: for, 1. Materiality is incompatible with self-existence, and God, being self-existent, must be incorporeal.—2. If God were corporeal, he could not be present in any part of the world where body is; yet his presence is necessary for the support and motion of body.—3. A body cannot be in two places at the same time; yet he is every where, and fills heaven and earth.—4. A body is to be seen and felt; but God is invisible and impalpable, John i. 18. *Charnock's Works*, vol. i. p. 117; *Doddridge's Lect.* lec. 47; *Gill's Body of Div.* vol. i. p. 45, oct.

INCORRUPTIBLES, or INCORRUPTIBLES, the name of a sect which sprang out of the Eutychians. Their distinguishing tenet was, that the body of Jesus Christ was incorruptible; by which they meant, that, after and from the time wherein he was formed in the womb of his mother, he was not susceptible of any change or alteration; not even of any natural or innocent passion, as of hunger, thirst, &c.; so that he ate without occasion before his death, as well as after his resurrection.

INCREDULITY, the withholding our assent to any proposition, notwithstanding arguments sufficient to demand assent. See Duncan Forbes's piece, entitled *Reflections on the Sources of Incredulity with regard to Religion, and Casaubon on Credulity and Incredulity.*

INDEPENDENCY OF GOD is his existence in and of himself, without depending on any other. "His being and perfections," as Dr. Ridgley observes, (Body of Div. q. 7.) "are underived, and not communicated to him, as all finite perfections are by him to the creature. This attribute of independency belongs to all his perfections. 1. He is independent as to his knowledge. He doth not receive ideas from any object out of himself, as intelligent creatures do. This is elegantly described by the prophet, Is. xl. 13, 14.—2. He is independent in power. As he receives strength from no one, so he doth not act dependently on the will of the creature, Job xxxvi. 23.—3. He is independent as to his holiness, hating sin necessarily, and not barely depending on some reasons out of himself inducing him thereto; for it is essential to the divine nature to be infinitely opposite to sin, and therefore to be independently holy.—4. He is independent as to his bounty and goodness. He communicates blessings not by constraint, but according to his sovereign will. Thus he gave being to the world, and all things therein, which was the first instance of bounty and goodness; and this not by restraint, but by his free-will; "for his pleasure they are and were created." In like manner, whatever instances of mercy he extends to miserable creatures, he acts independently and not by force. He shows mercy, because it is his pleasure to do so, Rom. ix. 18. That God is independent, let it be further considered, 1. That all things depend on his power which brought them into and preserves them in being. If, therefore, all things depend on God, then it would be absurd to say that God depends on any thing, for this would be to suppose the cause and effect to be mutually dependent on and derived from each other, which infers a contradiction.—2. If God be infinitely above the highest creatures, he cannot depend on any of them, for dependence argues inferiority, Is. xl. 15. 17.—3. If God depend on any creature, he does not exist necessarily; and if so, then he might not have been; for the same will by which he is supposed to exist, might have determined that he should not have existed, which is altogether inconsistent with the idea of a God. From God's being independent, we infer, 1. That we ought to conclude that the creature cannot lay any obligation on him, or do any thing that may tend to make him more happy than he is in himself, Rom. xi. 35; Job xxii. 2, 3.—2. If independency be a divine perfection, then let it not in any instance, or by any consequence, be attributed to the creature: let us conclude that all our springs are in him; and that all we enjoy and hope for is from him, who is the author and finisher of our faith, and the fountain of all our blessedness."

INDEPENDENTS, a sect of Protestants, so called from their maintaining that each congregation of Christians which meet in one house for public worship is a complete church; has sufficient power to act and perform every thing relating to religious government within itself; and is in no respect subject or accountable to other churches.

Though the Episcopalians contend that there is not a shadow of the independent discipline to be found either in the Bible or the primitive church, the Independents, on the contrary, believe that it is most clearly to be deduced from the practice of the apostles in planting the first churches. See CHURCH, CONGREGATIONAL, and EPISCOPACY. The Independents, however, were not distinguished as a body till the time of queen Elizabeth. The hierarchy established by that princess in the churches of her dominions, the vestments worn by the clergy in the celebration of divine worship, the book of Common Prayer, and, above all, the sign of the cross used in the administration of baptism, were very offensive to many of her subjects, who, during the persecutions of the former reign, had taken refuge among the Protestants of Germany and Geneva. These men thought that the church of England resembled in too many particulars the anti-christian church of Rome; they therefore called perpetually for a more thorough reformation, and a *purer* worship. From this circumstance they were stigmatized with the general name of *Puritans*, as the followers of Novatian had been in the ancient church. See NOVATIANS. Elizabeth was not disposed to comply with their demands; and it is difficult to say what might have been the issue of the contest, had the Puritans been united among themselves, in sentiments, views, and measures. But the case was quite otherwise: that large body, composed of persons of different ranks, characters, opinions, and intentions, and unanimous in nothing but their antipathy to the established church, was all of a sudden divided into a variety of sects. Of these, the most famous was that which was formed about the year 1581, by Robert Brown, a man insinuating in his manners, but unsteady and inconsistent in his views and notions of men and things. Brown was for dividing the whole body of the faithful

into separate societies or congregations; and maintained that such a number of persons as could be contained in an ordinary place of worship ought to be considered as a *church*, and enjoy all the rights and privileges that are competent to an ecclesiastical community. These small societies he pronounced *independent*, *jure divino*, and entirely exempt from the jurisdiction of the bishop, in whose hands the court had placed the reins of a spiritual government: and also from that of presbyteries and synods, which the Puritans regarded as the supreme visible sources of ecclesiastical authority. But as we have given an account of the general opinions and discipline of the Brownists, we need not enumerate them here, but must beg the reader to refer to that article. The zeal with which Brown and his associates maintained and propagated his notions, was, in a high degree, intemperate and extravagant. He affirmed that all communion was to be broken off with those religious societies that were founded upon a different plan from his; and treated more especially the church of England as a spurious church, whose ministers were unlawfully ordained; whose discipline was popish and anti-christian; and whose sacraments and institutions were destitute of all efficacy and virtue. His followers not being able to endure the severe treatment which they met with from an administration that was not distinguished for its mildness and indulgence, retired into the Netherlands, and founded churches at Middlebourg, Amsterdam, and Leyden. Their founder, however, returned into England, renounced his principles of separation, and took orders in the established church. The Puritan exiles, whom he thus abandoned, disagreed among themselves, were split into parties, and their affairs declined from day to day. This engaged the wiser part of them to mitigate the severity of their founder's plan, and to soften the rigour of his uncharitable decisions.

The person who had the chief merit of bringing about this reformation was one of their pastors, of the name of Robinson; a man who had much of the solemn piety of the times, and no inconsiderable portion of learning. This well-meaning reformer, perceiving the defects that reigned in the discipline of Browne, and in the spirit and temper of his followers, employed his zeal and diligence in correcting them, and in new-modelling the society in such a manner, as to render it less odious to his adversaries, and less liable to the just censure of those true Christians who look upon charity as the end of the commandments. Hitherto the sect had been called Brownists; but Robinson having in his apology affirmed that all Christian congregations were so many *independent* religious societies, that had a right to be governed by their own laws, *independent* of any further or foreign jurisdiction, the sect was henceforth called *Independents*, of which the apologist was considered as the founder.

The first independent or congregational church in England was established by a Mr. Jacob, in the year 1616. Mr. Jacob, who had fled from the persecution of bishop Bancroft, going to Holland, and having imparted his design of setting up a separate congregation, like those in Holland, to the most learned Puritans of those times, it was not condemned as unlawful, considering there was no prospect of a national reformation. Mr. Jacob, therefore, having summoned several of his friends together, and having obtained their consent to unite in church fellowship for enjoying the ordinances of Christ in the purest manner, they laid the foundation of the first independent church in England in the following way: Having observed a day of solemn fasting and prayer for a blessing upon their undertaking, towards the close of the solemnity, each of them made an open confession of their faith in Christ; and then, standing together, they joined hands, and solemnly covenanted with each other, in the presence of Almighty God, to walk together in all God's ways and ordinances, according as he had already revealed, or should further make known to them. Mr. Jacob was then chosen pastor by the suffrage of the brotherhood; and others were appointed to the office of deacons, with fasting and prayer, and imposition of hands.

The Independents were much more commendable than the Brownists: they surpassed them, both in the moderation of their sentiments, and in the order of their discipline. They did not, like Brown, pour forth bitter and uncharitable invectives against the churches which were governed by rules entirely different from theirs, nor pronounce them, on that account, unworthy of the Christian name. On the contrary, though they considered their own form of ecclesiastical government as of divine institution, and as originally introduced by the authority of the apostles, nay, by the apostles themselves, they had yet candour and charity enough to acknowledge that true religion and solid piety might flourish in those communities which were under the jurisdiction of bishops, or the government of synods and presbyteries. They were also much more attentive than the Brownists in keeping on foot a regular ministry in their communities; for, while the latter allowed promiscuously all ranks and orders of men to teach in public, the Independents had, and still have, a certain number of ministers, chosen respectively by the congregations where they are fixed: nor is it common for any person among them to speak in public before he has submitted to a proper examination of his capacity and talents, and been approved of by the heads of the congregation.

From 1642, the Independents are very frequently mentioned in the English annals. The charge alleged against them by Rapin, (in his History of England, vol. ii. p. 114, folio edition,) that they could not so much as endure ordinary ministers in the church, &c., is groundless. He was led into this mistake by confounding the Independents with the Brownists. Other charges, no less unjustifiable, have been urged against the Independents by this celebrated historian, and others. Rapin says, that they abhorred monarchy, and approved of a republican government: this might have been true with regard to many persons among them, in common with other sects; but it does not appear, from any of their public writings, that republican principles formed their distinguishing characteristic; on the contrary, in a public memorial drawn up by them in 1647, they declare, that they do not disapprove of any form of civil government, but do freely acknowledge that a kingly government, bounded by just and wholesome laws, is allowed by God, and also a good accommodation unto men. The Independents, however, have been generally ranked

among the regicides, and charged with the death of Charles I. Whether this fact be admitted or denied, no conclusion can be fairly drawn from the greater prevalence of republican principles, or from violent proceedings at that period, that can affect the distinguishing tenets and conduct of the Independents in our times. It is certain that the present Independents are steady friends to a limited monarchy. Rapin is further mistaken when he represents the religious principles of the English Independents as contrary to those of all the rest of the world. It appears from two confessions of faith, one composed by Robinson, in behalf of the English Independents in Holland, and published at Leyden in 1619, entitled, *Apologia pro Exulibus Anglis, qui Brownista vulgo appellantur;* and another drawn up in London in 1658, by the principal members of their community in England, entitled, "A Declaration of the Faith and Order owned and practised by the Congregational Churches in England, agreed upon and consented unto by their Elders and Messengers, in their meeting at the Savoy, Oct. 12, 1658," as well as from other writings of the Independents, that they differed from the rest of the reformed in no single point of any consequence, except that of ecclesiastical government; and their religious doctrines were almost entirely the same with those adopted by the church of Geneva. During the administration of Cromwell, the Independents acquired very considerable reputation and influence; and he made use of them as a check to the ambition of the Presbyterians, who aimed at a very high degree of ecclesiastical power, and who had succeeded, soon after the elevation of Cromwell, in obtaining a parliamentary establishment of their own church government. But after the restoration, their cause declined; and in 1691 they entered into an association with the Presbyterians residing in and about London, comprised in nine articles, that tended to the maintenance of their respective institutions. These may be found in the second volume of Whiston's Memoirs, and the substance of them in Mosheim. At this time the Independents and Presbyterians, called from this association the *United Brethren*, were agreed with regard to doctrines, being generally Calvinists, and differed only with respect to ecclesiastical discipline. But at present, though the English Independents and Presbyterians form two distinct parties of Protestant Dissenters, they are distinguished by very trifling differences with regard to church government, and the denominations are more arbitrarily used to comprehend those who differ in theological opinions. The Independents are generally more attached to Calvinism than the Presbyterians. Independentism is peculiar to Great Britain, the United States, and the Batavian Republic. It was carried first to the American colonies in 1620, and by successive Puritan emigrants, in 1629 and 1633, from England. One Morel, in the sixteenth century, endeavoured to introduce it into France; but it was condemned at the synod of Rochelle, were Beza presided; and again at the synod of Rochelle, in 1644.

Many of the Independents reject the use of all creeds and confessions drawn up by fallible men, though they require of their teachers a declaration of their belief in the Gospel and its various doctrines, and their adherence to the Scriptures as the sole standard of faith and practice. They attribute no virtue whatever to the right of ordination, upon which some other churches lay so much stress. According to them, the qualifications which constitute a regular minister of the New Testament, are, a firm belief in the Gospel, a principle of sincere and unaffected piety, a competent stock of knowledge, a capacity for leading devotion and communicating instruction, a serious inclination to engage in the important employment of promoting the everlasting salvation of mankind, and ordinarily an invitation to the pastoral office from some particular society of Christians. Where these things concur, they consider a person as fitted and authorized for the discharge of every duty which belongs to the ministerial function; and they believe that the imposition of hands of bishops or presbyters would convey to him no powers or prerogatives of which he was not before possessed. But though they attribute no virtue to ordination, as conveying any new powers, yet they hold with and practise it. Many of them, indeed, suppose that the essence of ordination does not lie in the act of the ministers who assist, but in the choice and call of the people, and the candidate's acceptance of that call; so that their ordination may be considered only as a public declaration of that agreement. See ORDINATION. They consider it as their right to choose their own ministers and deacons. They own no man as head of the church. They disallow of parochial and provincial subordination; but though they do not think it necessary to assemble synods, yet, if any be held, they look upon their resolutions as prudential counsels, but not as decisions to which they are obliged to conform. They consider the Scriptures as the only criterion of truth. Their worship is conducted in a decent, plain, and simple manner, without the ostentation of form, and the vain pomp of ceremony.

The congregations of the Independents are very numerous, both in England and America, and some of them very respectable. This denomination has produced many characters as eminent for learning and piety as any church in Christendom; whose works, no doubt, will reflect lasting honour on their characters and abilities. See CHURCH, CONGREGATIONAL; NONCONFORMISTS, and books under those articles.

INDEPENDENTS, NEW, sometimes called *Haldanites*, or *Haldanite Independents*, the appellation given to a tolerably large class of religionists, who arose about thirty years since, and have spread to a considerable extent in Scotland and Ireland. Their origin as a sect, or society, is doubtless to be traced back to the controversies which grew out of Mr. John Glas's secession from the established church, an event which gave rise to a great deal of controversy on the subject of church government, between the Presbyterians and his adherents; but it was not till about the commencement of the present century, that the latter body, which forms the subject of the present article, began to excite much attention. The institution of Missionary Societies had produced a strong sensation among the religious of all denominations, and other events of a singular nature contributed to give rise to this spirit of religious discussion and innovation. But few men felt the missionary spirit with greater ardour than Robert Haldane, Esq. a gentleman of much respectability, and possessed of an ample fortune

in Scotland. Having lately been brought to think seriously of religion, and now happy in the enjoyment of its comforts, he felt in no small degree the importance of the duty of spreading among the heathen the knowledge of those truths which had given hope and consolation to his own mind. Under this impression, he sold his estates, and along with several associates, men of talent and exemplary piety, intended to employ his fortune in diffusing among the tribes of Hindostan the arts of civilized life, and the blessings of true religion. Such an example of disinterested zeal and of individual active benevolence has seldom occurred, and we may challenge all the modern philosophers and modern philanthropists to produce the like. Upon application to government for liberty to adopt a system of measures for propagating the gospel extensively in the East Indies, his proposal was unsuccessful. But this disappointment, however great, served only to direct his benevolence into another channel; for he then turned his attention to the state of his own country, and resolved to employ his fortune and his exertions in propagating the gospel at home. Accordingly, "The Society for Propagating the Gospel at Home," was formed in 1797, the professed object of which was to send forth men to preach the gospel in those parts of Scotland where they conceived that this blessing was not enjoyed in its purity, or where it was not regularly dispensed; and hence the members of this sect were sometimes called *Missionaries*.

The formation and exertions of this society, we are told, "had been considerably facilitated by the progress of opinion,—by the corruptions of the Scottish church, and by the religious discussions which had been excited by several publications, and particularly by the Missionary Magazine." This miscellany, conducted by a minister of the established church, who had agreed to accompany Mr. H. to India, contained some bold doctrines, which had seldom been heard without the threshold of some obscure conventicle; and among others, that it is the right, nay, the paramount duty, of every Christian who knows the gospel, and is duly qualified, to preach it to his fellow sinners. The discussion of this controversy created a very great sensation in the religious world; and the societies which had been formed, were generally disposed to act upon the principle. James Haldane, Esq. brother of the above, Mr. Aikman and others, men of ability, and actuated by fervent zeal, travelled at different times through the greater part of Scotland, preaching the gospel to their countrymen, and that on the maxim of "making the word of God without charge." In their labours they experienced considerable opposition, particularly from the established clergy; but "the common people heard them gladly," and not a few of them embraced the doctrines which they taught. They were soon succeeded by other labourers, employed by the society, who were no less successful in promoting the same cause.

Neither the Messrs. Haldanes nor any of their friends, had yet separated from the communion of the church of Scotland, nor had any of the established ministers declared themselves attached to their party. But in a short time they both thought themselves bound in conscience and duty to forsake her fellowship; and soon after, Messrs. Innes and Ewing, both ministers in the national church, resigned their charges, and united with them and their associates in the work in which they were engaged, in preaching the gospel throughout the kingdom. A distinct society was soon formed; and the Messrs. H. by whose zeal and influence the separation was chiefly effected, being at its head, its members came to be called *Haldanites*, but this name of distinction was by no means agreeable to those gentlemen, who modestly desired it might be laid aside.

Large places of public worship, which were at first distinguished by the name of *tabernacles*, were erected at Mr. R. H.'s expense in the principal towns, where the word of God was declared to numerous assemblies, both by those ministers and others from various denominations in England. Mr. J. Haldane and Mr. Aikman were finally fixed at Edinburgh, Mr. Innes at Dundee, and Mr. Ewing at Glasgow, besides various other preachers who were established in different parts of the country. Academics also, supported chiefly, if not solely, at the expence of Mr. R. H. were formed at the three above-mentioned places, for the education of young men for the work of the ministry; who, when qualified, were to be employed as itinerants under the inspection and countenance of the "Society for Propagating the Gospel at Home."

The Established Presbyterian Church, it seems, have not followed the cautious policy of Gamaliel, "to let these men alone;" for we are told that the ministers and leaders of this denomination have not been treated with "silent neglect," and that it was not owing to the moderation of her clergy, or the mildness of her principles, but to the superior indulgence of the civil government, that the Messrs. H. and their friends were not punished for their non-conformity, by the terrors of the law.

Their present numbers, condition, or prospects, we have had no means of ascertaining. In doctrine they are decidedly Calvinistic, and in church government maintain the purest principles of Congregationalism. See that article, with the references. Also, *Adams's Religious World Displayed*, vol. iii.; *Haldane's View of Social Worship*.—B.

INDEX, EXPURGATORY, a catalogue of prohibited books in the church of Rome. The first catalogues of this kind were made by the inquisitors, and these were afterwards approved of by the council of Trent, after some alteration was made in them by way of retrenchment or addition. Thus an index of heretical books being formed, it was confirmed by a bull of Clement VIII. in 1595, and printed with several introductory rules; by the fourth of which, the use of the Scriptures in the vulgar tongue is forbidden to all persons without a particular licence: and by the tenth rule it is ordained, that no book shall be printed at Rome without the approbation of the pope's vicar, or some person delegated by the pope; nor in any other places, unless allowed by the bishop of the diocese, or some person deputed by him, or by the inquisitor of heretical pravity. The Trent index being thus published, Philip II. of Spain, ordered another to be printed at Antwerp in 1571, with considerable enlargements. Another index was published in Spain in 1584, a copy of which was snatched out of the fire when the English plundered

Cadiz. Afterwards there were several expurgatory indexes printed at Rome and Naples, and particularly in Spain.

INDIGNATION, a strong disapprobation of mind, excited by something flagitious in the conduct of another. It does not, as Mr. Cogan observes, always suppose that excess of depravity which alone is capable of committing deeds of horror. Indignation always refers to culpability of conduct, and cannot, like the passion of horror, be extended to distress either of body or mind. It is produced by acts of treachery, abuse of confidence, base ingratitude, &c., which we cannot contemplate without being provoked to anger, and feeling a generous resentment.

INDULGENCES, in the Romish church, are a remission of the punishments due to sin, granted by the church, and supposed to save the sinner from purgatory.

According to the doctrine of the Romish church, all the good works of the saints, over and above those which were necessary towards their own justification, are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were committed to St. Peter, and to his successors, the popes, who may open it at pleasure; and, by transferring a portion of this superabundant merit to any particular person for a sum of money, may convey to him either the pardon of his own sins, or a release for any one in whom he is interested from the pains of purgatory. Such indulgences were first invented in the eleventh century, by Urban II. as a recompense for those who went in person upon the glorious enterprise of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. The power of granting indulgences has been greatly abused in the church of Rome. Pope Leo X., in order to carry on the magnificent structure of St. Peter's, at Rome, published indulgences, and a plenary remission to all such as should contribute money towards it. Finding the project take, he granted to Albert, elector of Mentz, and archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighbouring parts, and farmed out those of other countries to the highest bidders: who, to make the best of their bargain, procured the ablest preachers to cry up the value of the ware. The form of these indulgences was as follows:—"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be: even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism: so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost." According to a book, called the Tax of the sacred Roman Chancery, in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

	s.	d.
For procuring abortion	7	6
For simony	10	6
For sacrilege	10	6
For taking a false oath in a criminal case	9	0
For robbing	12	0
For burning a neighbour's house	12	0
For defiling a virgin	9	0
For lying with a mother, sister, &c.	7	6
For murdering a layman	7	6
For keeping a concubine	10	6
For laying violent hands on a clergyman	10	6

And so on.

The terms in which the retailers of indulgences described their benefits, and the necessity of purchasing them, were so extravagant, that they appear almost incredible. If any man, said they, purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. That the efficacy of indulgences was so great, that the most heinous sins, even if one should violate (which was impossible) the Mother of God, would be remitted and expiated by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile man to himself. That the cross erected by the preachers of indulgences was equally efficacious with the cross of Christ itself. "Lo," said they, "the heavens are open: if you enter not now, when will you enter? For twelvepence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue the soul of your parent from torment? If you had but one coat, you ought to strip yourself instantly and sell it, in order to purchase such benefit," &c. It was this great abuse of indulgences that contributed not a little to the Reformation of religion in Germany, where Martin Luther began first to declaim against the preachers of indulgences, and afterwards against indulgences themselves. Since that time the popes have been more sparing in the exercise of this power; although, it is said, they still carry on a great trade with them to the Indies, where they are purchased at two rials a piece, and sometimes more. We are told also that a gentleman not long since being at Naples, in order that he might be fully ascertained respecting indulgences, went to the office, and for two sequins purchased a plenary remission of all sins for himself and any two other persons of his friends or relations, whose names he was empowered to insert. *Hawcis's Church Hist.* vol. iii. p. 147; *Smith's Errors of the Church of Rome; Watson's Theol. Tracts*, vol. v. p. 274; *Mosheim's Eccl. Hist.* vol. i. p. 594, quarto.

INDUSTRY, diligence, constant application of the mind, or exercise of the body. See DILIGENCE and IDLENESS.

INDWELLING SCHEME, a scheme which derives its name from that passage in Col. ii. 9.

"In him dwelleth all the fulness of the Godhead bodily," which, according to some, asserts the doctrine of Christ's consisting of two beings; one the self-existent Creator, and the other a creature, made into one person by an ineffable union and *indwelling*, which renders the same attributes and honours equally applicable to both. See PRE-EXISTENCE. *Dr. Owen's Glory of Christ*, p. 368, 369, London ed. 1679; a Sermon entitled "*The true Christ of God above the false Christ of Men*," Ipswich, 1799; *Watts's Glory of Christ*, p. 6–203; *Adams's View of Religions*, p. 267.

INFALLIBILITY, the quality of not being able to be deceived or mistaken.

The infallibility of the Church of Rome has been one of the great controversies between the Protestants and Papists. By this infallibility it is understood, that she cannot at any time cease to be orthodox in her doctrine, or fall into any pernicious errors; but that she is constituted, by divine authority, the judge of all controversies of religion, and that all Christians are obliged to acquiesce in her decisions. This is the chain which keeps its members fast bound to its communion; the charm which retains them within its magic circle; the opiate which lays asleep all their doubts and difficulties; it is likewise the magnet which attracts the desultory and unstable in other persuasions within the sphere of popery, the foundation of its whole superstructure, the cement of all its parts, and its fence and fortress against all inroads and attacks.

Under the idea of this *infallibility*, the church of Rome claims, 1. To determine what books are and what are not canonical, and to oblige all Christians to receive or reject them accordingly.—2. To communicate authority to the Scripture; or, in other words, that the Scripture (quoad nos,) as to us, receives its authority from her.—3. To assign and fix the sense of Scripture, which all Christians are submissively to receive.—4. To decree as necessary to salvation whatever she judges so, although not contained in Scripture.—5. To decide all controversies respecting matters of faith. These are the claims to which the church of Rome pretends, but which we shall not here attempt to refute, because any man with the Bible in his hand, and a little common sense, will easily see that they are all founded upon ignorance, superstition, and error. It is not a little remarkable, however, that the Roman Catholics themselves are much divided as to the seat of this infallibility, and which, indeed, may be considered as a satisfactory proof that no such privilege exists in the church. For is it consistent with reason to think that God would have imparted so extraordinary a gift to prevent errors and dissensions in the church, and yet have left an additional cause of error and dissension, viz. the uncertainty of the place of its abode? No, surely.—Some place this infallibility in the pope or bishop of Rome; some in a general council; others in neither pope nor council separately, but in both conjointly; whilst others are said to place it in the church diffusive, or in all churches throughout the world. But that it could not be deposited in the pope is evident, for many popes have been heretics, and on that account censured and deposed, and therefore could not have been infallible. That it could not be placed in a general council is as evident; for general councils have actually erred. Neither could it be placed in the pope and council conjointly; for two fallibles could not make one infallible, any more than two ciphers could make an integer. To say that it is lodged in the church universal or diffusive, is equally erroneous; for this would be useless and insignificant, because it could never be exercised. The whole church could not meet to make decrees, or to choose representatives, or to deliver their sentiments on any question started; and less than all would not be the whole church, and so could not claim that privilege.

The most general opinion, however, it is said, is that of its being seated in a pope and general council. The advocates for this opinion consider the pope as the vicar of Christ, head of the church, and centre of unity; and therefore conclude that his concurrence with and approbation of the decrees of a general council are necessary, and sufficient to afford it an indispensable sanction and plenary authority. A general council they regard as the church representative, and suppose that nothing can be wanting to ascertain the truth of any controversial point, when the pretended head of the church and its members, assembled in their supposed representatives, mutually concur and coincide in judicial definitions and decrees, but that infallibility attends their coalition and conjunction in all their determinations.

Every impartial person, who considers this subject with the least degree of attention, must clearly perceive that neither any individual nor body of Christians have any ground from reason or Scripture for pretending to infallibility. It is evidently the attribute of the Supreme Being alone, which we have all the foundation imaginable to conclude he has not communicated to any mortal, or associations of mortals. The human being who challenges infallibility seems to imitate the pride and presumption of Lucifer, when he said,—I will ascend, and will be like the Most High. A claim to it was unheard of in the primitive and purest ages of the church; but became, after that period, the arrogant pretension of papal ambition. History plainly informs us, that the bishops of Rome, on the declension of the western Roman empire, began to put in their claim of being the supreme and infallible heads of the Christian church; which they at length established by their deep policy and unremitting efforts; by the concurrence of fortunate circumstances; by the advantages which they reaped from the necessities of some princes, and the superstition of others; and by the general and excessive credulity of the people. However, when they had grossly abused this absurd pretension, and committed various acts of injustice, tyranny, and cruelty; when the blind veneration for the papal dignity had been greatly diminished by the long and scandalous schism occasioned by contending popes; when these had been for a considerable time roaming about Europe, fawning on princes, squeezing their adherents, and cursing their rivals; and when the councils of Constance and Basil had challenged and exercised the right of deposing and electing the bishops of Rome, then their pretensions to infallibility were called in question, and the world discovered that councils were a jurisdiction superior to that of the towering pontiffs. Then it was that this infallibility was transferred by many divines from popes to general councils, and the

opinion of the superior authority of a council above that of a pope spread vastly, especially under the profligate pontificate of Alexander VI. and the martial one of Julius II. The popes were thought by numbers to be too unworthy possessors of so rich a jewel; at the same time it appeared to be of too great a value, and of too extensive consequence, to be parted with entirely. It was, therefore, by the major part of the Roman church, deposited with, or made the property of general councils, either solely or conjointly with the pope. See *Smith's Errors of the Church of Rome detected*; and a list of writers under article POPERY.

INFANT COMMUNION, the admission of infants to the ordinance of the Lord's Supper. It has been debated by some, whether or no infants should be admitted to this ordinance. One of the greatest advocates for this practice was Mr. Pierce. He pleads the use of it even unto this day among the Greeks, and in the Bohemian churches, till near the time of the Reformation; but especially from the custom of the ancient churches, as it appears from many passages in Photius, Augustin, and Cyprian. But Dr. Doddridge observes, that Mr. Pierce's proof from the more ancient fathers is very defective. His arguments from Scripture chiefly depend upon this general medium; that Christians succeeding to the Jews as God's people, and being grafted upon that stock, their infants have a right to all the privileges of which they are capable, till forfeited by some immoralities; and consequently have a right to partake of this ordinance, as the Jewish children had to eat of the passover and other sacrifices; besides this, he pleads those texts which speak of the Lord's Supper as received by all Christians.

The most obvious answer to all this, is that which is taken from the incapacity of infants to examine themselves, and discern the Lord's body; but he answers that this precept is only given to persons capable of understanding and complying with it, as those which require faith in order to baptism are interpreted by the Pædobaptists. As for his argument from the Jewish children eating the sacrifice, it is to be considered that this was not required as circumcision was; the males were not necessarily brought to the temple till they were twelve years old, Luke ii. 42; and the sacrifices they ate of were chiefly *peace-offerings*, which became the common food to all that were clean in the family, and were not looked upon as acts of devotion to such a degree as our eucharist is; though, indeed, they were a token of their acknowledging the divinity of that God to whom they had been offered, 1 Cor. x. 18; and even the passover was a commemoration of a temporal deliverance; nor is there any reason to believe that its reference to the Messiah was generally understood by the Jews.

On the whole, it is certain there would be more danger of a contempt arising to the Lord's Supper from the admission of infants, and of confusion and trouble to other communicants; so that not being *required* in Scripture, it is much the best to omit it. When children are grown up to a capacity of behaving decently, they may soon be instructed in the nature and design of the ordinance; and if they appear to understand it, and behave for some competent time of trial in a manner suitable to that profession, it would probably be advisable to admit them to communion, though very young; which, by the way, might be a good security against many of the snares to which youth are exposed.—*Doddridge's Lectures*, lect. 207; *Pierce's Essay on the Eucharist*, p. 76, &c.; *Witsius on Cov.* b. 4. c. 17, § 30, 32; *J. Frid. Mayer Diss. de Eucharistia Infantum*; *Zornius Hist. Eucharist. Infantum*, p. 18; *Theol. and Bib. Mag.* January and April, 1806.

INFANTS, SALVATION OF. "Various opinions," says an acute writer, "concerning the future state of infants have been adopted. Some think, all dying in infancy are annihilated; for, say they, infants, being incapable of moral good or evil, are not proper objects of reward or punishment. Others think that they share a fate similar to adults; a part saved, and a part perish. Others affirm all are saved because all are immortal and all are innocent. Others, perplexed with these diverse sentiments, think best to leave the subject untouched. Cold comfort to parents who bury their families in infancy! The most probable opinion seems to be, that they are all saved, through the merits of the Mediator, with an everlasting salvation. This has nothing in it contrary to the perfections of God, or to any declaration of the Holy Scriptures; and it is highly agreeable to all those passages which affirm where sin hath abounded, grace hath much more abounded. On these principles, the death of Christ saves more than the fall of Adam lost." If the reader be desirous of examining the subject, we refer him to p. 415. vol. ii. *Robinson's Claude; Gillard* and *Williams's Essays on Infant Salvation; An Attempt to elucidate Rom.* v. 12, by an anonymous writer; *Watts's Ruin and Recovery*, p. 324, 327; *Edwards on Original Sin*, p. 431, 434; *Doddridge's Lect.* lec. 168; *Ridgley's Body of Div.* vol. i. p. 330 to 336.

INFIDELITY, want of faith in God; or the disbelief of the truths of revelation, and the great principles of religion. If we inquire into the *rise* of infidelity, we shall find it does not take its origin from the result of sober inquiry, close investigation, or full conviction; but it is rather, as one observes, "The slow production of a careless and irreligious life, operating together with prejudices and erroneous conceptions concerning the nature of the leading doctrines of Christianity. It may, therefore, be laid down as an axiom, that *infidelity is, in general, a disease of the heart more than of the understanding;* for we always find that infidelity increases in proportion as the general morals decline. If we consider the *nature* and *effect* of this principle, we shall find that it subverts the whole foundation of morals; it tends directly to the destruction of a taste for moral excellence, and promotes the growth of those vices which are the most hostile to social happiness, especially vanity, ferocity, and unbridled sensuality. As to the *progress* of it, it is certain that, of late years, it has made rapid strides. Lord Herbert did not, indeed, so much impugn the doctrine or the morality of the Scriptures, as attempt to supersede their necessity, by endeavouring to show that the great principles of the unity of God, a moral government, and a future world, are taught with sufficient clearness by the light of nature. *Bolingbroke*, and others of his successors, advanced much further, and attempted to invalidate the proofs of the moral

character of the Deity, and consequently all expectation of rewards and punishments, leaving the Supreme Being no other perfections than those which belong to a first cause, or Almighty contriver. After him, at a considerable distance, followed Hume, the most subtle of all, who boldly aimed to introduce an universal scepticism, and to pour a more than Egyptian darkness into the whole region of morals. Since his time, sceptical writers have sprung up in abundance, and infidelity has allured multitudes to its standard: the young and superficial, by its dexterous sophistry; the vain, by the literary fame of its champion; and the profligate, by the licentiousness of its principles." But let us ask, What will be its *end*? Is there any thing in the genius of this principle that will lead us to suppose it will reign triumphant? So far from it, we have reason to believe that it will be banished from the earth. Its inconsistency with reason; its incongruity with the nature of man; its cloudy and obscure prospects; its unsatisfying nature; its opposition to the dictates of conscience; its pernicious tendency to eradicate every just principle from the breast of man, and to lead the way for every species of vice and immorality, show us that it cannot flourish, but must finally fall.—And, as Mr. Hall justly observes, "We have nothing to fear; for, to an attentive observer of the signs of the times, it will appear one of the most extraordinary phænomena of this eventful crisis, that, amidst the ravages of atheism and infidelity, real religion is on the increase; for while infidelity is marking its progress by devastation and ruin, by the prostration of thrones and concussion of kingdoms, thus appalling the inhabitants of the world, and compelling them to take refuge in the church of God, the true sanctuary,—the stream of divine knowledge, unobserved, is flowing in new channels; winding its course among humble valleys, refreshing thirsty deserts, and enriching, with far other and higher blessings than those of commerce, the most distant climes and nations; until, agreeably to the prediction of prophecy, the knowledge of the Lord shall fill and cover the whole earth." See *Hall's admirable Ser. on Infidelity; Fuller's Gospel of Christ its own Witness; Bishop Watson's Apology for the Bible; Wilberforce's Practical View*, § 3. ch. 7; *Bp. Horne's Letters on Infidelity*, and books under article DEISM.

INFINITY. Infinity is taken in two senses entirely different, i. e. in a positive and a negative one. *Positive infinity* is a quality of being perfect in itself, or capable of receiving no addition. *Negative* is the quality of being boundless, unlimited, or endless. That God is infinite is evident; for, as Doddridge observes, 1. If he be limited, it must either be by himself or by another; but no wise being would abridge himself; and there could be no other being to limit God.—2. Infinity follows from self-existence; for a necessity that is not universal must depend on some external cause, which a self-existent Being does not.—3. Creation is so great an act of power, that we can imagine nothing impossible to that Being who has performed it, but must therefore ascribe to him infinite power.—4. It is more honourable to the Divine Being to conceive of him as infinite than finite.—5. The Scriptures represent all his attributes as infinite. His understanding is infinite, Ps. cxlvii. 5. His knowledge and wisdom, Rom. xi. 33. His power, Rom. i. 20; Heb. xi. 3. His goodness, Ps. xvi. 2. His purity, holiness, and justice, Job iv. 17, 18; Isa. vi. 2, 3.—6. His omnipotence and eternity prove his infinity: for were he not infinite, he would be bounded by space and by time, which he is not. *Doddridge's Lect.* lect. 49; *Watts's Ontology*, ch. 17; *Locke on Underst.* vol. i. chap. 17; *Howe's Works*, vol. i. p. 63, 64, 67.

INFIRMITY, applied to the mind, denotes frailty, weakness. It has been a question what may properly be denominated sins of infirmity.

1. Nothing, it is said, can be excused under that name which at the time of its commission is *known* to be a sin.—2. Nothing can be called a sin of infirmity which is contrary to the express letter of any of the commandments.—3. Nothing will admit of a just and sufficient excuse upon the account of infirmity which a man beforehand considers and deliberates with himself, whether it be a sin or no. A sin of infirmity is, 1. Such a failing as proceeds from excusable ignorance.—2. Or unavoidable surprise.—3. Or want of courage and strength. Rom. xv. 1.

By infirmity also we understand the corruptions that are still left in the heart (notwithstanding a person may be sanctified in part,) and which sometimes break out. These may be permitted to humble us; to animate our vigilance; perhaps that newly convinced sinners might not be discouraged by a sight of such perfection they might despair of ever attaining to; to keep us prayerful and dependent; to prevent those honours which some would be ready to give to human nature rather than to God; and, lastly, to excite in us a continual desire for heaven. Let us be cautious and watchful, however, against sin in all its forms: for it argues a deplorable state of mind when men love to practise sin; and then lay it upon constitution, the infirmity of nature, the decree of God, the influence of Satan; and thus attempt to excuse themselves by saying they could not avoid it. *Clarke's Serm.* ser. 12. vol. ix.; *Massillon's Serm.* vol. ii. p. 213, English translation.

INFLUENCES, DIVINE, a term made use of to denote the operations of the Divine Being upon the mind. This doctrine of divine influences has been much called in question of late; but we may ask, 1. What doctrine can be more *reasonable*? "The operations which the power of God carries on in the natural world are no less mysterious than those which the Spirit performs in the moral world. If men, by their counsels and suggestions, can influence the minds of one another, must not divine suggestion produce a much greater effect? Surely the Father of spirits, by a thousand ways, has access to the spirits he has made, so as to give them what determination, or impart to them what assistance he thinks proper, without injuring their frame or disturbing their rational powers."

We may observe, 2. Nothing can be more *scriptural*. Eminent men, from the patriarchal age down to St. John, the latest writer, believed in this doctrine, and ascribed their religious feelings to this source. Our Lord strongly and repeatedly inculcated this truth; and that he did not mean miraculous, but moral influences of the Spirit, is evident, John iii. 3; Matt. vii. 22, 23; John vi. 44, 46. See also, John xii. 32, 40;

Rom. viii. 9; 1 Cor. ii. 14.—3. And we may add, nothing can be more *necessary*, if we consider the natural depravity of the heart, and the insufficiency of all human means to render ourselves either holy or happy without a supernatural power. See *Williams's Historic Defence of Experimental Religion; Williams's Answer to Belsham*, let. 13; *Hurrion's Sermons on the Spirit; Owen on the Spirit.*

INGHAMITES, a denomination of Calvinistic Dissenters, who are the followers of B. Ingham, esq., who in the last century was a character of great note in the north of England. About the year 1735, Mr. Ingham was at Queen's college, with Mr. Hervey and other friends, but soon afterwards adopted the religious opinions and zeal of Wesley and Whitfield. We do not know the cause of his separation from these eminent men; but it seems in a few years afterwards he became the leader of numerous societies, distinct from the Methodists. They received their members by *lot*, and required them to declare before the church their *experience*, that the whole society might judge of the gracious change which had been wrought upon their hearts. It happened in a few years, that some individuals who were much respected, and who applied for admission, instead of speaking of their own attainments, or the comfortable impression on their minds, which they only considered as productive of strife and vainglory, declared their only hope was the finished work of Jesus Christ; as to themselves they were sensible of their own vileness. Such confessions as this threw the congregation into some confusion, which was considerably increased when they found, that, on their having recourse as usual to the *lot*, that there were votes against their admission, which was considered as a rejection from the Lord. On this they were led to examine more particularly both their church, order, and doctrines. After this time, Mr. Ingham became much more orthodox in his sentiments, and new-modelled his churches. The book which he published is in general well thought of by the Independents. He contends very strongly for salvation by the imputation of Christ's righteousness; and as to doctrine, the chief point wherein the Inghamites differ from the Independents is respecting the Trinity. The common manner of speaking of the Divine Three as distinct persons, they decisively condemn. They do not consider a plurality of elders as necessary in a church to administer the Lord's Supper. In other respects they much esteem the writings of Mr. R. Sandeman. Their numbers have not been so numerous since they became more strict in their public worship.

INGRATITUDE, the vice of being insensible to favours received, without any endeavour to acknowledge and repay them. It is sometimes applied to the act of returning evil for good. Ingratitude, it is said, is no passion; for the God of nature has appointed no motion of the spirits whereby it might be excited; it is, therefore, a mere vice, arising from pride, stupidity, or narrowness of soul.

INIQUITY. See SIN.

INJURY, a violation of the rights of another. Some, says Grove, distinguish between *injustitia* and *injuria*. Injustice is opposed to justice in general, whether negative or positive; an injury, to negative justice *alone*. See JUSTICE. An injury is, wilfully doing to another what ought not to be done. This is injustice, too, but not the whole idea of it; for it is injustice, also, to refuse or neglect doing what ought to be done. An injury must be wilfully committed; whereas it is enough to make a thing unjust, that it happens through a culpable negligence. 1. *We may injure a person in his soul*, by misleading his judgment; by corrupting the imagination; perverting the will; and wounding the soul with grief. Persecutors who succeed in their compulsive measures, though they cannot alter the real sentiments by external violence, yet sometimes injure the soul by making the man a hypocrite.—2. *We may injure another in his body*, by homicide, murder, preventing life, dismembering the body by wounds, blows, slavery, and imprisonment, or any unjust restraint upon its liberty: by robbing it of its chastity, or prejudicing its health.—3. *We may injure another in his name and character*, by our own false and rash judgments of him; by false witness; by charging a man to his face with a crime which either we ourselves have forged, or which we know to have been forged by some other person; by detraction or backbiting; by reproach, or exposing another for some natural imbecility either in body or mind; or for some calamity into which he is fallen, or some miscarriage of which he has been guilty; by inuendos, or indirect accusations that are not true. Now if we consider the *value* of character, the *resentment* which the injurious person has of such treatment when it comes to his own turn to suffer it, the *consequence* of a man's losing his good name, and finally, the *difficulty* of making reparation, we must at once see the injustice of lessening another's good character. There are these two considerations which should sometimes restrain us from speaking the whole truth of our neighbour, when it is to his disadvantage. (1.) That he may possibly live to see his folly, and repent and grow better.—(2.) Admitting that we speak the truth, yet it is a thousand to one but when it is banded about for some time, it will contract a deal of falsehood.—4. *We may injure a person in his relations and dependencies.* In his servants, by corrupting them; in his children, by drawing them into evil courses; in his wife, by sowing strife, attempting to alienate her affections.—5. *We may be guilty of injuring another in his worldly goods or possessions.* 1. By doing him a mischief, without any advantage to ourselves, through envy and malice.—2. By taking what is another's, which is theft. See *Grove's Mor. Phil.* ch. 8. p. 2; *Watts's Sermons*, vol. ii. ser. 33; *Tillotson's Sermons*, ser. 42.

INJURIES, FORGIVENESS OF. See FORGIVENESS.

INJUSTICE. See INJURY.

INNOCENCE, acting in perfect consonance to the law, without incurring guilt or consequent punishment. See MAN.

INQUISITION, in the church of Rome, a tribunal in several Roman Catholic countries, erected by the popes for the examination and punishment of heretics. This court was founded in the twelfth century, under the patronage of pope Innocent, who issued out orders to excite the Catholic princes and people to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called inquisitors, and gave

birth to this formidable tribunal, called the Inquisition. That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontiffs persuaded the European princes, and more especially the Emperor Frederick II. and Lewis IX. king of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisitors, but also to maintain the inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out by Frederick II. are well known; edicts sufficient to have excited the greatest horror, and which have rendered the most illustrious piety and virtue incapable of saving from the cruellest death such as had the misfortune to be disagreeable to the inquisitors. These abominable laws were not, however, sufficient to restrain the just indignation of the people against those inhuman judges, whose barbarity was accompanied with superstition and arrogance, with a spirit of suspicion and perfidy; nay, even with temerity and imprudence. Accordingly, they were insulted by the multitude in many places, were driven in an ignominious manner out of some cities, and were put to death in others; and Conrad, of Marpurg, the first German inquisitor, who derived his commission from Gregory IX., was one of the many victims that were sacrificed on this occasion to the vengeance of the public, which his incredible barbarities had raised to a dreadful degree of vehemence and fury.

This diabolical tribunal takes cognizance of heresy, Judaism, Mahometanism, sodomy, and polygamy; and the people stand in so much fear of it, that parents deliver up their children, husbands their wives, and masters their servants, to its officers, without daring in the least to murmur. The prisoners are kept for a long time, till they themselves turn their own accusers, and declare the cause of their imprisonment, for which they are neither told their crime, nor confronted with witnesses. As soon as they are imprisoned, their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged, after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his effects. The sentence against prisoners is pronounced publicly, and with extraordinary solemnity. In Portugal they erect a theatre capable of holding three thousand persons, in which they place a rich altar, and raise seats on each side, in the form of an amphitheatre. There the prisoners are placed, and over against them is a high chair, whither they are called one by one, to hear their doom from one of the inquisitors. These unhappy persons know what they are to suffer by the clothes they wear that day: those who appear in their own clothes are discharged on paying a fine; those who have a *santo benito*, or strait yellow coat without sleeves, charged with St. Andrew's cross, have their lives, but forfeit all their effects; those who have the resemblance of flames made of red serge sewed upon their santo benito, without any cross, are pardoned, but threatened to be burnt if ever they relapse; but those who, besides those flames, have on their santo benito their own picture surrounded with devils, are condemned to expire in the flames. The inquisitors, who are ecclesiastics, do not pronounce the sentence of death, but form and read an act, in which they say, that the criminal, being convicted of such a crime, by his own confession, is with much reluctance delivered to the secular power, to be punished according to his demerits; and this writing they give to the seven judges, who attend at the right side of the altar, and immediately pass sentence. For the conclusion of this horrid scene, see ACT OF FAITH. We rejoice, however, to hear, that in many Roman Catholic countries the inquisition is now shut. May the God of mercy and love prevent its ever being employed again! See *Baker's History of the Inquisition*; and *Limborch's History of the Inquisition, translated by Chandler; a View of the Inquisition in Portugal in Geddes's Tracts*; *Lavallé's History of the Inquisition*.

INSPIRATION, the conveying of certain extraordinary and supernatural notions or motions into the soul; or it denotes any supernatural influence of God upon the mind of a rational creature, whereby he is formed to any degree of intellectual improvement, to which he could not or would not, in fact, have attained in his present circumstances in a natural way. Thus the prophets are said to have spoken by divine inspiration. 1. An inspiration of *superintendency*, in which God does so influence and direct the mind of any person as to keep him more secure from error in some various and complex discourse, than he would have been merely by the use of his natural faculties.—2. *Plenary superintendent inspiration*, which excludes any mixture of error at all from the performance so superintended.—3. *Inspiration of elevation*, where the faculties act in a regular, and as it seems, in a common manner, yet are raised to an extraordinary degree, so that the composure shall, upon the whole, have more of the true sublime or pathetic than natural genius could have given.—4 *Inspiration of suggestion*, where the use of the faculties is superseded, and God does, as it were, speak directly to the mind, making such discoveries to it as it could not otherwise have obtained, and dictating the very words in which such discoverics are to be communicated, if they are designed as a message to others. It is generally allowed that the Scriptures were written by divine inspiration. The matter of them, the spirituality and elevation of their design, the majesty and simplicity of their style, the agreement of their various parts; their wonderful efficacy on mankind; the candour, disinterestedness, and uprightness of the penmen; their astonishing preservation; the multitude of miracles wrought in confirmation of the doctrines they contain, and the exact fulfilment of their predictions, prove this. It has been disputed, however, whether this inspiration is, in the most absolute sense, *plenary*. As this is a subject of importance, and ought to be carefully studied by every Christian, in order that he may render a reason of the hope that is in him, I shall here subjoin the remarks of an able writer, who though he may differ from some others as to the terms made use of above, yet I am persuaded his arguments will be found weighty and powerful. "There are many things in the Scriptures," says Mr. Dick, "which the writers might have known, and probably did know, by ordinary means. As persons possessed of memory, judgment, and other intellectual faculties which are common to men,

they were able to relate certain events in which they had been personally concerned, and to make such occasional reflections as were suggested by particular subjects and occurrences. In these cases no supernatural influence was necessary to invigorate their minds; it was only necessary that they should be infallibly preserved from error. It is with respect to such passages of Scripture alone, as did not exceed the natural ability of the writers to compose, that I would admit the notion of *superintendence*, if it should be admitted at all. Perhaps this word, though of established use and almost undisputed authority, should be entirely laid aside, as insufficient to express even the lowest degree of inspiration. In the passages of Scripture which we are now considering, I conceive the writers to have been not merely superintended, that they might commit no error, but likewise to have been moved or excited by the Holy Ghost to record particular events, and set down particular observations. The passages written in consequence of the direction and under the care of the Divine Spirit, may be said, in an inferior sense, to be inspired; whereas, if the men had written them at the suggestion of their own spirit, they would not have possessed any more authority, though they had been free from error, than those parts of profane writings which are agreeable to truth.

2. "There are other parts of the Scriptures in which the faculties of the writers were supernaturally invigorated and elevated. It is impossible for us, and perhaps it was not possible for the inspired person himself, to determine where nature ended, and inspiration began. It is enough to know, that there are many parts of Scripture in which, though the unassisted mind might have proceeded some steps, a divine impulse was necessary to enable it to advance. I think, for example, that the evangelists could not have written the history of Christ if they had not enjoyed miraculous aid. Two of them, Matthew and John, accompanied our Saviour during the space of three years and a half. At the close of this period, or rather several years after it, when they wrote their Gospels, we may be certain that they had forgotten many of his discourses and miracles; that they recollected others indistinctly; and that they would have been in danger of producing an inaccurate and unfair account, by confounding one thing with another. Besides, from so large a mass of particulars, men of uncultivated minds, who were not in the habit of distinguishing and classifying, could not have made a proper selection; nor would persons unskilled in the art of composition have been able to express themselves in such terms as should insure a faithful representation of doctrines and facts, and with such dignity as the nature of the subject required. A divine influence, therefore, must have been exerted on their minds, by which their memories and judgments were strengthened, and they were enabled to relate the doctrines and miracles of their Master in a manner the best fitted to impress the readers of their histories. The promise of the Holy Ghost to bring to their remembrance all things whatsoever Christ had said to them, proves, that, in writing their histories, their mental powers were endowed by his agency, with more than usual vigour.

"Further; it must be allowed that in several passages of Scripture there is found such elevation of thought and of style, as clearly shows that the powers of the writers were raised above their ordinary pitch. If a person of moderate talents should give as elevated a description of the majesty and attributes of God, or reason as profoundly on the mysterious doctrines of religion, as a man of the most exalted genius and extensive learning, we could not fail to be convinced that he was supernaturally assisted; and the conviction would be still stronger, if his composition should far transcend the highest efforts of the human mind. Some of the sacred writers were taken from the lowest ranks of life; and yet sentiments so dignified, and representations of divine things so grand and majestic, occur in their writings, that the noblest flights of human genius, when compared with them, appear cold and insipid.

3. "It is manifest, with respect to many passages of Scripture, that the subjects of which they treat must have been directly revealed to the writers. They could not have been known by any natural means, nor was the knowledge of them attainable by a simple elevation of the faculties. With the faculties of an angel we could not discover the purposes of the divine mind. This degree of inspiration we attribute to those who were empowered to reveal heavenly mysteries, 'which eye had not seen, and ear had not heard,' to those who were sent with particular messages from God to his people, and to those who were employed to predict future events. The plan of redemption being an effect of the sovereign councils of heaven, it could not have been known but by a communication from the Father of Light.

"This kind of inspiration has been called the inspiration of *suggestion*. It is needless to dispute about a word; but *suggestion* seeming to express an operation on the mind, by which ideas are excited in it, is of too limited a signification to denote the various modes in which the prophets and apostles were made acquainted with supernatural truths. God revealed himself to them not only by suggestion, but by dreams, visions, voices, and the ministry of angels. This degree of inspiration, in strict propriety of speech, should be called *revelation;* a word preferable to suggestion, because it is expressive of all the ways in which God communicated new ideas to the minds of his servants. It is a word, too, chosen by the Holy Ghost himself, to signify the discovery of truths formerly unknown to the apostles. The last book of the New Testament, which is a collection of prophecies, is called the *Revelation* of Jesus Christ. Paul says, that he received the Gospel by *revelation*; that 'by *revelation* the mystery was made known to him, which in other ages was not made known unto the sons of men, as it was then *revealed* unto his holy apostles and prophets by the Spirit;' and in another place, having observed that 'eye had not seen, nor ear heard, neither had entered into the heart of man the things which God had prepared for them that love him,' he adds, 'But God hath *revealed* them unto us by his Spirit.' Rev. i. 1; Gal. i. 12; Eph. ii. 5; 1 Cor. ii. 9, 10.

"I have not names to designate the other two kinds of inspiration. The names used by Doddridge and others, Superintendence, Elevation, and Suggestion, do not convey the ideas stated in the three preceding particulars, and are liable to

other objections, besides those which have been mentioned. This account of the inspiration of the Scriptures has, I think, these two recommendations: that there is no part of the Scripture which does not fall under one or other of the foregoing heads; and that the different degrees of the agency of the Divine Spirit on the minds of the different writers are carefully discriminated.

"Some men have adopted very strange and dangerous notions respecting the inspiration of the Scriptures. Dr. Priestley denies that they were written by a particular divine inspiration; and asserts that the writers, though men of the greatest probity, were fallible, and have actually committed mistakes in their narrations and their reasonings. But this man and his followers find it their interest to weaken and set aside the authority of the Scriptures, as they have adopted a system of religion from which all the distinguishing doctrines of revelation are excluded. Others consider the Scriptures as inspired in those places where they profess to deliver the word of God; but in other places, especially in the historical parts, they ascribe to them only the same authority which is due to the writings of well-informed and upright men. But as this distinction is perfectly arbitrary, having no foundation in any thing said by the sacred writers themselves, so it is liable to very material objections. It represents our Lord and his apostles, when they speak of the Old Testament, as having attested, without any exception or limitation, a number of books as divinely inspired, while some of them were partly, and some were almost entirely, human compositions: it supposes the writers of both Testaments to have profanely mixed their own productions with the dictates of the Spirit, and to have passed the unhallowed compound on the world as genuine. In fact, by denying that they were constantly under infallible guidance, it leaves us utterly at a loss to know when we should or should not believe them. If they could blend their own stories with the revelations made to them, how can I be certain that they have not, on some occasions, published, in the name of God, sentiments of their own, to which they were desirous to gain credit and authority? Who will assure me of their perfect fidelity in drawing a line of distinction between the divine and the human parts of their writings? The denial of the plenary inspiration of the Scripture tends to unsettle the foundations of our faith, involves us in doubt and perplexity, and leaves us no other method of ascertaining how much we should believe, but by an appeal to reason. But when reason is invested with the authority of a judge, not only is revelation dishonoured, and its Author insulted, but the end for which it was given is completely defeated.

"A question of very great importance demands our attention, while we are endeavouring to settle, with precision, the notion of the inspiration of the Scriptures; it relates to the words in which the sacred writers have expressed their ideas. Some think, that in the choice of words they were left to their own discretion, and that the language is human, though the matter be divine; while others believe, that in their expressions, as well as in their sentiments, they were under the infallible direction of the Spirit. It is the last opinion which appears to be most conformable to truth, and it may be supported by the following reasoning.

"Every man, who hath attended to the operations of his own mind, knows that we think in words, or that, when we form a train or combination of ideas, we clothe them with words; and that the ideas which are not thus clothed are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of language, and he will either experience a total cessation of thought, or, as this seems impossible, at least while we are awake, he will feel himself constrained, notwithstanding his utmost endeavours, to have recourse to words as the instrument of his mental operations. As a great part of the Scriptures was suggested or revealed to the writers; as the thoughts or sentiments, which were perfectly new to them, were conveyed into their minds by the Spirit, it is plain that they must have been accompanied with words proper to express them; and, consequently, that the words were dictated by the same influences on the mind which communicated the ideas. The ideas could not have come without the words, because without them they could not have been conceived. A notion of the form and qualities of a material object may be produced by subjecting it to our senses; but there is no conceivable method of making us acquainted with new abstract truths, or with things which do not lie within the sphere of sensation, but by conveying to the mind, in some way or other, the words significant of them. In all those passages of Scripture, therefore, which were written by revelation, it is manifest that the words were inspired; and this is still more evident with respect to those passages which the writers themselves did not understand. No man could write an intelligible discourse on a subject which he does not understand, unless he were furnished with the words as well as the sentiments: and that the penmen of the Scriptures did not always understand what they wrote, might be safely inferred from the comparative darkness of the dispensation under which some of them lived; and it is intimated by Peter, when he says, that the prophets 'inquired and searched diligently what, and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.' 1 Pet. i. 10, 11.

"In other passages of Scripture, those not excepted in which the writers relate such things as had fallen within the compass of their own knowledge, we shall be disposed to believe that the words are inspired, if we calmly and seriously weigh the following considerations. If Christ promised to his disciples, that, when they were brought before kings and governors for his sake, "It should be given them in that same hour what they should speak, and that the Spirit of the Father should speak in them,' Matt. x. 19, 20; Luke xii. 11, 12,—a promise which cannot be reasonably understood to signify less than that both words and sentiments should be dictated to them,—it is fully as credible that they should be assisted in the same manner when they wrote, especially as the record was to last through all ages, and to be a rule of faith to all the nations of the earth. Paul affirms, that he and the other apostles spoke 'not in the words which man's wisdom teacheth, but which the Holy Ghost

taught,' 1 Cor. ii. 13; and this general assertion may be applied to their writings as well as to their sermons. Besides, every person who hath reflected upon the subject, is aware of the importance of a proper selection of words in expressing our sentiments; and knows how easy it is for a heedless or unskilful person not only to injure the beauty and weaken the efficacy of a discourse by the impropriety of his language, but, by substituting one word for another, to which it seems to be equivalent, to alter the meaning, and perhaps render it totally different. If, then, the sacred writers had not been directed in the choice of words, how could we have been assured that those which they have chosen were the most proper? Is it not possible, nay, is it not certain, that they would have sometimes expressed themselves inaccurately, as many of them were illiterate; and by consequence would have obscured and misrepresented the truth? In this case, how could our faith have securely rested on their testimony? Would not the suspicion of error in their writings have rendered it necessary, before we received them, to try them by the standard of reason? and would not the authority and the design of revelation have thus been overthrown? We must conclude, therefore, that the words of Scripture are from God, as well as the matter; or we shall charge him with a want of wisdom in transmitting his truths through a channel by which they might have been, and most probably have been, polluted.

"To the inspiration of the words, the difference in the style of the sacred writers seems to be an objection; because, if the Holy Ghost were the author of the words, the style might be expected to be uniformly the same. But in answer to this objection it may be observed, that the Divine Spirit, whose operations are various, might act differently on different persons, according to the natural turn of their minds. He might enable one man, for instance, to write more sublimely than another, because he was naturally of a more exalted genius than the other, and the subject assigned to him demanded more elevated language; or he might produce a difference in the style of the same man, by raising, at one time, his faculties above their ordinary state; and by leaving them, at another, to act according to their native energy under his inspection and controul. We should not suppose that inspiration, even in its higher degrees, deprived those who were the objects of it, of the use of their faculties. They were, indeed, the organs of the Spirit; but they were conscious, intelligent organs. They were dependent, but distinct agents, and the operation of their mental powers, though elevated and directed by superior influence, was analogous to their ordinary mode of procedure. It is easy, therefore, to conceive that the style of the writers of the Scriptures should differ, just as it would have differed if they had not been inspired: A perfect uniformity of style could not have taken place, unless they had all been inspired in the same degree, and by inspiration their faculties had been completely suspended, so that divine truths were conveyed by them in the same passive manner in which a pipe affords a passage to water, or a trumpet to the breath." See *Dick's Essay on the Inspiration of the Scriptures; Walker on Plenary Inspiration; Appendix to* vol. *of Doddridge's Expositor; Calamy and Bennett on Inspiration; Dr. Stennet on the Authority and Use of Scripture; Parry's Inquiry into the Nature and Extent of the Inspiration of the Apostles; Brown's Nat. and Rev. Religion*, p. 78; and article CHRISTIANITY and SCRIPTURE, in this work.

INSTINCT, that power which acts on and impels any creature to any particular manner of conduct, not by a view of the beneficial consequences, but merely from a strong impulse supposed necessary in its effects, and to be given them to supply the place of reason.

INSTITUTE, INSTITUTION; an established custom or law: a precept, maxim, or principle. Institutions may be considered as positive, moral, and human. 1. Those are called *positive* institutions or precepts which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some superior has commanded them.—2. *Moral* are those, the reasons of which we see, and the duties of which arise out of the nature of the case itself, prior to external command.—3. *Human*, are generally applied to those inventions of men, or means of honouring God, which are not appointed by him, and which are numerous in the church of Rome, and too many of them in Protestant churches. *Butler's Analogy*, p. 214; *Doddridge's Lec.* lect. 158; *Robinson's Claude*, 217, vol. i. and 258, vol. ii.; *Burrough's two Disc. on Positive Institutions; Bp. Hoadley's Plain Account*, p. 3.

INTEGRITY, purity of mind, free from any undue bias or principle, Prov. xi. 3. Many hold, that a certain artful sagacity, founded upon knowledge of the world, is the best conductor of every one who would be a successful adventurer in life, and that a strict attention to integrity would lead them into danger and distress. But, in answer to this, it is justly observed, 1. That the guidance of integrity is the safest under which we can be placed; that the road in which it leads us is, upon the whole, the freest from dangers, Prov. iii. 21, &c.—2. It is unquestionably the most honourable; for integrity is the foundation of all that is high in character among mankind, Prov. iv. 8.—3. It is the most conducive to felicity, Phil. iv. 6, 7; Prov. iii. 17.—4. Such a character can look forward to eternity without dismay, Rom. ii. 7.

INTEMPERANCE, excess in eating or drinking. This is the general idea of it; but we may observe, that whatever indulgence undermines the health, impairs the senses, inflames the passions, clouds and sullies the reason, perverts the judgment, enslaves the will, or in any way disorders or debilitates the faculties, may be ranked under this vice. See article TEMPERANCE.

INTERCESSION OF CHRIST, his interposing for sinners by virtue of the satisfaction he made to divine justice. 1. *As to the fact itself* it is evident, from many places of Scripture, that Christ pleads with God in favour of his people, Rom. viii. 34; Heb. vii. 25; 1 John ii, 1.—2. *As to the manner of it:* the appearance of the high-priest among the Jews, in the presence of God, on the day of atonement, when he offered before him the blood of the sin-offering, is at large referred to by St. Paul, as illustrating the intercession of Christ, Heb. ix. 11, 14, 22, 26; x. 19, 21.

Christ appears before God with his own body; but whether he intercedes vocally, or not, cannot be known, though it is most probable, I think, that he does not: however, it is certain that he does not intercede in like manner as when on earth, with prostration of body, cries and tears, which would be quite inconsistent with his state of exaltation and glory; nor as supplicating an angry judge, for peace is made by the blood of the cross; nor as litigating a point in a court of judicature; but his intercession is carried on by showing *himself* as having done, as their surety, all that law and justice could require, by representing his blood and sacrifice as the ground of his people's acceptance with the Father, Rev. v. 6; John xvii. 24.—3. *The end of Christ's Intercession* is not to remind the Divine Being of any thing which he would otherwise forget, nor to persuade him to any thing which he is not disposed to do; but it may serve to illustrate the holiness and majesty of the Father, and the wisdom and grace of the Son; not to say that it may have other unknown uses with respect to the inhabitants of the invisible world. He is represented, also, as offering up the prayers and praises of his people, which become acceptable to God through him, Rev. viii. 3, 4; Heb. xiii. 15; 1 Pet. ii. 5. He there pleads for the conversion of his unconverted ones; and for the consolation, preservation, and glorification of his people, John xvii.; 1 John ii. 1, 2.—4. *Of the properties of Christ's intercession* we may observe, 1. That it is authoritative. He intercedes not without right, John xvii. 24; Ps. ii. 8.—2. Wise: he understands the nature of his work, and the wants of his people, John ii. 25.—3. Righteous: for it is founded upon justice and truth, 1 John iii. 5; Heb. vii. 26.—4. Compassionate, Heb. ii. 17; v. 8; Isa. lxiii. 9.—5. He is the sole advocate, 1 Tim. ii. 5.—6. It is perpetual, Heb. vii. 25.—7. Efficacious, 1 John ii. 1, 2.—5. The *use* we should make of Christ's intercession is this: 1. We may learn the wonderful love of God to man, Rom. v. 10.—2. The durability and safety of the church, Luke xxii. 31, 32; Isa. xvii. 24.—3. The ground we have for comfort, Heb. ix. 24; Rom. viii. 34.—4. It should excite us to offer up prayers to God, as they are acceptable through him, Rev. viii. 3, 4. See *Charnock's Works*, vol. ii. p. 1109; *Flavel's Works*, vol. i. p. 72; *Doddridge's Lect.* vol. ii. p. 294. 8vo.; *Gill's Body of Div.* vol. ii. p. 126. 8vo. edit.; *Brown's Nat. and Rev. Relig.* p. 348; *Berry Street Lec.* No. 18; *Ridgley's Body of Divinity*, ques. 55.

INTERDICT, an ecclesiastical censure, by which the church of Rome forbids the performance of divine service in a kingdom, province, town, &c. This censure has been frequently executed in France, Italy, and Germany; and in the year 1170, pope Alexander III. put all England under an interdict, forbidding the clergy to perform any part of divine service, except baptizing infants, taking confessions, and giving absolution to dying penitents; but this censure being liable to ill-consequences, of promoting libertinism and a neglect of religion, the succeeding popes have very seldom made use of it. There was also an interdict of persons, who were deprived of the benefit of attending on divine service. Particular persons were also anciently interdicted of fire and water, which signifies a banishment for some particular offence: by this censure no person was permitted to receive them, or allow them fire or water; and being thus wholly deprived of the two necessary elements of life, they were, doubtless, under a kind of civil death.

INTEREST IN CHRIST, a term often made use of in the religious world; and implies our having a right to claim him as our mediator, surety, advocate, and saviour, and with him all those spiritual blessings which are purchased and applied by him to those whom he has redeemed. The term, "*having a right to claim him*," perhaps, is preferable to that often used, "*being enabled to claim him*," as many have an interest in Christ who are destitute of that assurance which gives them a comfortable sense thereof.—*Ridgley's Div.* 228, 3d edit.; *Pike's Cases of Conscience*, p. 130.

INTERIM, the name of a formulary, or confession of faith, obtruded upon the Protestants, after the death of Luther, by the emperor Charles V., when he had defeated their forces. It was so called, because it was only to take place in the *interim*, till a general council should decide all the points in question between the Protestants and Catholics. The occasion of it was this:—The emperor had made choice of three divines, viz. Julius Phlug, bishop of Naumberg; Michael Helding, titular bishop of Sidon; and John Agricola, preacher to the elector of Brandenburgh; who drew up a project, consisting of 26 articles, concerning the points of religion in dispute between the Catholics and Protestants. The controverted points were, the state of Adam before and after his fall; the redemption of mankind by Jesus Christ; the justification of sinners; charity and good works; the confidence we ought to have in God that our sins are remitted; the church and its true marks, its power, its authority, and ministers; the pope and bishops; the sacraments; the mass; the commemoration of saints; their intercession; and prayers for the dead.

The emperor sent this project to the pope for his approbation, which he refused: whereupon Charles V. published the imperial constitution, called the Interim, wherein he declared, that "it was his will, that all his Catholic dominions should, for the future, inviolably observe the customs, statutes, and ordinances of the universal church; and that those who had separated themselves from it, should either reunite themselves to it, or at least, conform to this constitution; and that all should quietly expect the decisions of the general council." This ordinance was published in the diet of Augsburgh, May 15, 1548; but this device neither pleased the pope nor the Protestants; the Lutheran preachers openly declared they would not receive it, alleging that it re-established popery: some chose rather to quit their chairs and livings than to subscribe it; nor would the duke of Saxony receive it. Calvin and several others, wrote against it. On the other side, the emperor was so severe against those who refused to accept it, that he distranchised the cities of Magdeburg and Constance for their opposition.

INTERMEDIATE STATE, a term made use of to denote the state of the soul between death and the resurrection. From the Scripture speaking frequently of the dead as sleeping in their graves, many have supposed that the sou

sleeps till the resurrection, i. e. is in a state of entire insensibility. But against this opinion, and that the soul, after death, enters immediately into a state of reward or punishment, the following passages seem to be conclusive, Matt. xvii. 3; Luke xxiii. 42; 2 Cor. v. 6; Phil. i. 21; Luke xvi. 22, 23; Rev. vi. 9. See articles RESURRECTION, SOUL, and FUTURE STATE; *Bishop Law's Appendix to his Theory of Religion; Search's Light of Nature pursued; Bennet's Olam Haneshamhot, or View of the Intermediate State; Archibald Campbell's View of the Middle State; Archdeacon Blackburne's Historical View of the Controversy concerning an Intermediate State, and the separate Existence of the Soul between Death and the general Resurrection;* in which last the reader will find a large account of the writings on this subject, from the beginning of the Reformation to almost the present time. See also, *Doddridge's Lectures*, lect. 219.

INTERPRETING OF TONGUES, a gift bestowed on the apostles and primitive Christians, so that in a mixed assembly, consisting of persons of different nations, if one spoke in a language understood by one part, another could repeat and translate what he said into different languages understood by others, 1 Cor. xii. 10; xiv. 5, 6, 13.

INTOLERANCE is a word chiefly used in reference to those persons, churches, or societies, who do not allow men to think for themselves, but *impose* on them articles, creeds, ceremonies, &c., of their own devising. See TOLERATION. Nothing is more abhorrent from the genius of the Christian religion than an intolerant spirit, or an intolerant church. "It has inspired its votaries with a savage ferocity; has plunged the fatal dagger into innocent blood; depopulated towns and kingdoms; overthrown states and empires, and brought down the righteous vengeance of heaven upon a guilty world. The pretence of superior knowledge, sanctity, and authority for its support, is the disgrace of reason, the grief of wisdom, and the paroxysm of folly. To fetter the conscience, is injustice; to ensnare it, is an act of sacrilege; but to torture it, by an attempt to force its feelings, is horrible intolerance; it is the most abandoned violation of all the maxims of religion and morality. Jesus Christ formed a kingdom purely spiritual: the apostles exercised only a spiritual authority under the direction of Jesus Christ; particular churches were united only by faith and love; in all civil affairs they submitted to civil magistracy; and in religious concerns they were governed by the reasoning, advice, and exhortations of their own officers: their censures were only honest reproofs; and their excommunications were only declarations that such offenders, being incorrigible, were no longer accounted members of their communities." Let it ever be remembered, therefore, that no man or men have any authority whatever from Christ over the consciences of others, or to persecute the persons of any whose religious principles agree not with their own. See *Lowell's Sermons*, ser. 6; *Robinson's Claude*, vol. ii. p. 227, 299; *Saurin's Ser.* 3rd vol. p. 30, preface; *Locke on Government and Toleration*.

INTREPIDITY, a disposition of mind unaffected with fear at the approach of danger. *Resolution* either banishes fear or surmounts it, and is firm on all occasions. *Courage* is impatient to attack, undertakes boldly, and is not lessened by difficulty. *Valour* acts with vigour, gives no way to resistance, but pursues an enterprise in spite of opposition. *Bravery* knows no fear; it runs nobly into danger, and prefers honour to life itself. *Intrepidity* encounters the greatest perils with the utmost coolness, and dares even present death. See COURAGE, FORTITUDE.

INVESTITURE, in ecclesiastical policy, is the act of conferring any benefice on another. It was customary for princes to make investiture of ecclesiastical benefices, by delivering to the person they had chosen a pastoral staff and a ring. The account of this ceremony may be seen at large in *Mosheim's Ecclesiastical History*, cent. xi. part ii. chap. 2.

INVISIBLES, a name of distinction given to the disciples of Osiander, Flacius, Illyricus, Swenkfeld, &c., because they denied the perpetual visibility of the church.

INVOCATION, a calling upon God in prayer. It is generally considered as the first part of that necessary duty, and includes, 1. A making mention of one or more of the names or titles of God, indicative of the object to whom we pray.—2. A declaration of our desire and design to worship him. And, 3, A desire of his assistance and acceptance, under a sense of our own unworthiness. In the church of Rome, *invocation* also signifies adoration of, and prayers to the saints. The council of Trent expressly teaches, that the saints who reign with Jesus Christ offer up their prayers to God for men, and condemn those who maintain the contrary doctrine. The Protestants censure and reject this opinion, as contrary to Scripture; deny the truth of the fact; and think it highly unreasonable to suppose that a limited, finite being, should be in a manner omnipresent, and, at one and the same time, hear and attend to the prayers that are offered up to him in England, China, and Peru; and from hence infer, that if the saints cannot hear their request, it is inconsistent with common sense to address any kind of prayer to them.

IRRESISTIBLE GRACE. See GRACE.

ISBRANIKI, a denomination which appeared in Russia about the year 1666, and assumed this name, which signifies the multitude of the elect. But they were called by their adversaries Rolskolsnika, or the seditious faction. They professed a religious zeal for the letter of the holy Scriptures. They maintained that there is no subordination of rank among the faithful, and that a Christian may kill himself for the love of Christ.

ISRAELITES, the descendants of Israel, who were at first called Hebrews, by reason of Abraham, who came from the other side of the Euphrates; and afterwards Israelites, from Israel, the father of the twelve patriarchs; and, lastly, Jews, particularly after their return from the captivity of Babylon, because the tribe of Judah was then much stronger and more numerous than the other tribes, and foreigners had scarce any knowledge of this tribe. For the history of this people, see article JEWS.

ITINERANT PREACHERS, those who are not settled over any particular congregation, but go from place to place for the purpose of preaching to, and instructing the ignorant. A great deal has been said against persons of this

description; and, it must be acknowledged, that there would not be so much necessity for them, were every minister of his parish to do his duty. But the sad declension of morals in many places; the awful ignorance that prevails as to God and real religion; the little or no exertion of those who are the guides of the people: "villages made up of a train of idle, profligate, and miserable poor, and where the barbarous rhymes in their church-yards inform us, that they are all either gone or going to heaven:" these things, with a variety of others, form a sufficient reason for every able and benevolent person to step forward, and to do all that he can to enlighten the minds, lessen the miseries, and promote the welfare of his fellow-creatures. A clergyman of the church of England, of respectable talents, very judiciously observes, that, "Notwithstanding the prejudices of mankind, and the indiscretions of some individuals, an *itinerant teacher* is one of the most honourable and useful characters that can be found upon earth; and there needs no other proof than the experience of the church in all ages, that, when this work is done properly, and with perseverance, it forms the grand method of spreading wide, and rendering efficacious, religious knowledge, for great reformations and revivals of religion have uniformly been thus effected; and it is especially sanctioned by the example of Christ and his apostles, and recommended as the divine method of spreading the Gospel through the nations of the earth; itinerant preaching having almost always preceded and made way for the solid ministry of regular pastors. But it is a work which requires peculiar talents and dispositions, and a peculiar call in God's providence; and is not rashly and hastily to be ventured upon by every novice who has learned to speak about the Gospel, and has more zeal than knowledge, prudence, humility, or experience. An unblemished character, a disinterested spirit, an exemplary deadness to the world, unaffected humility, deep acquaintance with the human heart, and preparation for enduring the cross not only with boldness, but with meekness, patience, and sweetness of temper, are indispensably necessary for such a service."

J.

JACOBITES, a sect of Christians in Syria and Mesopotamia; so called, either from Jacob, a Syrian, who lived in the reign of the emperor Mauritius, or from one Jacob, a monk, who flourished in the year 550.

The Jacobites are of two sects, some following the rites of the Latin church, and others continuing separated from the church of Rome. There is also a division among the latter, who have two rival patriarchs. As to their belief, they hold but one nature in Jesus Christ: with respect to purgatory, and prayers for the dead, they are of the same opinion with the Greeks and other eastern Christians. They consecrate unleavened bread at the eucharist, and are against confession, believing that it is not of divine institution.

JANSENISTS, a sect of the Roman Catholics in France, who followed the opinions of Jansenius (bishop of Ypres, and doctor of divinity of the universities of Louvain and Douay,) in relation to grace and predestination.

In the year 1640, the two universities just mentioned, and particularly father Molina and father Leonard Celsus, thought fit to condemn the opinions of the Jesuits on grace and free-will. This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St. Augustine, and wrote a treatise on grace, which he intituled *Augustinus*. This treatise was attacked by the Jesuits, who accused Jansenius of maintaining dangerous and heretical opinions; and afterwards, in 1642, obtained of pope Urban VIII. a formal condemnation of the treatise wrote by Jansenius; when the partisans of Jansenius gave out that this bull was spurious, and composed by a person entirely devoted to the Jesuits. After the death of Urban VIII., the affair of Jansenism began to be more warmly controverted, and gave birth to a great number of polemical writings concerning grace; and what occasioned some mirth, were the titles which each party gave to their writings: one writer published the *Torch of St. Augustine;* another found *Snuffers for St. Augustine's Torch;* and father Veron formed *A Gag for the Jansenists*, &c. In the year 1650, sixty-eight bishops of France subscribed a letter to pope Innocent X., to obtain an inquiry into and condemnation of the five following propositions, extracted from Jansenius's Augustinus. 1. Some of God's commandments are impossible to be observed by the righteous, even though they endeavour with all their power to accomplish them.—2. In the state of corrupted nature, we are incapable of resisting inward grace.—3. Merit and demerit, in a state of corrupted nature, do not depend on a liberty which excludes necessity, but on a liberty which excludes constraint.—4. The Semipelagians admitted the necessity of an inward preventing grace for the performance of each particular act, even for the beginning of faith; but they were heretics in maintaining that this grace was of such a nature that the will of man was able either to resist or obey it.—5. It is Semipelagianism to say, that Jesus Christ died, or shed his blood, for all mankind in general.

In the year 1652, the pope appointed a congregation for examining into the dispute relative to grace. In this congregation Jansenius was condemned; and the bull of condemnation published in May, 1653, filled all the pulpits in Paris with violent outcries and alarms against the Jansenists. In the year 1656, pope Alexander VII. issued out another bull, in which he condemned the five propositions of Jansenius. However, the Jansenists affirmed that these propositions were not to be found in this book; but that some of his enemies having caused them to be printed on a sheet, inserted them in the book, and thereby deceived the pope. At last Clement XI. put an end to the dispute by his Constitution of July 17, 1705, in which, after having recited the constitutions of his predecessors in relation to this affair, he declared, "That, in order to pay a proper obedience to the papal constitutions concerning the present question, it is necessary to receive them with a

respectful silence." The clergy of Paris, the same year, approved and accepted this bull, and none dared to oppose it. This is the famous bull *Unigenitus*, so called from its beginning with the words *Unigenitus Dei Filius*, &c., which has occasioned so much confusion in France.

It was not only on account of their embracing the doctrines of Augustine, that the Jesuits were so embittered against them; but that which offended the Jesuits, and the other creatures of the Roman pontiff was, their strict piety, and severe moral discipline. The Jansenists cried out against the corruptions of the church of Rome, and complained that neither its doctrines nor morals retained any traces of their former purity. They reproached the clergy with an universal depravation of sentiments and manners, and an entire forgetfulness of the dignity of their character and the duties of their vocation; they censured the licentiousness of the monastic orders, and insisted upon the necessity of reforming their discipline according to the rules of sanctity, abstinence, and self-denial, that were originally prescribed by their respective founders. They maintained, also, that the people ought to be carefully instructed in all the doctrines and precepts of Christianity; and that, for this purpose, the Holy Scriptures and public liturgies should be offered to their perusal in their mother tongue; and, finally, they looked upon it as a matter of the highest moment to persuade all Christians that true piety did not consist in the observance of pompous rites, or in the performance of external acts of devotion, but in inward holiness and divine love.

Notwithstanding the above-mentioned sentiments, the Jansenists have been accused of superstition and fanaticism; and, on account of their severe discipline and practice, have been denominated *Rigorists*. It is said, that they made repentance consist chiefly in those voluntary sufferings which the transgressor inflicted upon himself, in proportion to the nature of his crimes and the degree of his guilt. They tortured and macerated their bodies by painful labour, excessive abstinence, continual prayer, and contemplation; nay, they carried these austerities, it is said, to so high a pitch, as to place merit in them, and to consider those as the *sacred victims of repentance* who had gradually put an end to their days by their excessive abstinence and labour. Dr. Haweis, however, in his Church History, (vol. iii. p. 46.) seems to form a more favourable opinion of them. "I do not," says he, "readily receive the accusations that Papists or Protestants have objected to them, as over-rigorous and fanatic in their devotion; but I will admit many things might be blameable; a tincture of popery might drive them to push monkish austerities too far, and secretly to place some merit in mortification, which they in general disclaimed; yet, with all that can be said, surely the root of the matter was in them. When I read Jansenius, or his disciples Pascal or Quesnel, I bow before such distinguished excellencies, and confess them my brethren; shall I say my fathers? Their principles are pure and evangelical; their morals formed upon the apostles and prophets; and their zeal to amend and convert, blessed with eminent success."

JEALOUSY is that particular uneasiness which arises from the fear that some rival may rob us of the affection of one whom we greatly love, or suspicion that he has already done it. The first sort of jealousy is inseparable from love before it is in possession of its object; the latter is unjust, generally mischievous, and always troublesome.

JEHOVAH, one of the Scripture names of God, and peculiar to him, signifying the Being who is self-existent, and gives existence to others. The name is also given to Christ, Is. xl. 3; and is a proof of his godhead, Matt. iii. 3; Is. vi.; John xii. 41. The Jews had so great a veneration for this name, that they left off the custom of pronouncing it, whereby its true pronunciation was forgotten. They believe that whosoever knows the true pronunciation of it cannot fail to be heard of God.

JESUITS, *or the Society of Jesus;* a famous religious order of the Romish church, founded by Ignatius Loyola, a Spanish knight, in the sixteenth century. The plan which this fanatic formed of its constitution and laws, was suggested, as he gave out, by the immediate inspiration of Heaven. But, notwithstanding this high pretension, his design met at first with violent opposition. The pope, to whom Loyola had applied for the sanction of his authority to confirm the institution, referred his petition to a committee of cardinals. They represented the establishment to be unnecessary as well as dangerous, and Paul refused to grant his approbation of it. At last, Loyola removed all his scruples, by an offer which it was impossible for any pope to resist. He proposed, that besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the pope, binding themselves to go whithersoever he should command for the service of religion, and without requiring any thing from the holy see for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Romish church, at a time when every part of the popish system was attacked with so much violence and success, the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul, instantly perceiving this, confirmed the institution of the Jesuits by his bull; granted the most ample privileges to the members of the society, and appointed Loyola to be the first general of the order, The event fully justified Paul's discernment in expecting such beneficial consequences to the see of Rome from this institution. In less than half a century the society obtained establishments in every country that adhered to the Roman Catholic church; its power and wealth increased amazingly; the number of its members became great; their character as well as accomplishments were still greater; and the Jesuits were celebrated by the friends and dreaded by the enemies of the Romish faith, as the most able and enterprising order in the church.

2. *Jesuits, object of the order of.*—The primary object of almost all the monastic orders is to separate men from the world, and from any concern in its affairs. In the solitude and silence of the cloister, the monk is called to work out his salvation by extraordinary acts of mortification and piety. He is dead to the world, and ought not to mingle in its transactions. He can be of no

benefit to mankind but by his example and by his prayers. On the contrary, the Jesuits are taught to consider themselves as formed for action. They are chosen soldiers, bound to exert themselves continually in the service of God, and of the pope, his vicar on earth. Whatever tends to instruct the ignorant, whatever can be of use to reclaim or oppose the enemies of the holy see, is their proper object. That they may have full leisure for this active service, they are totally exempted from those functions, the performance of which is the chief business of other monks. They appear in no processions; they practise no rigorous austerities; they do not consume one half of their time in the repetition of tedious offices; but they are required to attend to all the transactions of the world, on account of the influence which these may have upon religion: they are directed to study the disposition of persons in high rank, and to cultivate their friendship; and, by the very constitution and genius of the order, a spirit of action and intrigue is infused into all its members.

3. *Jesuits, peculiarities of their policy and government.*—Other orders are to be considered as voluntary associations, in which, whatever affects the whole body, is regulated by the common suffrage of all its members. But Loyola, full of the ideas of implicit obedience, which he had derived from his military profession, appointed that the government of his order should be purely monarchical. A general chosen for life, by deputies from the several provinces, possessed power that was supreme and independent, extending to every person and to every case. To his commands they were required to yield not only outward obedience, but to resign up to him the inclinations of their own wills, and the sentiments of their own understandings. Such a singular form of policy could not fail to impress its character on all the members of the order, and to give a peculiar force to all its operations. There has not been, perhaps, in the annals of mankind, any example of such a perfect despotism exercised, not over monks shut up in the cells of a convent, but over men dispersed among all the nations of the earth. As the constitutions of the order vest in the general such absolute dominion over all its members, they carefully provide for his being perfectly informed with respect to the character and abilities of his subjects. Every novice who offers himself for a candidate for entering into the order, is obliged to manifest his conscience to the superior, or a person appointed by him; and is required to confess not only his sins and defects, but to discover the inclinations, the passions, and the bent of the soul. This manifestation must be renewed every six months. Each member is directed to observe the words and actions of the novices, and are bound to disclose every thing of importance concerning them to the superior. In order that the scrutiny into their character may be as complete as possible, a long noviciate must expire, during which they pass through the several gradations of rank in the society; and they must have attained the full age of thirty-three years before they can be admitted to take the final vows by which they become professed members. By these various methods, the superiors, under whose immediate inspection the novices are placed, acquire a thorough knowledge of their disposition and talents; and the general, by examining the registers kept for this purpose, is enabled to choose the instruments which his absolute power can employ in any service for which he thinks meet to destine them.

4. *Jesuits, progress of the power and influence of.*—As it was the professed intention of this order to labour with unwearied zeal in promoting the salvation of men, this engaged them, of course, in many active functions. From their first institution, they considered the education of youth as their peculiar province: they aimed at being spiritual guides and confessors; they preached frequently, in order to instruct the people; they set out as missionaries to convert unbelieving nations. Before the expiration of the sixteenth century, they had obtained the chief direction of the education of youth in every Catholic country in Europe. They had become the confessors of almost all its monarchs; a function of no small importance in any reign, but, under a weak prince, superior to that of minister. They were the spiritual guides of almost every person eminent for rank or power; they possessed the highest degree of confidence and interest with the papal court, as the most zealous and able champions for its authority; they possessed, at different periods, the direction of the most considerable courts in Europe; they mingled in all affairs, and took part in every intrigue and revolution. But while they thus advanced in power, they increased also in wealth: various expedients were devised for eluding the obligation of the vow of poverty. Besides the sources of wealth common to all the regular clergy, the Jesuits possessed one which was peculiar to themselves. Under the pretext of promoting the success of their missions, and of facilitating the support of their missionaries, they obtained a special licence from the court of Rome, to trade with the nations which they laboured to convert; in consequence of this, they engaged in an extensive and lucrative commerce, both in the East and West Indies; they opened warehouses in different parts of Europe, in which they vended their commodities. Not satisfied with trade alone, they imitated the example of other commercial societies, and aimed at obtaining settlements. They acquired possession, accordingly, of the large and fertile province of Paraguay, which stretches across the southern continent of America, from the bottom of the mountains of Potosi to the confines of the Spanish and Portuguese settlements on the banks of the river De la Plata. Here, indeed, it must be confessed, they were of service: they found the inhabitants in a state little different from that which takes place among men when they first begin to unite together; strangers to the arts; subsisting precariously by hunting or fishing; and hardly acquainted with the first principles of subordination and government. The Jesuits set themselves to instruct and civilize these savages: they taught them to cultivate the ground, build houses, and brought them to live together in villages, &c. They made them taste the sweets of society, and trained them to arts and manufactures. Such was their power over them, that a few Jesuits presided over some hundred thousand Indians. But even in this meritorious effort of the Jesuits for the good of mankind, the genius and spirit of their order was discernible: they plainly aimed at establishing in Paraguay an independent empire, subject to the society alone, and which, by the superior excellence of its constitution and

olice, could scarcely have failed to extend its ominion over all the southern continent of America. With this view, in order to prevent he Spaniards or Portuguese in the adjacent setements from acquiring any dangerous influence ver the people within the limits of the province ubject to the society, the Jesuits endeavoured to ispire the Indians with hatred and contempt of iese nations; they cut off all intercourse beween their subjects and the Spanish or Portuuese settlements. When they were obliged to dmit any person in a public character from the eighbouring governments, they did not permit im to have any conversation with their subjects; nd no Indian was allowed even to enter the ouse where these strangers resided, unless in ie presence of a Jesuit. In order to render any ommunication between them as difficult as posible, they industriously avoided giving the Inians any knowledge of the Spanish or any other uropean language; but encouraged the diffeent tribes which they had civilized to acquire a ertain dialect of the Indian tongue, and laboured o make that the universal language throughout ieir dominions. As all these precautions, without military force, would have been insufficient to ave rendered their empire secure and permaent, they instructed their subjects in the Euroean art of war, and formed them into bodies ompletely armed, and well disciplined.

5. *Jesuits, pernicious effects of this order in civil society.*—Though it must be confessed that ie Jesuits cultivated the study of ancient literaure, and contributed much towards the progress f polite learning; though they have produced minent masters in every branch of science, and an boast of a number of ingenious authors; yet, nhappily for mankind, their vast influence has een often exerted with the most fatal effects. uch was the tendency of that discipline observed y the society in forming its members, and such ie fundamental maxims in its constitution, that very Jesuit was taught to regard the interest of ie order as the capital object to which every onsideration was to be sacrificed. As the prosperity of the order was intimately connected with ie preservation of the papal authority, the Jesuits, influenced by the same principle of attachment the interest of their society, have been the most alous patrons of those doctrines which tend to xalt ecclesiastical power on the ruins of civil overnment. They have attributed to the court Rome a jurisdiction as extensive and absolute was claimed by the most presumptuous pons in the dark ages. They have contended for e entire independence of ecclesiastics on the vil magistrates. They have published such nets concerning the duty of opposing princes ho were enemies of the Catholic faith, as counnanced the most atrocious crimes, and tended dissolve all the ties which connect subjects ith their rulers. As the order derived both putation and authority from the zeal with which stood forth in defence of the Romish church gainst the attacks of the reformers, its members, oud of this distinction, have considered it as eir peculiar function to combat the opinions, nd to check the progress of the Protestants. hey have made use of every art, and have emoyed every weapon against them. They have t themselves in opposition to every gentle or lerating measure in their favour. They have incessantly stirred up against them all the rage of ecclesiastical and civil persecution.—Whoever recollects the events which have happened in Europe during two centuries will find that the Jesuits may justly be considered as responsible for most of the pernicious effects arising from that corrupt and dangerous casuistry, from those extravagant tenets concerning ecclesiastical power, and from that intolerant spirit, which have been the disgrace of the church of Rome throughout that period, and which have brought so many calamities upon society.

6. *Jesuits, downfall in Europe.*—Such were the laws, the policy and the genius of this formidable order; of which, however, a perfect knowledge has only been attainable of late. Europe had observed, for two centuries, the ambition and power of the order; but while it felt many fatal effects of these, it could not fully discern the causes to which they were to be imputed. It was unacquainted with many of the singular regulations in the political constitution or government of the Jesuits, which formed the enterprising spirit of intrigue that distinguished its members, and elevated the body itself to such a height of power. It was a fundamental maxim with the Jesuits, from their first institution, not to publish the rules of their order: these they kept concealed as an impenetrable mystery. They never communicated them to strangers, nor even to the greater part of their own members: they refused to produce them when required by courts of justice; and, by a strange solecism in policy, the civil power in different countries authorised or connived at the establishment of an order of men, whose constitution and laws were concealed with a solicitude which alone was a good reason for having excluded them. During the prosecutions which have been carried on against them in Portugal and France, the Jesuits have been so inconsiderate as to produce the mysterious volumes of their institute. By the aid of these authentic records, the principles of their government may be delineated, and the sources of their power investigated, with a degree of certainty and precision which, previous to that event, it was impossible to attain.

The pernicious effects of the spirit and constitution of this order rendered it early obnoxious to some of the principal powers in Europe, and gradually brought on its downfall. There is a remarkable passage in a sermon preached at Dublin by Archbishop Brown, so long ago as the year 1551, and which may be considered as almost prophetic. It is as follows: "But there are a new fraternity of late sprung up who call themselves Jesuits, which will deceive many, much after the Scribes and Pharisees' manner. Amongst the Jews they shall strive to abolish the truth, and shall come very near to do it. For these sorts will turn themselves into several forms; with the heathen, a heathenist; with the atheists, an atheist; with the Jews, a Jew; with the reformers, a reformade; purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you, at last, to be like the fool that said in his heart, there was no God. These shall be spread over the whole world, shall be admitted into the councils of princes, and they never the wiser; changing of them, yea, making your princes reveal their hearts, and the secrets therein, and yet they

not perceive it; which will happen from falling from the law of God, by neglect of fulfilling the law of God, and by winking at their sins; yet, in the end, God, to justify his law, shall suddenly cut off this society, even by the hand of those who have most succoured them, and made use of them; so that at the end they shall become odious to all nations. They shall be worse than Jews, having no resting-place upon earth; and then shall a Jew have more favour than a Jesuit." This singular passage seems to be accomplished. The emperor Charles V. saw it expedient to check their progress in his dominions: they were expelled England by proclamation, 2 James I., in 1604: Venice, in 1606; Portugal, in 1759; France, in 1764; Spain and Sicily, in 1767; and totally suppressed and abolished by pope Clement XIV. in 1773. *Enc. Brit.; Mosheim's Ecc. Hist.; Harleian Misc.* vol. v. p. 566; *Broughton's Dict.*

JESUS CHRIST, the Lord and Saviour of mankind. He is called *Christ* (anointed,) because he is anointed, furnished, and sent by God to execute his mediatorial office; and *Jesus* (Saviour,) because he came to save his people from their sins. For an account of his nativity, offices, death, resurrection, &c., the reader is referred to those articles in this work. We shall here more particularly consider his divinity, humanity, and character. The *divinity* of Jesus Christ seems evident, if we consider, 1. *The language of the New Testament, and compare it with the state of the Pagan world at the time of its publication.* 2. If Jesus Christ were not God, the writers of the New Testament discovered great injudiciousness in the choice of their words, and adopted a very incautious and dangerous style. The whole world, except the small kingdom of Judea, worshipped idols at the time of Jesus Christ's appearance. Jesus Christ; the evangelists who wrote his history; and the apostles, who wrote epistles to various classes of men, proposed to destroy idolatry, and to establish the worship of one only living and true God. To effect this purpose, it was absolutely necessary for these founders of Christianity to avoid confusion and obscurity of language, and to express their ideas in a cool and cautious style. The least expression that would tend to deify a creature, or countenance idolatry, would have been a source of the greatest error. Hence Paul and Barnabas rent their clothes at the very idea of the multitude's confounding the creature with the Creator, Acts xiv. The writers of the New Testament knew that, in speaking of Jesus Christ, extraordinary caution was necessary; yet, when we take up the New Testament, we find such expressions as these: "The word was God, John i. 1. God was manifest in the flesh, 1 Tim. iii. 16. God with us, Matt. i. 23. The Jews crucified the Lord of Glory, 1 Cor. ii. 8. Jesus Christ is Lord of all, Acts x. 36. Christ is over all; God blessed for ever, Rom. ix. 5." These are a few of many propositions, which the New Testament writers lay down relative to Jesus Christ. If the writers intended to affirm the divinity of Jesus Christ, these are words of truth and soberness; if not, the language is incautious and unwarrantable; and to address it to men prone to idolatry, for the purpose of destroying idolatry, is a strong presumption against their inspiration. It is remarkable, also, that the richest words in the Greek language are made use of to describe Jesus Christ. This language which is very copious, would have afforded lowe terms to express an inferior nature; but it coul have afforded none higher to express the natur of the Supreme God. It is worthy of observa tion, too, that these writers addressed their writ ings, not to philosophers and scholars, but t the common people, and consequently use words in their plain, popular signification.— The common people, it seems, understood th words in our sense of them; for in the Diocles persecution, when the Roman soldiers burnt Phrygian city inhabited by Christians; men women, and children submitted to their fate, *call ing upon Christ,* THE GOD OVER ALL.—2. *Com pare the style of the New Testament with th state of the Jews at the time of its publication* In the time of Jesus Christ, the Jews were zeal ous defenders of the unity of God, and of tha idea of his perfections which the Scriptures ex cited. Jesus Christ and his apostles profess the highest regard for the Jewish Scriptures; ye the writers of the New Testament describe Jesus Christ by the very names and titles b which the writers of the Old Testament had d scribed the Supreme God. Compare Exod. iii 14, with John viii. 58; Is. xliv. 6, with Rev. 11, 17; Deut. x. 17, with Rev. xvii. 14; Ps. xxi 10, with 1 Cor. ii. 8; Hos. i. 7, with Luke ii. 11 Dan. v. 23, with 1 Cor. xv. 47; 1 Chron. xxi 11, with Col. ii. 10. If they who described Jesu Christ to the Jews by these sacred names an titles intended to convey an idea of his deity, th description is just and the application safe; bu if they intended to describe a mere man, the were surely of all men the most preposteron They chose a method of recommending Jesus t the Jews the most likely to alarm and enrag them. Whatever they meant, the Jews unde stood them in our sense, and took Jesus for blasphemer, John x. 33.—3. *Compare the pe fections which are ascribed to Jesus Christ i the Scriptures, with those which are ascribed God.* Jesus Christ declares, "All things that th Father hath are mine;" John xvi. 15: a ver dangerous proposition, if he were not God. Th writers of revelation ascribe to him the same pe fections which they ascribe to God. Compa Jer. x. 10, with Is. ix. 6; Exod. xv. 13, with He i. 8; Jer. xxxii. 19, with Is. ix. 6; Ps. cii. 24, 2 with Heb. xiii. 8; Jer. xxiii. 24, with Eph. i. 2 23; 1 Sam. ii. 5, with John xiv. 30. If Jesu Christ be God, the ascription of the perfectio of God to him is proper; if he be not, the apo tles are chargeable with weakness or wickedne and either would destroy their claim of inspir tion.—4. *Consider the works that are ascribed Jesus Christ, and compare them with the claim of Jehovah.* Is creation a work of God? "B Jesus Christ were all things created," Col. i. 1 Is preservation a work of God? "Jesus Chri upholds all things by the word of his power Heb. i. 3. Is the mission of the prophets a wo of God? Jesus Christ is the Lord God of th holy prophets; and it was the spirit of Chri which testified to them beforehand the sufferin of Christ, and the glory that should follow, Ne ix. 30; Rev. xxii. 6, 16; 1 Pet. i. 11. Is the s vation of sinners the work of God? Christ the Saviour of all that believe, John iv. 42; He v. 9. Is the forgiveness of sin a work of Go The Son of Man hath power to forgive sin

Matt. ix. 6. The same might be said of the illumination of the mind; the sanctification of the heart; the resurrection of the dead; the judging of the world; the glorification of the righteous; the eternal punishment of the wicked; all which works, in one part of Scripture, are ascribed to God, and all which in another part of Scripture are ascribed to Jesus Christ. Now, if Jesus Christ be not God, into what contradictions these writers must fall! They contradict one another: they contradict themselves. Either Jesus Christ is God, or their conduct is unaccountable.—5. *Consider what divine worship which the Scriptures claim for Jesus Christ.* It is a command of God, "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. iv. 20. Yet the Scriptures command "all the angels of God to worship Christ," Heb. i. 6. Twenty times, in the New Testament, grace, mercy, and peace, are implored of Christ, together with the Father. Baptism is an act of worship performed in his name, Matt. xviii. 19. Swearing is an act of worship; a solemn appeal in important cases to the omniscient God; and this appeal is made to Christ, Rom. ix. 1. The committing of the soul to God at death is a sacred act of worship; in the performance of this act Stephen died, saying, Lord Jesus, receive my spirit, Acts vii. 59. The whole host of heaven worship him that sitteth upon the throne, and the Lamb for ever and ever, Rev. v. 14, 15.—6. *Observe the application of Old Testament passages which belong to Jehovah, to Jesus in the New Testament, and try whether can acquit the writers of the New Testament of misrepresentation, on supposition that Jesus is not God.* St. Paul says, "We shall all stand before the judgment-seat of Christ." That is, we shall all be judged, we allow; but how do you prove that Christ shall be our judge? Because, adds the apostle, it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," Rom. xiv. 10, 11, with Is. xlv. 20, &c. What sort of reasoning is this? How does this apply to Christ, if Christ be not God? And how dare a man quote one of the most guarded passages in the Old Testament for such a purpose? John the Baptist is he who was spoken of by the prophet Esaias, saying, Prepare ye the way, Matt. iii. 1, 3. Isaiah saith, Prepare ye the way of THE LORD; make straight a highway for OUR GOD, Is. xl. 3, &c. But what has John the Baptist to do with all this description, if Jesus Christ be only a messenger of Jehovah, and not Jehovah himself? for Malachi saith, Prepare ye the way of *Jehovah.* compare also Zech. xii. 10, with John xix. 34, 37; Is. vi. with John xii. 39; Is. viii. 13, 14, with 1 Pet. ii. 8. Allow Jesus Christ to be God, and all these applications are proper. If we deny it, the New Testament, we must own, is one of the most unaccountable compositions in the world, calculated to make easy things hard to be understood.—7. *Examine whether events have justified that notion of Christianity which the prophets gave their countrymen of it, if Jesus Christ be not God.* The calling of the Gentiles from the worship of idols to the worship of the true living and true God, is one event, which, the prophets said, the coming of the Messiah should bring to pass. If Jesus Christ be God, the event answers the prophecy; if not, the event is not come to pass, for Christians in general worship Jesus, which is idolatry, if he be not God, Is. ii. iii. and iv.; Zeph. ii. 11; Zech. xiv. 9. The primitive Christians certainly worshipped Him as God. Pliny, who was appointed governor of the province of Bithynia by the emperor Trajan, in the year 103, examined and punished several Christians for their non-conformity to the established religion of the empire. In a letter to the emperor, giving an account of his conduct, he declares, "they affirmed the whole of their guilt, or their error, was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ as to some God." Thus Pliny meant to inform the emperor that Christians *worshipped Christ.* Justin Martyr, who lived about 150 years after Christ, asserts, that the Christians worshipped the Father, the Son, and the Spirit. Besides his testimony, there are numberless passages in the fathers that attest the truth in question; especially in Tertullian, Hippolytus, Felix, &c. Mahomet, who lived in the sixth century, considers Christians in the light of infidels and idolaters throughout the Koran; and, indeed, had not Christians worshipped Christ, he could have had no shadow of a pretence to reform their religion, and bring them back to the worship of one God. That the far greater part of Christians have continued to worship Jesus will not be doubted; now, if Christ be not God, then the Christians have been guilty of idolatry; and if they have been guilty of idolatry, then it must appear remarkable that the apostles who foretold the corruptions of Christianity, 2 Tim. iii., should never have foreseen nor warned us against worshipping Christ. In no part of the Scripture is there the least intimation of Christians falling into idolatry in this respect. Surely if this had been an error which was so universally to prevail, those Scriptures which are able to make us wise unto salvation, would have left us a warning on so important a topic. Lastly, *consider what numberless passages of Scripture have no sense, or a very absurd one, if Jesus Christ be a mere man.* See Rom. i. 3; 1 Tim. iii. 16; John xiv. 9; xvii. 5; Phil. ii. 6; Ps. cx. 1, 4; 1 Tim. i. 2; Acts xxii. 12, and ix. 17.

But though Jesus Christ be God, yet for our sakes, and for our salvation, he took upon him human nature; this is therefore called his *humanity.* Marcion, Apelles, Valentinus, and many other heretics, denied Christ's humanity, as some have done since. But that Christ had a true human body, and not a mere human shape, or a body that was not real flesh, is very evident from the sacred Scriptures, Is. vii. 12; Luke xxiv. 39; Heb. ii. 14; Luke i. 42; Phil. ii. 7, 8; John i. 14. Besides he ate, drank, slept, walked, worked, and was weary. He groaned, bled, and died upon the cross. It was necessary that he should thus be human, in order to fulfil the divine designs and prophecies respecting the shedding of his blood for our salvation, which could not have been done, had he not possessed a real body. It is also as evident that he assumed our whole nature, soul as well as body. If he had not, he could not have been capable of that sore amazement and sorrow unto death, and all those other acts of grieving, feeling, rejoicing, &c. ascribed to him. It was not, however, our sinful nature he assumed, but the likeness of it, Rom. viii. 2; for he was without sin, and did no iniquity. His human nature must not be confounded with his

divine; for though there be an union of natures in Christ, yet there is not a mixture or confusion of them or their properties. His humanity is not changed into his deity, nor his deity into humanity, but the two natures are distinct in one person. How this union exists is above our comprehension; and, indeed, if we cannot explain how our own bodies and souls are united, it is not to be supposed we can explain this astonishing mystery of God manifest in the flesh. See MEDIATOR.

We now proceed to the *character* of Jesus Christ, which, while it affords us the most pleasing subject for meditation, exhibits to us an example of the most perfect and delightful kind.

"Here," an elegant writer observes, "every grace that can recommend religion, and every virtue that can adorn humanity, are so blended, as to excite our admiration, and engage our love. In abstaining from licentious pleasures, he was equally free from ostentatious singularity and churlish sullenness. When he complied with the established ceremonies of his countrymen, that compliance was not accompanied by any marks of bigotry or superstition; when he opposed their rooted prepossessions, his opposition was perfectly exempt from the captious petulance of a controversialist, and the undistinguishing zeal of an innovator. His courage was active in encountering the dangers to which he was exposed, and passive under the aggravated calamities which the malice of his foes heaped upon him; his fortitude was remote from every appearance of rashness, and his patience was equally exempt from abject pusillanimity: he was firm without obstinacy, and humble without meanness.—Though possessed of the most unbounded power, we behold him living continually in a state of voluntary humiliation and poverty; we see him daily exposed to almost every species of want and distress; afflicted without a comforter, persecuted without a protector; and wandering about, according to his own pathetic complaint, because *he had not where to lay his head*. Though regardless of the pleasures, and sometimes destitute of the comforts of life, he never provokes our disgust by the sourness of the misanthrope, or our contempt by the inactivity of the recluse. His attention to the welfare of mankind was evinced not only by his salutary injunctions, but by his readiness to embrace every opportunity of relieving their distress and administering to their wants. In every period and circumstance of his life, we behold dignity and elevation blended with love and pity; something which, though it awakens our admiration, yet attracts our confidence. We see power; but it is power which is rather our security than our dread; a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold an heroic firmness, which no terrors could restrain. In the private scenes of life, and in the public occupations of his ministry; whether the object of admiration or ridicule, of love or of persecution; whether welcomed with hosannas, or insulted with anathemas, we still see him pursuing with unwearied constancy the same end, and preserving the same integrity of life and manners." *White's Sermons*, serm. 5.

Considering him as a Moral Teacher, we must be struck with the greatest admiration. As Dr. Paley observes, "he preferred solid to popular virtues; a character which is commonly despised, to a character universally extolled: he placed, in our licentious vices, the check in the right place, viz. upon the thoughts: he collected human duty into two well-devised rules; he repeated these rules, and laid great stress upon them, and thereby fixed the sentiments of his followers: he excluded all regard to reputation in our devotion and alms, and, by parity of reason, in our other virtues: his instructions were delivered in a form calculated for impression; they were illustrated by parables, the choice and structure of which would have been admired in any composition whatever: he was free from the usual symptoms of enthusiasm, heat, and vehemence in devotion, austerity in institutions, and a wild particularity in the description of a future state: he was free also from the depravities of his age and country; without superstition among the most superstitious of men, yet not decrying positive distinctions or external observances, but soberly recalling them to the principle of their establishment, and to their place in the scale of human duties: there was nothing of sophistry or trifling, though amidst teachers remarkable for nothing so much as frivolous subtilties and quibbling expositions; he was candid and liberal in his judgment of the rest of mankind, although belonging to a people who affected a separate claim to divine favour, and, in consequence of that opinion, prone to uncharitableness, partiality, and restriction: in his religion there was no scheme of building up a hierarchy, or of ministering to the views of human governments: in a word, there was every thing so grand in doctrine, and so delightful in manner, that the people might well exclaim —'Surely, never man spake like this man!'

As to his example, bishop Newcome observes, "it was of the most perfect piety to God, and of the most extensive benevolence and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his meekness does not degenerate into apathy; his humility is signal, amidst a splendour of qualities more than human; his fortitude is eminent and exemplary in enduring the most formidable external evils, and the sharpest actual sufferings. His patience is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shows obedience and affection to his earthly parents; he approves, loves, and attaches himself to amiable qualities in the human race; he respects authority, religious and civil; and he evidences regard for his country, by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies. Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, lawgivers, and angels, and the next instant he meekly endures the dulness of his disciples and the blasphemies an-

rage of the multitude. He now calls himself greater than Solomon; one who can command legions of angels; and giver of life to whomsoever he pleaseth; the Son of God, and who shall sit on his glorious throne to judge the world: at other times we find him embracing young children; not lifting up his voice in the streets, nor quenching the smoking flax; calling his disciples not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things, heavenly and earthly; searched and laid open the inmost recesses of the heart; rectified every prejudice, and removed every mistake of a moral and religious kind; by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, and affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness which fitly represents the glory of that God 'who inhabiteth light inaccessible.'" See *Robinson's Plea for the Divinity of Christ*, from which many of the above remarks are taken; *Bp. Bull's Judgment of the Catholic Church*; *Abbadie*, *Waterland*, *Hawker*, and *Hey, on the Divinity of Christ*; *Reader*, *Stackhouse*, and *Doyley's Lives of Christ*; *Dr. Jamieson's View of the Doctrine of Scripture, and the Primitive Faith concerning the Deity of Christ*; *Owen on the Glory of Christ's Person*; *Hurrion's Christ Crucified*; *Bishop Newcombe's Observations on our Lord's Conduct*; and *Paley's Evidences of Christianity*.

JEWS, a name derived from the patriarch Judah, and given to the descendants of Abraham by his eldest son Isaac. We shall here present the reader with as comprehensive a view of this singular people as we can.

I. *Jews, History of the.*—The Almighty promised Abraham that he would render his seed extremely numerous: this promise began to be fulfilled in Jacob's twelve sons. In about two hundred and fifteen years they increased in Egypt from seventeen to between two and three millions, men, women, and children. While Joseph lived, they were kindly used by the Egyptian monarchs; but soon after, from a suspicion that they would become too strong for the natives, they were condemned to slavery; but the more they were oppressed, the more they grew. The midwives, and others, were therefore ordered to murder every male infant at the time of its birth; but they shifting the horrible task, every body was then ordered to destroy the male children wherever they found them. After they had been thus oppressed for about one hundred years, and on the very day that finished the four hundred and thirtieth year from God's first promise of a seed to Abraham, and about four hundred years after the birth of Isaac, God, by terrible plagues on the Egyptians, obliged them to liberate the Hebrews under the direction of Moses and Aaron. Pharaoh pursued them with a mighty army; but the Lord opened a passage for them through the Red Sea; and the Egyptians, in attempting to follow them, were drowned. After this, we find them in a dry and barren desert, without any provision for their journey, but God supplied them with water from a rock, and manna and quails from heaven. A little after they routed the Amalekites, who fell on their rear. In the wilderness God delivered them the law, and confirmed the authority of Moses. Three thousand of them were cut off for worshipping the golden calf; and for loathing the manna, they were punished with a month's eating of flesh, till a plague broke out among them; and for their rash belief of the ten wicked spies, and the contempt of the promised land, God had entirely destroyed them, had not Moses's prayers prevented. They were condemned, however, to wander in the desert till the end of forty years, till that whole generation, except Caleb and Joshua, should be cut off by death. Here they were often punished for their rebellion, idolatry, whoredom, &c. God's marvellous favours, however, were still continued in conducting and supplying them with meat; and the streams issuing from the rock of Meribah, followed their camp about thirty-nine years, and their clothes never waxed old. On their entrance into Canaan, God ordered them to cut off every idolatrous Canaanite; but they spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages they had enjoyed little prosperity, and often relapsed into awful idolatry, worshipping Baalim and Ashtaroth. Micah and the Danites introduced it not long after Joshua's death. About this time the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin: they were twice routed by the Benjamites, and forty thousand of them were slain. In the third, however, all the Benjamites were slain, except six hundred. Vexed for the loss of a tribe, the other Hebrews provided wives for these six hundred, at the expence of slaying most of the inhabitants of Jabesh Gilead. Their relapses into idolatry also brought on them repeated turns of slavery from the heathen among or around them. See books of Judges and Samuel. Having been governed by judges for about three hundred and forty years, after the death of Joshua, they took a fancy to have a king. Saul was their first sovereign, under whose reign they had perpetual struggles with the Ammonites, Moabites, and Philistines. After about seven years' struggling between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David, David became sole monarch. Under him they subdued their neighbours, the Philistines, Edomites, and others; and took possession of the whole dominion which has been promised them, from the border of Egypt to the banks of the Euphrates. Under Solomon they had little war: when he died, ten of the Hebrew tribes formed a kingdom of Israel, or Ephraim, for themselves, under Jeroboam, the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king: idolatry was always their established religion. The kingdom of Judah had pious and wicked sovereigns by turns, though they often relapsed into idolatry, which brought great distress upon them. See books of Samuel, Kings, and Chronicles. Not

only the kingdom of Israel, but that of Judah, was brought to the very brink of ruin after the death of Jehoshaphat. After various changes, sometimes for the better, and sometimes for the worse, the kingdom of Israel was ruined, two hundred and fifty-four years after its erection, by So, king of Egypt, and Halmanaser, king of Assyria, who invaded it, and destroyed most of the people. Judah was invaded by Sennacherib; but Hezekiah's piety, and Isaiah's prayer, were the means of their preservation: but under Manasseh, the Jews abandoned themselves to horrid impiety; for which they were punished by Esarhaddon, king of Assyria, who invaded and reduced the kingdom, and carried Manasseh prisoner to Babylon. Manasseh repented and the Lord brought him back to his kingdom, where he promoted the reformation; but his son Amon defaced all. Josiah, however, again promoted it, and carried it to a higher pitch than in the reigns of David and Solomon. After Josiah was slain by Pharaoh Necho, king of Egypt, the people returned to idolatry, and God gave them up to servitude to the Egyptians and Chaldeans. The fate of their kings Jehoas, Jehoiakim, Jehoiachin, and Zedekiah, was unhappy. Provoked by Zedekiah's treachery, Nebuchadnezzar invaded the kingdom, murdered vast numbers, and reduced them to captivity. Thus the kingdom of Judah was ruined, A. M. 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year from the begun captivity, the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldea, returned to their own country. See Nehemiah, Ezra. Vast numbers of them, who had agreeable settlements, remained in Babylon. After their return they rebuilt the temple and city of Jerusalem, put away their strange wives, and renewed their covenant with God.

About 3490, or 3546, they escaped the ruin designed them by Haman. About 3653, Darius Ochus, king of Persia, ravaged part of Judea, and carried off a great many prisoners. When Alexander was in Canaan, about 3670, he confirmed to them all their privileges; and having built Alexandria, he settled vast numbers of them there. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, ravaged Judea, and carried one hundred thousand prisoners to Egypt, but used them kindly, and assigned them many places of trust. About eight years after, he transported another multitude of Jews to Egypt, and gave them considerable privileges. About the same time, Seleucus Nicator, having built about thirty new cities in Asia, settled in them as many Jews as he could; and Ptolemy Philadelphus, of Egypt, about 3720, bought the freedom of all the Jew slaves in Egypt. Antiochus Epiphanes, about 3834, enraged with them for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, and murdered forty thousand of them; and about two years after he ordered his troops to pillage the cities of Judea, and murder the men, and sell the women and children for slaves. Multitudes were killed, and ten thousand prisoners carried off: the temple was dedicated to Olympius, an idol of Greece, and the Jews exposed to the basest treatment. Mattathias, the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, and dedicated it anew, restored the daily worship, and repaired Jerusalem, which was almost in a ruinous heap. After his death, Jonathan and Simon, his brethren, successively succeeded him; and both wisely and bravely promoted the welfare of the church and state. Simon was succeeded by his son Hircanus, who subdued Idumea and reduced the Samaritans. In 3899 he was succeeded by his son Janneus, who reduced the Philistines, the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity. After the death of the widow of Janneus, who governed nine years, the nation was almost ruined with civil broils. In 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem took by force; and Pompey, and a number of his officers, pushed their way into the sanctuary, if not into the Holy of Holies, to view the furniture thereof. Nine years after, Crassus, the Roman general, pillaged the temple of its valuables. After Judea had for more than thirty years been a scene of ravage and blood, and twenty-four of which had been oppressed by Herod the Great, Herod got himself installed in the kingdom. About twenty years before our Saviour's birth, he, with the Jews' consent, began to build the temple. About this time the Jews had hopes of the Messiah; and about A. M. 4000, Christ actually came, whom Herod (instigated by the fear of losing his throne) sought to murder. The Jews, however, a few excepted, rejected the Messiah, and put him to death. The sceptre was now wholly departed from Judah; and Judea, about twenty-seven years before, reduced to a province. The Jews, since that time, have been scattered, contemned, persecuted, and enslaved among all nations, not mixed with any in the common manner, but have remained as a body distinct by themselves.

2. *Jews, sentiments of.*—The Jews commonly reckon but fourteen articles of their faith. Maimonides, a famous Jewish rabbi, reduced them to this number when he drew up their confession about the end of the eleventh century, and it was generally received. All the Jews are obliged to live and die in the profession of these thirteen articles, which are as follow;—1. That God is the creator of all things: that he guides and supports all creatures: that he has done every thing; and that he still acts, and shall act during the whole eternity.—2. That God is one: there is no unity like his. He alone hath been, is, and shall be eternally our God.—3. That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him.—4. That God is the beginning and end of all things, and shall eternally subsist.—5. That God alone ought to be worshipped, and none beside him is to be adored.—6. That whatever has been taught by the prophets is true.—7. That Moses is the head and father of all contemporary doctors, of those who lived before or shall live after him.—8. That the law was given by Moses.—9. That the law shall never be altered, and that God will give no other.—10. That God knows

all the thoughts and actions of men.—11. That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.—12. That the Messiah is to come, though he tarry a long time. —13. That there shall be a resurrection of the dead when God shall think fit.

The modern Jews adhere still as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the Temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read and translate the Bible into the language of the country where they live. In general, they observe the same ceremonies which were practised by their ancestors, in the celebration of the passover. They acknowledge a two-fold law of God, a written and an unwritten one; the former is contained in the Pentateuch, or five books of Moses; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received as of equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two Messiahs; one Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; and the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and this they call *purgatory*, which is not different from hell in respect of the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment.

Almost all the modern Jews are Pharisees, and are as much attached to tradition as their ancestors were; and assert, that whoever rejects the oral law deserves death. Hence they entertain an implacable hatred to the Caraites, who adhere to the text of Moses, rejecting the rabbinistical interpretation. See CARAITES.

There are still some of the Sadducees in Africa, and in several other places; but they are few in number: at least there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the Jews, because they receive only the Pentateuch, and observe different ceremonies from theirs. They declare they are no Sadducees, but acknowledge the spirituality and immortality of the soul.—There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the east; but especially at Sichem, now called Naplouse, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on Mount Gerizim.

David Levi, a learned Jew, who in 1796 published "Dissertations on the Prophecies of the Old Testament," observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with scepticism, by reading Bolingbroke, Hume, Voltaire, &c. that they scarcely believe in a revelation; much less have they any hope in their future restoration.

3. *Jews, calamities of.*—All history cannot furnish us with a parallel to the calamities and miseries of the Jews; rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Saviour wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. The predictions concerning them were remarkable, and the calamities that came upon them were the greatest the world ever saw. Deut. xxviii. xxix.; Matt. xxiv. Now, what heinous sin was it that could be the cause of such heavy judgments? Can any other be assigned than what the Scripture assigns? 1 Thess. ii. 15, 16. "They both killed the Lord Jesus and their own prophets, and persecuted the apostles: and so filled up their sins, and wrath came upon them to the uttermost." It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jews' own imprecation to be singularly fulfilled upon them, Matt. xxvii. 25. "His blood be on us and our children." At Cesarea twenty thousand of the Jews were killed by the Syrians in their mutual broils. At Damascus ten thousand unarmed Jews were killed; and at Bethshan the heathen inhabitants caused their Jewish neighbours to assist them against their brethren, and then murdered thirty thousand of these inhabitants. At Alexandria the Jews murdered multitudes of the heathens, and were murdered in their turn to about fifty thousand. The Romans under Vespasian invaded the country, and took the cities of Galilee, Chorazen, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one an

other. Titus, one of the most merciful generals that ever breathed, did all in the power to persuade them to an advantageous surrender but they scorned every proposal. The enormous of tortured masses corrupted the air and produced a pestilence. The people fed on the carcases, and even bodies, it is said, perfect their nothing unclean, and on them. After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was loath to save the Temple, but could not: there were six thousand Jews who had taken shelter in it all burnt or murdered. The statues of the Jews, when they saw it were most dreadful, the whole city except three towers and a small part of the wall, were razed to the ground, and the foundations of the temple and other places ploughed up. Such also the fate of Herodian and Machaerus were taken. the garrison of Masada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by sword, famine and pestilence. In other places seventy-two hundred and fifty thousand Jews were sold besides vast numbers sent to Egypt to labour as slaves. About fifty years after the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barcocha persuaded that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathens and Christians who came in their way, but he was defeated by Adrian's forces. In this war, it is said, about sixty thousand Jews were slain and perished. Adrian built a city on Mount Calvary and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it on a forfeiture, under pain of death. In 360 they began to repair their city and temple, but a terrible earthquake and flames of fire issuing from the earth, killed the workmen, and scattered their materials. Nor till the seventh century durst they so much as creep over the ruins to bewail it without bribing the guards. In the third, fourth, and fifth centuries, there were many of them furiously harassed and murdered. In the seventh century twenty thousand of them were slain, and as many taken and sold for slaves. In 694 they were severely punished for their horrible massacre of the Christians in Antioch. In Spain, in 711, they were ordered to be stabbed. In the eighth and ninth centuries they were greatly persecuted and abused: in some places they were made to wear sackcloth girdles, and pale without ruffs on sleeves and mantles. In France and Spain they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the East by the Turks and sacred war, it is shocking to think what multitudes of them the eight crusades murdered in Germany, Hungary, Lesser Asia and elsewhere. In France multitudes were slain.—In England, in 1189 they were massacred: and at the coronation of Richard I. the rest fell upon them, and murdered a great many of them. About one thousand and five hundred of them were burnt in the palace in the city of York, which they set fire to themselves, after killing their wives and children. In the thirteenth and fourteenth centuries their condition was no better. In

Egypt, Caesaria, and Spain, the crusaders still continued them. [illegible] with their usual cruelty, [illegible] Spain, Navarre, [illegible] Majorca, [illegible] Minorca, [illegible] Montpellier. In Prussia the Teutonic knights continued them in misfortune. In Spain, Ferdinand persecuted them furiously. About 1348 the terrible massacre of them in Europe moved many of them to murder themselves, or escape their religion. About 1360 many were murdered, and others banished from France, but in 1371 recalled. In 1380 and 1388 the emissaries of the Roman shepherds, who wanted the wealth of France, miserably persecuted them. Above one hundred thousand starved there, besides fifteen hundred that were murdered on another occasion. In 1394 they were again banished from France, many would few of them accompanied Inquisitors. In 1290, king Edward expelled them from England, to the number of one hundred and sixty thousand. In the different, surrounds and permanent countries, their miseries continued. In Prussia they have been cruelly used: from 1662 to 1698, one hundred of them was so poisoned that not a one escaped in Turkey. In Portugal and Spain they have been miserably handled. About 1496, six or eight hundred thousand were banished from Spain. Some were murdered in their passage to Africa; some by hard usage and want of their necessaries on the fields the rest, hands devoured them. In Germany they have endured many hardships. They have been banished from Bohemia, Bavaria, Cologne, Nuremberg, Augsburgh, and Vienna: they have been cruelly murdered in Moravia, and plundered in Bohemia and Bavaria. Except in Portugal and Spain, their persons continue in generally tolerable. In Poland, Poland, and in Prussia and Brandenburgh, they have their liberty. They have considerable, but in some, interspersed in certain countries in England, and other nations among whom they are scattered.

4. *Their preservation of.*—The preservation of the Jews, says Basnage, "in the midst of the miseries which they have undergone during 1700 years, is the greatest prodigy that can be imagined. Empires depend on temporal providence: they are subject to the revolutions of a conqueror: they languish and sink with strong constitutions. Pharaoh, whose name renowned the earth, is extinct. The Christian church, grounded in its manners, yet was wonderfully diminished by the persecutions to which it was exposed, nor was it easy to repair the breaches of it made in those sets of violence. See here we behold a nation tossed and persecuted for 1700 years, and yet sustaining itself and widely extended. Kingdoms often employed the severity of arms and the fraud of conveniences to ruin it. The ambitious monarchs, as monsters and assassins, have exercised outrages against it and more wicked and cruel. Princes and people, Pagans, Mohammedans, and sometimes dissembling as to many things have united in the design of extirminating it and have not been able to succeed. The rock of Moses surrounded with flames, over forms, and is never consumed. The Jews have been expelled in different times from every part of the world, which had only served to spread them in all ages. From age to age they have been exposed to misery and persecution; yet still they subsist, in spite of the ignominy and the hatred which pursued them in all places, whilst the greatest*

monarchies are fallen, and nothing remains of them besides the name.

"The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwelt. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendour on the national worship, and struck the Pagans so much that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse. Pagans, Christians, Mohammedans, in a word, almost all nations, have by turns seized and held Jerusalem. To the Jew only hath God refused the possession of this small tract of ground, so supremely necessary for him, since he ought to worship on this mountain. A Jewish writer hath affirmed, that it is long since any Jew has been seen settled near Jerusalem: scarcely can they purchase there six feet of land for a burying place.

"In all this there is no exaggeration: I am only pointing out known facts; and, far from having the least design to raise an odium against the nation from its miseries, I conclude that it ought to be looked upon as one of those prodigies which we admire without comprehending: since, in spite of evils so durable, and a patience so long exercised, it is preserved by a particular providence. The Jew ought to be weary of expecting a Messiah, who so unkindly disappoints his vain hopes: and the Christian ought to have his attention and his regard excited towards men whom God preserves, for so great a length of time, under calamities which would have been the total ruin of any other people."

5. *Jews, number and dispersion of.*—They are looked upon to be as numerous at present as they were formerly in the land of Canaan. Some have rated them at three millions, and others more than double that number. Their dispersion is a remarkable particular in this people. They warm all over the east, and are settled, it is said, in the remotest parts of China. The Turkish empire abounds with them. There are more of them at Constantinople and Salonichi than in any other place: they are spread through most of the nations of Europe and Africa, and many families of them are established in the West Indies: not to mention whole nations bordering on Prester John's country, and some discovered in the inner parts of America, if we may give any credit to their own writers. Their being always in religions (as Addison observes) while they had the holy Temple in view, has excited most nations to banish them. Besides, the whole people are now a race of such merchants as are wanderers by profession; and at the same time are in most, if not in all places, incapable of holding either lands or offices, that might engage them to make any part of the world their home. In addition to this, we may consider what providential reasons may be assigned for their numbers and dispersion. Their own adherence to their religion, and being dispersed all over the earth, has furnished every age and every nation with the strongest arguments of the Christian faith: not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all other prophecies which tend to their own confusion and the establishment of Christianity. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Bible, and their dispersion spreads these witnesses through all parts of the world.

6. *Jews, restoration of.*—From the declarations of Scripture we have reason to suppose the Jews shall be called to a participation of the blessings of the Gospel, Rom. xi.; 2 Cor. iii. 16; Hos. i. 11, and some suppose shall return to their own land, Hos. iii. 5; Is. lxv. 17, &c.; Ezek. xxxvi. As to the time, some think about 1866 or 2016; but this, perhaps, is not so easy to determine altogether, though it is probable it will not be before the fall of Antichrist and the Ottoman empire. Let us, however, avoid putting stumbling-blocks in their way. If we attempt any thing for their conversion, let it be with peace and love. Let us, says one, propose Christianity to them, as Christ proposed it to them. Let us lay before them their own prophecies. Let us show them their accomplishment in Jesus. Let us applaud their hatred of idolatry. Let us show them the morality of Jesus in our lives and tempers. Let us never abridge their civil liberty, nor ever try to force their consciences. *Josephus's Hist. of the Jews; Spect.* No. 495, vol. iv.; *Levi's Ceremonies of the Jewish Religion; Buxtorf de Synagoga Judaica; Spencer de Legibus Heb. Rit.; Newton on Proph.; Warburton's Address to the Jews, in the Dedication of the 2d vol. of his Legation; Sermons preached to the Jews at Berry Street, by Dr. Harris and others; Basnage's and Orckley's Hist. of the Jews; Shaw's Philosophy of Judaism; Hartley on Man*, vol. ii. prop. 8, vol. iii. p. 445, 487; *Bicheno's Restoration of the Jews; Jortin's Rem. on Ecc. Hist.* vol. iii. p. 427, 447; *Dr. H. Jackson's Works*, vol. i. p. 153; *Neale's Hist. of the Jews; Pirie's Posth. Works*, vol. i.; *Fuller's Ser. on the Messiah.*

JOACHIMITES, the disciples of Joachim abbot of Flora, in Calabria. Joachim was a Cistercian monk, and a great pretender to inspiration. He relates of himself, that being very young, he went to Jerusalem in the dress of a hermit to visit the holy places; and that, while he was in prayer to God in the church of that city, God communicated to him, by infusion, the knowledge of divine mysteries, and of the Holy Scriptures. He wrote against Lombard, the master of the Sentences, who had maintained that there was but one essence in God, though there were three persons; and he pretended, that since there were three persons, there must be three essences. This dispute was in the year 1195. Joachim's writings were condemned by the fourth Lateran council.

His followers, the Joachimites, were particularly fond of certain *ternaries*. The Father, they said, operated from the beginning until the coming of the Son; the Son from that time to theirs, viz. the year 1260; and the Holy Spirit then took it up, and was to operate in his turn. They likewise divided every thing relating to men, doctrine, and manner of living, into three classes, according to the three persons of the Trinity. The *first ternary* was that of men; of whom, the first class was that of married men, which had lasted during the whole period of the Father: the second was that of clerks, which lasted during the time of the Son; and the last was that of monks, wherein was to be an uncommon effusion of grace by the Holy Spirit. The

second ternary was that of doctrine, viz. the Old Testament, the New, and the everlasting Gospel: the first they ascribed to the Father, the second to the Son, and the third to the Holy Spirit. A *third ternary* consisted in the manner of living, viz. under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the spirit; and under the Holy Ghost, they were to live according to the spirit only.

JOHN, ST., CHRISTIANS OF. See CHRISTIANS.

JOY, a delight of the mind arising from the consideration of a present or assured approaching possession of a future good. When it is moderate, it is called *gladness*; when raised on a sudden to the highest degree, it is then *exultation* or *transport*; when we limit our desires by our possessions, it is *contentment*; when our desires are raised high, and yet accomplished, this is called *satisfaction*; when our joy is derived from some comical occasion or amusement, it is *mirth*; if it arise from considerable opposition that is vanquished in the pursuit of the good we desire, it is then called *triumph*; when joy has so long possessed the mind that it is settled into a temper, we call it *cheerfulness*; when we rejoice upon the account of any good which others obtain, it may be called *sympathy* or *congratulation*. This is *natural joy*; but there is,—2. A *moral joy*, which is a self-approbation, or that which arises from the performance of any good actions; this is called peace, or serenity of conscience: if the action be honourable, and the joy rise high, it may be called glory.—3. There is also a *spiritual joy*, which the Scripture calls a "fruit of the Spirit," Gal. v. 22; "the joy of faith," Phil. i. 25; and "the rejoicing of hope," Heb. iii. 6. *The objects of it are*, 1. God himself, Ps. xliii. 4; Is. lxi. 10.—2. Christ, Phil. iii. 3; 1 Pet. i. 8.—3. The promisss, Ps. cxix. 162.—4. The administration of the Gospel, and Gospel ordinances, Ps. lxxxix. 15.—5. The prosperity of the interest of Christ, Acts xv. 3; Rev. xi. 15. 17.—6. The happiness of a future state, Rom. v. 2; Matt. xxv. *The nature and properties of this joy*: 1. It is or should be constant, Phil. iv. 4.—2. It is unknown to the men of the world, 1 Cor. ii. 14.—3. It is unspeakable, 1 Pet. i. 8.—4. It is permanent, John xvi. 22: *Watts on Pass.* sect. 11; *Gill's Body of Div.* p. 111. 3rd vol. 8vo. edit.; *Grove's Mor. Phil.* vol. i. p. 356.

JOY OF GOD relates, 1. To the delight and complacency he has in himself, his own nature, and perfections.—2. He rejoices in his own works, Ps. civ. 31.—3. In his Son Christ Jesus, Matt. iii. 17.—4. In the work of redemption, John iii. 15.—5. In the subjects of his grace, Ps. cxlvii. 11; Zeph. iii. 17; Ps. cxlix. 4.

JUBILEE, a public festivity.—Among the Jews it was held every 49th or 50th year. It was proclaimed with the sound of rams' horns: no servile work was done on it; the land lay untilled; what grew of itself belonged to the poor and needy; whatever debts the Hebrews owed to one another were wholly remitted; hired as well as bond servants of the Hebrew race obtained their liberty; inheritances reverted to their original proprietors. See the 25th chap. Leviticus. Jubilee, in a more modern sense, denotes a grand church solemnity or ceremony celebrated at Rome, wherein the pope grants a plenary indulgence to all sinners; at least to as many as visit the churches of St. Peter and St. Paul at Rome. The jubilee was first established by Boniface VII. in 1300, which was only to return every hundred years; but the first celebration brought in such store of wealth, that Clement VI., in 1343, reduced it to the period of fifty years. Urban VI. in 1389, appointed it to be held every thirty-five years, that being the age of our Saviour; and Paul II. and Sixtus IV., in 1475 brought it down to every twenty-five, that every person might have the benefit of it once in his life. Boniface IX. granted the privilege of holding jubilees to several princes and monasteries for instance, to the monks of Canterbury, who had a jubilee every fifty years, when people flocked from all parts to visit the tomb of Thomas-à-Becket. Afterwards jubilees became more frequent: there is generally one at the inauguration of a new pope; and the pope grants them as often as the church or himself have occasion for them. To be entitled to the privileges of the jubilee, the bull enjoins fasting, alms, and prayers. It gives the priests a full power to absolve in all cases, even those otherwise reserved to the pope; to make commutations of vows, &c., in which it differs from a plenary indulgence. During the time of jubilee, all other indulgences are suspended. One of our kings, viz. Edward III. caused his birth-day to be observed in the manner of a jubilee, when he became fifty years of age in 1362, but never before nor after. This he did by releasing prisoners, pardoning all offences, except treason, making good laws, and granting many privileges to the people. In 1640, the Jesuits celebrated a solemn jubilee at Rome, this being the centenary, or hundredth year from the institution; and the same ceremony was observed in all their houses throughout the world.

JUDAISING CHRISTIANS: the first rise of this denomination is placed under the reign of Adrian. For when this emperor had at length razed Jerusalem, entirely destroyed its very foundations, and enacted laws of the severest kind against the whole body of the Jewish people, the greatest part of the Christians who lived in Palestine, to prevent their being confounded with the Jews, abandoned entirely the Mosaic rites, and chose a bishop, namely, Mark, a foreigner by nation, and an alien from the commonwealth of Israel. Those who were strongly attached to the Mosaic rites separated from the brethren, and founded at Pera, a country of Palestine, and in the neighbouring parts, particular assemblies, in which the law of Moses maintained its primitive dignity, authority, and lustre. This body of Judaising Christians, which set Moses and Christ upon an equal footing in point of authority, were afterwards divided into two sects extremely different both in their rites and opinions, and distinguished by the names of Nazarenes and Ebionites; which see.

JUDAISM, the religious doctrines and rites of the Jews, the descendants of Abraham. Judaism was but a temporary dispensation, and was to give way, at least the ceremonial part of it, to the coming of the Messiah. The principal sects among the Jews were the Pharisees, who placed religion in external ceremony; the Sadducees, who were remarkable for their incredulity; and the Essenes, who were distinguished for their austere sanctity. At present, the Jews have two sects; the *Caraites*, who admit no rule of religion

out the law of Moses; and the *Rabbinists*, who add to the law the traditions of the Talmud. See those articles, and books recommended under article JEWS, in this work.

JUDGING, RASH, the act of carelessly, precipitately, wantonly, or maliciously censuring others. This is an evil which abounds too much among almost all classes of men. "Not contented with being in the right ourselves, we must find all others in the wrong. We claim an exclusive possession of goodness and wisdom; and from approving warmly of those who join us, we proceed to condemn, with much acrimony, not only the principles, but the characters of those from whom we differ. We rashly extend to every individual the severe opinion which we have unwarrantably conceived of a whole body. This man is of a party whose principles we reckon slavish; and therefore his whole sentiments are corrupted. That man belongs to a religious sect, which we are accustomed to deem bigoted, and therefore he is incapable of any generous and liberal thought. Another is connected with a sect, which we have been taught to account relaxed, and therefore can have no sanctity. We should do well to consider, 1. That this practice of rash judging is absolutely forbidden in the sacred Scriptures, Matt. vii. 1.—2. We thereby authorize others to requite us in the same kind.—3. It often evidences our pride, envy, and bigotry.—4. It argues a want of charity, the distinguishing feature of the Christian religion.—5. They who are most forward in censuring others are often most defective themselves. *Barrow's Works*, vol. i. ser. 20; *Blair's Ser.* ser 10. vol. ii.; *Saurin's Ser.* ser. 4 vol. v.

JUDGMENT is that act of the mind whereby one thing is affirmed or denied of another; or that power of the soul which passes sentence on things proposed to its examination, and determines what is right or wrong; and thus it approves or disapproves of an action, or an object considered as true or false, fit or unfit, good or evil. Dr. Watts gives us the following directions to assist us in judging right. I. We should examine all our old opinions afresh, and inquire what was the ground of them, and whether our assent were built on just evidence; and then we should cast off all those judgments which were formed heretofore without due examination.—2. All our ideas of objects, concerning which we pass judgment, should be clear, distinct, complete, comprehensive, extensive, and orderly.—3. When we have obtained as clear ideas as we can, both of the subject and predicate of a proposition, then we must compare those ideas of the subject and predicate together with the utmost attention, and observe how far they agree, and wherein they differ.—4. We must search for evidence of truth with diligence and honesty, and be heartily ready to receive evidence, whether for the agreement or disagreement of ideas.—5. We must suspend our judgment, and neither affirm nor deny until this evidence appears.—6. We must judge of every proposition by those proper and peculiar means or mediums, whereby the evidence of it is to be obtained, whether it be sense, consciousness, intelligence, reason, or testimony.—7. It is very useful to have some general principles of truth settled in the mind, whose evidence is great and obvious, that they may always be ready at hand to assist us in judging of the great variety of things which occur.—8. Let the degrees of our assent to every proposition bear an exact proportion to the different degrees of evidence.—9. We should keep our minds always open to receive truth, and never set limits to our own improvement. *Watts's Logic*, ch. 4. p. 231; *Locke on the Understanding*, p. 222, 256, vol. i.; p. 271, 278, vol. ii.; *Duncan's Logic*, p. 145; *Reid on the Intellectual Powers*, p. 497, &c.

JUDGMENT, LAST, the sentence that will be passed on our actions at the last day.

I. *The proofs of a general judgment* are these: 1. The justice of God requires it; for it is evident that this attribute is not clearly displayed in the dispensation of things in the present state.—2. Thess. i. 6, 7; Luke xiv. 26.—2. The accusations of natural conscience are testimonies in favour of this belief, Rom. ii. 15; Dan. v. 5, 6; Acts xxiv. 25.—3. It may be concluded from the relation men stand in to God, as creatures to a Creator. He has a right to give them a law, and to make them accountable for the breach of it, Rom. xiv. 12.—4. The resurrection of Christ is a certain proof of it. See Acts xvii. 31; Rom. xiv. 9.—5. The Scripture, in a variety of places, sets it beyond all doubt, Jude 14, 15; 2 Cor. v. 10; Matt. xxv.; Rom. xiv. 10, 11; 2 Thess. i. 7, 10; 1 Thess. iv. 16, 17.

II. *As to the Judge:* the Bible declares that God will judge the world by Jesus Christ, Acts xvii. 31. The triune God will be the Judge, as to original authority, power and right of judgment; but, according to the economy settled between the three divine persons, the work is assigned to the Son, Romans xiv. 9. and 10, who will appear in his human nature, John v. 27, Acts xvii. 31; with great power and glory, 1 Thess. iv. 16, 17; visible to every eye, Rev. i. 7; penetrating every heart, 1 Cor. iv. 5, Rom. ii. 16; with full authority over all, Matt. xxvii. 18; and acting with strict justice, 2 Tim. iv. 8. As for the concern of others in the judgment; angels will be no otherwise concerned than as the attendants, gathering the elect, raising the dead, &c. but not as advising or judging. Saints are said to judge the world; not as co-judges with Christ, but as approvers of his sentence, and as their holy lives and conversations will rise up in judgment against their wicked neighbours.

III. *As to the persons that will be judged;* these will be men and devils. The righteous, probably will be tried first, as represented in Matt. xxv. They will be raised first, though perhaps not a thousand years before the rest, as Dr. Gill supposes; since the resurrection of all the bodies of the saints is spoken of as in a moment, in the twinkling of an eye, at the last trump, in order to their meeting the Lord in the air, and being with him not on earth, but for ever in heaven, 1 Cor. xv. 52; 1 Thess. iv. 16, 17.

Here we may take notice of a difficult question which is proposed by some, namely, *Whether the sins of God's people shall be published in the great day*, though it is certain they shall not be alleged against them to their condemnation? "This," says Dr. Ridgley, "is one of the secret things which belong to God, which he has not so fully or clearly revealed to us in his word; and therefore we can say little more than what is matter of conjecture about it. Some have thought that the sins of the godly, though forgiven, shall be made manifest, that so the glory of that grace which has pardoned them may appear more illus

trious, and their obligation to God for this further enhanced. They also think, that the justice of the proceedings of that day requires it, since it is presumed and known by the whole world that they were prone to sin, as well as others; and, before conversion, as great sinners as any, and after it their sins had a peculiar aggravation. Therefore, why should not they be made public, as a glory due to the justice and holiness of God, whose nature is opposite to all sin? And this they further suppose to be necessary, that so the impartiality of divine justice may appear. Moreover, since God, by recording the sins of his saints in Scripture, has perpetuated the knowledge thereof: and if it is to their honour that the sins there mentioned were repented of, as well as forgiven, why may it not be supposed that the sins of believers shall be made known in the great day? And, besides, this seems agreeable to those expressions of every word, and every action, as being to be brought into judgment, whether it be good, or whether it be bad.

"But it is supposed by others, that though the making known of sin that is subdued and forgiven, tends to the advancement of divine grace, yet it is sufficient to answer this end, as far as God designs it shall be answered, that the sins which have been subdued and forgiven, should be known to themselves, and thus forgiveness afford matter of praise to God. Again; the expressions of Scripture, whereby forgiveness of sin is set forth, are such as seem to argue that those sins which were forgiven shall not be made manifest: thus they are said to be *blotted out*, Isa. xliii. 25; *covered*, Ps. xxxii. 1; *subdued* and *cast into the depths of the sea*, Micah. vii. 19; and *remembered no more*, &c. Jer. xxxi. 34. Besides, Christ's being a judge, doth not divest him of the character of an advocate, whose part is rather to conceal the crimes of those whose cause he pleads, than to divulge them; and to this we may add, that the law which requires duty, and forbids the contrary sins, is not the rule by which they who are in Christ are to be proceeded against, for then they could not stand in judgment; but they are dealt with according to the tenor of the Gospel, which forgives and covers all sin. And, further, it is argued that the public declaring of all their sins before the whole world, notwithstanding their interest in forgiving grace, would fill them with such shame as is hardly consistent with a state of perfect blessedness. And, lastly, the principal argument insisted on is, that our Saviour, in Matt. xxv. in which he gives a particular account of the proceedings of that day, makes no mention of the sins, but only commends the graces of his saints."

As to the wicked, they shall be judged, and all their thoughts, words, and deeds, be brought into judgment, Ecc. xii. 14. The fallen angels, also, are said to be reserved unto the judgment of the great day, Jude 6. They shall receive their final sentence, and be shut up in the prison of hell, Rev. xx. 10; Matt. viii. 29.

IV. *As to the rule of judgment;* we are informed the books will be opened, Rev. xx. 12.—1. The book of divine omniscience, Mal. iii. 5; or remembrance, Mal. iii. 16.—2. The book of conscience, Rom. i. 15.—3. The book of Providence Rom. ii. 4, 5.—4. The book of the Scriptures, law, and Gospel, John xii. 48; Rom. ii. 16; ii. 12.—5. The book of life, Luke x. 20; Rev. iii. 5; xx. 12, 15.

V. *As to the time of judgment;* the soul will be either happy or miserable immediately after death, but the general judgment will not be till after the resurrection, Heb. ix. 27. There is a day appointed, Acts xvii. 31, but it is unknown to men.

VI. *As to the place;* this also is uncertain. Some suppose it will be in the air, because the Judge will come in the clouds of heaven, and the living saints will then be changed, and the dead saints raised, and both be caught up to meet the Lord in the air, 1 Thess. iv. 16, 17. Others think it will be on the earth, on the new earth, on which they will descend from the air with Christ. The place *where*, however, is of no consequence, when compared with the state in *which* we shall appear. And as the Scriptures represent it as *certain*, Eccl. xi. 9; *universal*, 2 Cor. v. 11; *righteous*, Rom. ii. 5; *decisive*, 1 Cor. xv. 52; and *eternal* as to its consequences, Heb. vi. 2, let us be concerned for the welfare of our immortal interests flee to the refuge set before us, improve our precious time, depend on the merits of the Redeemer, and adhere to the dictates of the divine word, that we may be found of him in peace. *Bates's Works*, p. 449; *Bishop Hopkins and Stoddard on the Last Judgment; Gill's Body of Divinity*, p. 467, vol. ii. 8vo.; *Boston's Fourfold State*, *Hervey's Works*, new edition, pp. 72, 75, vol. i.; 155, vol. iv.; 82, 233, vol. iii.

JUDGMENTS OF GOD, are the punishments inflicted by him for particular crimes. The Scriptures give us many awful instances of the display of divine justice in the punishment of nations, families, and individuals for their iniquities See Gen. vii.; xix. 25; Exod. xv.; Judges i. 6 7; Acts xii. 23; Esther v. 14, with chap. vii. 10 2 Kings xi.; Lev. x. 1, 2; Acts. v. 1 to 10; Is xxx. 1 to 5; 1 Sam. xv. 9; 1 Kings xii. 25, 33 It becomes us, however, to be exceedingly cautious how we interpret the severe and afflictive dispensation of Providence. Dr. Jortin justly observes, that there is usually much rashness and presumption in pronouncing that the calamities of sinners are particular judgments of God; yet saith he, if from sacred and profane, from ancient and modern historians, a collection were made of all the cruel, persecuting tyrants who delighted in tormenting their fellow-creatures, and who died not the common death of all men, nor were visited after the visitation of all men, but whose plagues were horrible and strange, even a sceptic would be moved at the evidence, and would be apt to suspect that it was θειον τι, that the hand of God was in it. As Dr. Jortin was no enthusiast, and one who would not overstrain the point, we shall here principally follow him in his enumeration of some of the most remarkable instances.

Herod the Great was the first persecutor of Christianity. He attempted to destroy Jesus Christ himself, while he was yet but a child, and for that wicked purpose slew all the male children that were in and about Bethlehem. What was the consequence? Josephus hath told us he had long and grievous sufferings, a burning fever, a voracious appetite, a difficulty of breathing, swellings of his limbs, loathsome ulcers within and without, breeding vermin, violent torments and convulsions, so that he endeavoured to kill himself, but was restrained by his friends. The Jews thought these evils to be divine judgments upon him for his wickedness. And wh-

is still more remarkable in his case is, he left a numerous family of children and grand-children, though he had put some to death, and yet in about the space of one hundred years the whole family was extinct.

Herod Antipas, who beheaded John the Baptist, and treated Christ contemptuously when he was brought before him, was defeated by Aretas, an Arabian king, and afterwards had his dominions taken from him, and was sent into banishment along with his infamous wife Herodias, by the emperor Caius.

Herod Agrippa killed James the brother of John, and put Peter in prison. The angel of the Lord soon after smote him, and he was eaten of worms, and gave up the ghost.

Judas, that betrayed our Lord, died by his own hands, the most ignominious of all deaths.

Pontius Pilate, who condemned our blessed Saviour to death, was not long afterwards deposed from his office, banished from his country, and died by his own hands; the divine vengeance overtaking him soon after his crime.

The high priest, Caiaphas, was deposed by Vitellius, three years after the death of Christ. Thus this wicked man, who condemned Christ for fear of disobliging the Romans, was ignominiously turned out of his office by the Roman governor whom he had sought to oblige.

Ananias, the high priest, persecuted St. Paul, and insolently ordered the by-standers to smite him on the mouth. Upon which the apostle said, *God shall smite thee, thou whited wall.* Whether he spake this prophetically or not, may be difficult to say; but certain it is, that some time after he was slain, together with his brother, by his own son.

Ananus, the high priest, slew St. James the Less; for which, and other outrages, he was deposed by king Agrippa the Younger, and probably perished in the last destruction of Jerusalem.

Nero, in the year sixty-four, turned his rage upon the Christians, and put to death Peter and Paul, with many others. Four years after, in his great distress, he attempted to kill himself; but being as mean-spirited and dastardly as he was wicked and cruel, he had not the resolution to do that piece of justice to the world, and was forced to beg assistance.

Domitian persecuted the Christians also. It is said he threw St. John into a caldron of boiling oil, and afterwards banished him into the isle of Patmos. In the following year this monster of wickedness was murdered by his own people.

The Jewish nation persecuted, rejected, and crucified the Lord of glory. Within a few years after, their nation was destroyed, and the Lord made their plagues wonderful.

Flaccus was governor of Egypt near the time of our Saviour's death, and a violent persecutor of the Jews. The wrath of God, however, ere long overtook him, and he died by the hands of violence.

Catullus was governor of Libya about the year seventy-three. He was also a cruel persecutor of the Jews, and he died miserably. For though he was only turned out of his office by the Romans, yet he fell into a complicated and incurable disease, being sorely tormented both in body and mind. He was dreadfully terrified, and continually crying out that he was haunted by the ghosts of those whom he had murdered;

and, not being able to contain himself, he leaped out of his bed, as if he were tortured with fire and put to the rack. His distemper increased till his entrails were all corrupted, and came out of his body; and thus he perished, as signal an example as ever was known of the divine justice rendering to the wicked according to their deeds.

Caius, the Roman emperor, was a great persecutor of the Jews and Christians, and a blasphemer of the God of heaven. Soon after his atrocities, however, he was murdered by one of his own people.

Severus, emperor of Rome, was a violent and cruel persecutor of the followers of Christ. He, also, and all his family, perished miserably, about the year two hundred after our Saviour.

About the same time, Saturninus, governor of Africa, persecuted the Christians, and put several of them to death. Soon after, he went blind.

Heliogabalus, the emperor, brought a new god to Rome, and would needs compel all his subjects to worship him. This was sure to have ended in a persecution of the Christians. But, soon after, this vile monster was slain by his own soldiers, about the year two hundred and twenty-two.

Claudius Herminianus was a cruel persecutor of the Christians in the second century, and he was eaten of worms while he lived.

Decius persecuted the church about the year two hundred and fifty: he was soon after killed in battle.

Gallus succeeded, and continued the persecution. He, too, was killed the year following.

Valerian, the emperor, had many good qualities; but yet he was an implacable enemy to the Lord Jesus Christ and his Gospel. Some time after he came to the throne, he was taken prisoner by Sapor, king of Persia, and used like a slave and a dog; for the Persian monarch, from time to time, obliged this unhappy emperor to bow himself down, and offer him his back, on which to set his foot, in order to mount his chariot or his horse. He died in this miserable state of captivity.

Æmilian, governor of Egypt, about two hundred and sixty-three, was a virulent persecutor of the church of Christ. He was soon after strangled by order of the emperor.

Aurelian, the emperor, just intending to begin a persecution against the followers of Christ, was killed in the year two hundred and seventy-four.

Maximinus was a persecutor of the church. He reigned only three years, and then fell under the hands of violence.

About the year three hundred was the greatest possible contest between Christ and the Roman emperors, which should have the dominion. These illustrious wretches seemed determined to blot out the Christian race and name from under heaven. The persecution was far more fierce and brutal than it had ever been. It was time, therefore, for the Lord Jesus Christ, the great head of the church, to arise and plead his own cause; and so, indeed, he did. The examples we have mentioned are dreadful: these that follow are not less astonishing, and they are all delivered upon the best authorities.

Diocletian persecuted the church in three hundred and three. After this nothing ever prospered with him. He underwent many troubles: his senses became impaired; and he quitted the empire.

Severus, another persecuting emperor, was overthrown and put to death in the year three hundred and seven.

About the same time, Urbanus, governor of Palestine, who had signalized himself by tormenting and destroying the disciples of Jesus, met with his due reward; for almost immediately after the cruelties committed, the divine vengeance overtook him. He was unexpectedly degraded and deprived of all his honours; and, dejected, dispirited, and meanly begging for mercy, was put to death by the same hand that raised him.

Firmilianus, another persecuting governor, met with the same fate.

Maximianus Herculius, another of the wretched persecuting emperors, was compelled to hang himself, in the year three hundred and ten.

Maximianus Galerius, of all the tyrants of his time the most cruel, was seized with a grievous and horrible disease, and tormented with worms and ulcers to such a degree, that they who were ordered to attend him could not bear the stench. Worms proceeded from his body in a most fearful manner; and several of his physicians were put to death because they could not endure the smell, and others because they could not cure him. This happened in the year of our Lord three hundred and eleven.

Maxentius, another of the inhuman monsters, was overthrown in battle by Constantine; and in his flight he fell into the Tiber, and was drowned in the year three hundred and twelve.

Maximinus put out the eyes of many thousands of Christians. Soon after the commission of his cruelties, a disease arose among his own people, which greatly affected their eyes, and took away their sight. He himself died miserably, and upon the rack, his eyes starting out of his head through the violence of his distemper, in the year three hundred and thirteen. All his family likewise were destroyed, his wife and children put to death, together with most of his friends and dependents, who had been the instruments of his cruelty.

A Roman officer, to oblige this Maximinus, greatly oppressed the church at Damascus: not long after, he destroyed himself.

Licinius, the last of these persecuting emperors before Constantine, was conquered and put to death in the year three hundred and twenty-three. He was equally an enemy to religion, liberty, and learning.

Cyril, the deacon, was murdered by some Pagans, at Heliopolis, for his opposition to their images. They ripped open his belly, and ate his liver: the divine vengeance, however, pursued all those who had been guilty of this crime; their teeth came out, their tongues rotted, and they lost their sight.

Valens was made emperor in 364; and though a Christian himself, he is said to have caused fourscore presbyters, who differed from him in opinion, to be put to sea, and burnt alive in the ship. Afterwards, in a battle with the Goths, he was defeated and wounded, and fled to a cottage, where he was burnt alive, as most historians relate: all agree that he perished.

The last Pagan prince, who was a formidable enemy to Christianity, was Radagaisus, a king of the Goths. He invaded the Roman empire with an army of 400,000 men, about the year 405, and vowed to sacrifice all the Romans to his gods. The Romans, however, fought him, and

obtained a complete victory, taking him and his sons prisoners, whom they put to death.

Hunneric, the Vandal, though a Christian, was a most cruel persecutor of those who differed from him in opinion, about the year of our Lord 484. He spared not even those of his own persuasion, neither his friends nor his kindred. He reigned, however, not quite eight years, and died with all the marks of divine indignation upon him.

Julian the apostate greatly oppressed the Christians; and he perished soon after, in his rash expedition against the Persians.

Several of those who were employed or permitted by Julian to persecute the Christians, are said to have perished miserably and remarkably. I will here relate the fate of a few of those unhappy wretches in the words of Tillemont, who faithfully collected the account from the ancients. "We have observed," says that learned man, "that Count Julian, with Felix, superintendent of the finances, and Elpidius, treasurer to the emperor, apostates all three, had received orders to go and seize the effects of the church at Antioch, and carry them to the treasury. They did it on the day of the martyrdom of St. Theodoret, and drew up an account of what they had seized. But Count Julian was not content with taking away the sacred vessels of the church, and profaning them by his impure hands: carrying to greater lengths the outrage he was doing to Jesus Christ, he overturned and flung them down on the ground, and sat upon them in a most criminal manner; adding to this all the banters and blasphemies that he could devise against Christ, and against the Christians, who, he said, were abandoned of God."

Felix, the superintendent, signalized himself also by another impiety; for as he was viewing the rich and magnificent vessels which the emperors Constantine and Constantius had given to the church, "Behold," said he, "with what plate the son of Mary is served!" It is said, too, that Count Julian and he made it the subject of banter, that God should let them thus profane his temple, without interposing by visible miracles.

But these impieties remained not long unpunished, and Julian had no sooner profaned the sacred utensils, than he felt the effects of divine vengeance. He fell into a grievous and unknown disease; and his inward parts being corrupted, he cast out his liver and his excrements, not from the ordinary passages, but from his miserable mouth, which had uttered so many blasphemies. His secret parts, and all the flesh round about them, corrupted also, and bred worms; and to show that it was a divine punishment, all the art of physicians could give him no relief. In this condition he continued forty days, without speech or sense, preyed on by worms. At length he came to himself again. The imposthumes, however, all over his body, and the worms which gnawed him continually, reduced him to the utmost extremity. He threw them up, without ceasing, the last three days of his life, with a stench which he himself could not bear.

The disease with which God visited Felix, was not so long. He burst suddenly in the middle of his body, and died of an effusion of blood in the course of one day.

Elpidius was stripped of his effects in 366, and shut up in prison, where after having continued for some time, he died without reputation and

honour, cursed of all the world, and surnamed the Apostate.

To these instances many more might be added nearer our own times, did our room permit. These, however, are sufficient to show us what a fearful thing it is to fall into the hands of the living God, and how fruitless and awful it is to oppose his designs, and to attempt to stop the progress of his Gospel. "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Thou shalt break them with a rod of iron; thou shalt dash them to pieces as a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling." Ps. ii. *Jortin's Remarks on Ecclesiastical History*, vol. iii. p. 246, &c.; *Simpson's Key to the Prophecies*, 29; *Newton on the Prophecies*, dis. 24; *Bryant's Observations on the Plagues of Egypt; Tillemont, Histoire des Emp.*

JUDICIUM DEI, or Judgment of God, was a term anciently applied to all extraordinary trials of secret crimes; as those by arms and single combat; and the ordeals, or those by fire, or red hot ploughshares, by plunging the arm in boiling water, or the whole body in cold water, in hopes that God would work a miracle, rather than suffer truth and innocence to perish. These customs were a long time kept up even among Christians, and they are still in use in some nations. Trials of this sort were usually held in churches, in the presence of the bishop, priest, and secular judges, after three days' fasting, confession, communion, and many adjurations and ceremonies, described at large by Du Cange.

JUMPERS, persons so called from the practice of jumping during the time allotted for religious worship. This singular practice began, it is said, in the western part of Wales, about the year 1760. It was soon after defended by Mr. William Williams, (the Welsh poet, as he is sometimes called,) in a pamphlet, which was patronized by the abettors of jumping in religious assemblies. Several of the more zealous itinerant preachers encouraged the people to cry out *gogoniant* (the Welsh word for glory,) amen, &c. &c.; to put themselves in violent agitations; and, finally, to jump until they were quite exhausted, so as often to be obliged to fall down on the floor or field, where this kind of worship was held.

JUSTICE consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them on all occasions sacred and inviolate. It is often divided into *commutative* and *distributive* justice. The former consists in an equal exchange of benefits; the latter in an equal distribution of rewards and punishments. Dr. Watts gives the following rules respecting justice.—"1. It is just that we honour, reverence, and respect those who are superiors in any kind, Eph. vi. 1, 3; 1 Pet. ii. 17; 1 Tim. v. 17.—2. That we show particular kindness to near relations, Prov. xvii. 17.—3. That we love those who love us, and show gratitude to those who have done us good, Gal. iv. 15.—4. That we pay the full due to those whom we bargain or deal with, Rom. xiii.; Deut. xxiv. 14.—5. That we help our fellow-creatures in cases of great necessity, Ex. xxii. 4.—6. Reparation to those whom we have wilfully injured." *Watts's Serm.* ser. 24, 25, vol. ii.; *Berry Street Lect.* ser. iv.; *Grove's Mor. Phil.* p. 332, vol. ii.; *Wollaston's Relig. of Nature*, p. 137, 141; *Jay's Serm.* vol. ii. p. 131.

JUSTICE OF GOD is that perfection whereby he is infinitely righteous and just, both in himself and in all his proceedings with his creatures. Mr. Ryland defines it thus: "The ardent inclination of his will to prescribe equal laws as the supreme governor, and to dispense equal rewards and punishments as the supreme judge." Rev. xvi. 5; Ps. cxlv. 7; xcvii. 1.—2. It is distinguished into *remunerative* and *punitive* justice. Remunerative justice is a distribution of rewards, the rule of which is not the merit of the creature, but his own gracious promise, James i. 12; 2 Tim. iv. 8. *Punitive* or *vindictive* justice, is the infliction of punishment for any sin committed by men, 2 Thess. i. 6. That God will not let sin go unpunished is evident, 1. From the word of God, Ex. xxxiv. 6, 7; Numb. xiv. 18; Neh. i. 3.—2. From the nature of God, Isa. i. 13, 14; Psal. v. 5, 6; Heb. xii. 29.—3. From sin being punished in Christ, the surety of his people, 1 Pet. iii. 18.—4. From all the various natural evils which men bear in the present state. The use we should make of this doctrine is this: 1. We should learn the dreadful nature of sin, and the inevitable ruin of impenitent sinners, Ps. ix. 17.—2. We should highly appreciate the Lord Jesus Christ, in whom justice is satisfied, 1 Pet. iii. 18.—3. We should imitate the justice of God, by cherishing an ardent regard to the rights of God, and to the rights of mankind.—4. We should abhor all sin, as it strikes directly at the justice of God.—5. We should derive comfort from the consideration that the judge of all the earth will do right, as it regards ourselves, the church, and the world at large, Psal. xcvii. 1, 2. *Ryland's Contemp.* vol. ii. p. 439; *Witsius's Œconomy*, lib. iv. ch. 8. § 11; *Dr. Owen on the Justice of God; Gill's Body of Divinity*, p. 155, vol. i. 8vo.; *Elisha Cole on the Righteousness of God.*

JUSTIFICATION, a forensic term, and signifies the declaring or pronouncing a person righteous according to law. It stands opposed to condemnation; and this is the idea of the word whenever it is used in an evangelical sense, Rom. v. 18; Deut. xxv. 1; Prov. xvii. 15; Matt. xii. 37. It does not signify to make men holy, but the holding and declaring them so. It is defined by the assembly thus: "An act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ imputed to us, and received by faith alone."

The doctrine of justification, says Mr. Booth, makes a very distinguished figure in that religion which is from above, and is a capital article of that faith which was once delivered to the saints. Far from being a merely speculative point, it spreads its influence through the whole body of divinity, runs through all Christian experience, and operates in every part of practical godliness. Such is its grand importance, that a mistake about it has a malignant efficacy, and is attended with a long train of dangerous consequences. Nor can this appear strange, when it is considered, that the doctrine of justification is no other than *the way of a sinner's acceptance with God.* Being of such peculiar moment, it is inseparably

connected with many other evangelical truths, the harmony and beauty of which we cannot behold while this is misunderstood. It is, if any thing may be so called, an *essential* article, and certainly requires our most serious consideration.

Justification, in a theological sense, is either *legal* or *evangelical*. If any person could be found that had never broken the divine law, he might be justified by it in a manner strictly legal. But in this way none of the human race can be justified, or stand acquitted before God. For all have sinned; there is none righteous; no, not one, Rom. iii. As sinners, they are under the sentence of death by his righteous law, and excluded from all hope and mercy. That justification, therefore, about which the Scriptures principally treat, and which reaches the case of a sinner, is not by a personal, but an imputed righteousness; a righteousness without the law, Rom. iii. 21; provided by grace, and revealed in the Gospel; for which reason, that obedience by which a sinner is justified, and his justification itself, are called *evangelical*. In this affair there is the most wonderful display of divine justice and boundless grace. Of *divine justice*, if we regard the meritorious cause and ground on which the Justifier proceeds in absolving the condemned sinner, and in pronouncing him righteous. Of *boundless grace*, if we consider the state and character of those persons to whom the blessing is granted. Justification may be further distinguished as being either at the bar of God, and in the court of conscience; or in the sight of the world, and before our fellow creatures. The former is by mere grace through faith; and the latter is by works.

To justify, is evidently a divine prerogative. *It is God, that justifieth*, Rom. viii. 33. That sovereign Being, against whom we have so greatly offended, whose law we have broken by ten thousand acts of rebellion against him, has, in the way of his own appointment, the sole right of acquitting the guilty, and of pronouncing them righteous. He appoints the way, provides the means, and imputes the righteousness; and all in perfect agreement with the demands of his offended law, and the rights of his violated justice. But although this act is in some places of the infallible word more particularly appropriated personally to the Father, yet it is manifest that all the Three Persons are concerned in this grand affair, and each performs a distinct part in this particular, as also in the whole economy of salvation. The eternal Father is represented as appointing the way, and as giving his own Son to perform the conditions of our acceptance before him, Rom. vii. 32; the divine Son as engaged to sustain the curse, and make the atonement; to fulfil the terms, and provide the righteousness by which we are justified, Tit. ii. 14; and the Holy Spirit as revealing to sinners the perfection, suitableness, and freeness of the Saviour's work, enabling them to receive it as exhibited in the Gospel of sovereign grace; and testifying to their consciences complete justification by it in the court of heaven, John xvi. 8, 14.

As to the *objects* of justification, the Scripture says they are *sinners* and *ungodly*. For thus runs the divine declaration: *To him that worketh is the reward* of justification, and of eternal life as connected with it; *not reckoned of grace, but of debt*. But to him *that worketh not, but believeth on him that justifieth*—whom? the righteous? the holy? the eminently pious? nay, verily, but the *ungodly*; his *faith*, or that in which he believes, *is counted unto him for righteousness*, Rom. iv. 4, 5; Gal. ii. 17. Here, then, we learn, that the subjects of justification, considered in themselves, are not only destitute of a perfect righteousness, but have performed no good works at all. They are denominated and considered as the ungodly, when the blessing is bestowed upon them. Not that we are to understand that such remain ungodly. "All," says Dr. Owen, "that are justified, were before ungodly; but all that are justified, are, at the same instant, made godly." That the mere sinner, however, is the subject of justification, appears from hence. The Spirit of God, speaking in the Scripture, repeatedly declares that we are justified by grace. But grace stands in direct opposition to works. Whoever, therefore, is justified by grace, is considered as absolutely unworthy in that very instant when the blessing is vouchsafed to him, Rom. iii. 24. The person, therefore, that is justified, is accepted *without any cause* in himself. Hence it appears that if we regard the persons who are justified, and their state prior to the enjoyment of the immensely glorious privilege, divine grace appears, and reigns in all its glory.

As to the *way* and *manner* in which sinners are justified, it may be observed that the Divine Being can acquit none without a complete righteousness. Justification, as before observed, is evidently a forensic term, and the thing intended, by it a judicial act. So that, were a person to be justified without righteousness, the judgment would not be according to truth; it would be a false and unrighteous sentence. That righteousness by which we are justified must be equal to the demands of that law according to which the Sovereign Judge proceeds in our justification. Many persons talk of *conditions* of justification (see article CONDITION;) but the only condition is that of *perfect righteousness*: this the law requires, nor does the Gospel substitute another. But where shall we find, or how shall we obtain a justifying righteousness? Shall we flee to the law for relief? Shall we apply with diligence and zeal to the performance of duty, in order to attain the desired end? The apostle positively affirms, that there is no acceptance with God *by the works of the law*; and the reasons are evident. Our righteousness is imperfect, and consequently cannot justify. If justification were by the works of men, it could not be by grace: it would not be a righteousness without works.—There would be no need of the righteousness of Christ; and lastly, if justification were by the law, then boasting would be encouraged; whereas God's design in the whole scheme of salvation is to exclude it, Rom. iii. 27; Eph. ii. 8, 9. Nor is faith itself our righteousness, or that for the sake of which we are justified: for, though believers are said to be justified *by* faith, yet not *for* faith: faith can only be considered as the instrument, and not the cause. That faith is not our righteousness, is evident from the following considerations: No man's faith is perfect; and, if it were, it would not be equal to the demands of the divine law. It could not, therefore, without an error in judgment, be accounted a complete righteousness. But the judgment of God, as before proved, is according to truth, and according to the rights of his law. That obe-

dience by which a sinner is justified is called the *righteousness of faith*, *righteousness by faith*, and is represented as revealed *to* faith; consequently, cannot be faith itself. Faith, in the business of justification, stands opposed to all works; *to him that worketh not but believeth*. Now, if it were our justifying righteousness, to consider it in such a light would be highly improper. For in such a connexion it falls under the consideration of *a work*; a condition, on the performance of which our acceptance with God is manifestly suspended. If faith itself be that on account of which we are accepted, then some believers are justified by a more, and some by a less perfect righteousness, in exact proportion to the strength or weakness of their faith. That which is the end of the law is our righteousness, which certainly is not faith, but the obedience of our exalted substitute, Rom. x. 4. Were faith itself our justifying righteousness, we might depend upon it before God, and rejoice in it. So that, according to this hypothesis, not Christ, but faith, is the capital thing; the object to which we must look, which is absurd. When the apostle says, "faith was imputed to him for righteousness," his main design was to prove that the eternal Sovereign justifies *freely*, without any cause in the creature.

Nor is man's obedience to the Gospel as to a new and milder law the matter of his justification before God. It was a notion that some years ago obtained, that a relaxation of the law, and the severities of it, has been obtained by Christ; and a new law, a remedial law, a law of milder terms, has been introduced by him, which is the Gospel; the terms of which are faith, repentance, and obedience; and though these are imperfect, yet, being sincere, they are accepted of by God in the room of a perfect righteousness. But every part of this scheme is wrong, for the law is not relaxed, nor any of its severities abated; there is no alteration made in it, either with respect to its precepts or penalty: besides, the scheme is absurd, for it supposes that the law which a man is now under requires only an *imperfect* obedience; but an imperfect righteousness cannot answer its demands; for every law requires perfect obedience to its own precepts and prohibitions.

Nor is a profession of religion, nor sincerity, nor good works, at all the ground of our acceptance with God, for all our righteousness is imperfect, and must therefore be entirely excluded. *By grace*, saith the apostle, *ye are saved, not of works, lest any man should boast*, Eph. ii. 8, 9. Besides, the works of sanctification and justification are two distinct things: the one is a work of grace within men; the other an act of grace for or towards men: the one is imperfect, the other complete: the one carried on gradually, the other done at once. See SANCTIFICATION.

If, then, we cannot possibly be justified by any of our own performances, nor by faith itself, nor even by the graces of the Holy Spirit, where then shall we find a righteousness by which we can be justified? The Scripture furnishes us with an answer—"By Jesus Christ all that believe are *justified* from all things from which they could not be justified by the law of Moses." Acts xiii. 38, 39. "He was delivered for our offences, and raised again for our *justification*," Rom. iv. 25. "Being *justified* by his blood we shall be saved from wrath through him," Rom. v. 9. The spotless obedience, therefore, the bitter sufferings, and the accursed death of our heavenly Surety, constitute that very righteousness by which sinners are justified before God. That this righteousness is imputed to us, and that we are not justified by a personal righteousness, appears from the Scripture with superior evidence. "By the obedience of one shall many be made righteous," Rom. v. 19. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 21; "And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith," Phil. iii. 8. See also Jer. xxiii. 6; Dan. ix. 24; the whole of the 2d chap. of Galatians. See articles RECONCILIATION, RIGHTEOUSNESS.

As to the *properties* of justification: 1. It is an act of God's free grace, without any merit whatever in the creature, Rom. iii. 24. 2. It is an act of justice as well as grace; the law being perfectly fulfilled in Christ, and divine justice satisfied, Rom. iii. 26; Ps. lxxxv. 10.—3. It is an individual and instantaneous act, done at once, admitting of no degrees, John xix. 30.—4. It is irreversible, and an unalterable act, Mal. iii. 6.

As to the *time* of justification, divines are not agreed. Some have distinguished it into decretive, virtual, and actual. 1. Decretive, is God's eternal purpose to justify sinners in time by Jesus Christ.—2. Virtual justification has a reference to the satisfaction made by Christ.—3. Actual, is when we are enabled to believe in Christ, and by faith are united to him. Others say it is *eternal*, because his purpose respecting it was from everlasting; and that, as the Almighty viewed his people in Christ, they were, of consequence, justified in his sight. But it appears to me, that the principle on which the advocates for this doctrine have proceeded is wrong. They have confounded the design with the execution; for if this distinction be not kept up, the utmost perplexity will follow the consideration of every subject which relates to the decrees of God; nor shall we be able to form any clear ideas of his moral government whatever. To say, as one does, that the eternal will of God to justify men is the justification of them, is not to the purpose; for upon the same ground we might as well say that the eternal will of God to convert and glorify his people is the real conversion and glorification of them. That it was eternally determined that there should be a people who should believe in Christ, and that his righteousness should be imputed to them, is not to be disputed; but to say that these things were really done from eternity (which we must say if we believe eternal justification,) this would be absurd. It is more consistent to believe, that God from eternity laid the plan of justification; that this plan was executed by the life and death of Christ; and that the blessing is only manifested, received, and enjoyed, when we are regenerated; so that no man can say, or has any reason to conclude, he is justified, until he believes in Christ, Romans v. i.

The *effects* or *blessings* of justification, are,—1. An entire freedom from all penal evils in this life, and that which is to come, 1 Cor. iii. 22.—2. Peace with God, Rom. v. 1.—3. Access to

God through Christ, Ephesians iii. 12.—4. Acceptance with God, Ephesians v. 27.—5. Holy confidence and security under all the difficulties and troubles of the present state, 2 Timothy i. 12.—6. Finally, eternal salvation, Romans viii. 30; v. 18.

Thus we have given as comprehensive a view of the doctrine of justification as the nature of this work will admit; a doctrine which is founded upon the sacred Scriptures; and which, so far from leading to licentiousness, as some suppose, is of all others the most replete with motives to love, dependence, and obedience, Rom. vi. 1, 2. A doctrine which the primitive Christians held as constituting the very essence of their system; which our reformers considered as the most important point; which our venerable martyrs gloried in, and sealed with their blood; and which, as the church of England observes, is a "very wholesome doctrine, and full of comfort." See *Dr. Owen on Justification; Rawlins on Justification; Edwards's Sermons on ditto; Lime-Street Lect.* p. 350; *Hervey's Theron and Aspasia*, and *Eleven Letters; Witherspoon's Connexion between Justification and Holiness; Gill and Ridgley's Div.*; but especially *Booth's Reign of Grace*, to which I am indebted for great part of the above article.

K.

KEITHIANS, a party which separated from the Quakers in Pennsylvania in the year 1691. They were headed by the famous George Keith, from whom they derived their name. Those who persisted in their separation, after their leader deserted them, practised baptism, and received the Lord's Supper. This party were also called *Quaker Baptists*, because they retained the language, dress, and manner of the Quakers.

KEYS, POWER OF THE, a term made use of in reference to ecclesiastical jurisdiction, denoting the power of excommunicating and absolving. The Romanists say that the pope has the power of the keys, and can open and shut paradise as he pleases; grounding their opinion on that expression of Jesus Christ to Peter—"I will give thee the keys of the kingdom of heaven." Matt. xvi. 19. But every one must see that this is an absolute perversion of Scripture: for the keys of the kingdom of heaven most probably refer to the Gospel dispensation, and denote the power and authority of every faithful minister to preach the Gospel, administer the sacraments, and exercise government, that men may be admitted to or excluded from the church, as is proper. See ABSOLUTION.

In St. Gregory we read that it was the custom for the pope to send a golden key to princes, wherein they inclosed a little of the filings of St. Peter's chain, kept with such devotion at Rome; and that these keys were worn in the bosom, as being supposed to contain some wonderful virtues! Such has been the superstition of past ages!

KIRK SESSIONS, the name of a petty ecclesiastical judicatory in Scotland. Each parish, according to its extent, is divided into several particular districts, every one of which has its own elder and deacons to oversee it. A consistory of the ministers, elders and deacon of a parish form a kirk session. These meet once a week, the minister being their moderator, but without a negative voice. It regulates matters relative to public worship, elections, catechising, visitations, &c. It judges in matters of less scandal; but greater, as adultery, are left to the presbytery, and in all cases an appeal lies from it to the presbytery.—Kirk sessions have likewise the care of the poor, and poor's funds. See PRESBYTERIANS.

KINDNESS, civil behaviour, favourable treatment, or a constant and habitual practice of friendly offices and benevolent actions. See CHARITY; GENTLENESS.

KNIPPERDOLINGS, a denomination in the 16th century; so called from Bertrand Knipperdoling, who taught that the righteous before the day of judgment shall have a monarchy on earth, and the wicked be destroyed; that men are not justified by their faith in Christ Jesus; that there is no original sin; that infants ought not be baptized, and that immersion is the only mode of baptism: that every one has authority to preach and administer the sacraments; that men are not obliged to pay respect to magistrates; that all things ought to be in common, and that it is lawful to marry many wives.

KNOWLEDGE is defined by Mr. Locke to be the perception of the connexion and agreement or disagreement and repugnancy of our ideas. It also denotes *learning*, or the improvement of our faculties by reading; *experience*, or the acquiring new ideas or truths, by seeing a variety of objects, and making observations upon them in our own minds. No man, says the admirable Dr. Watts, is obliged to learn and know everything; this can neither be sought nor required, for it is utterly impossible: yet all persons are under some obligation to improve their own understanding, otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. Universal ignorance, or infinite error, will overspread the mind which is utterly neglected, and lies without any cultivation. The following rules, therefore, should be attended to for the improvement of knowledge.—1. Deeply possess your mind with the vast importance of a good judgment, and the rich and inestimable advantages of right reasoning.—2. Consider the weaknesses, failings, and mistakes of human nature in general.—3. Be not satisfied with a slight view of things, but take a wide survey now and then of the vast and unlimited regions of learning, the variety of questions and difficulties belonging to every science.—4. Presume not too much upon a bright genius, a ready wit, and good parts; for this, without study, will never make a man of knowledge.—5. Do not imagine that large and laborious reading, and a strong memory, can denominate you truly wise, without meditation and studious thought.—6. Be not so weak as to imagine that a life of learning is a life of laziness.—7. Let the hope of new discoveries, as well as the satisfaction and pleasure of known truths, animate your daily industry.—8. Do not hover always on the surface of things, nor take up suddenly with mere appearances.—9. Once a day, especially in the early years of life and study call yourselves to an account what new ideas

you have gained.—10. Maintain a constant watch, at all times, against a dogmatical spirit.—11. Be humble and courageous enough to retract any mistake, and confess an error.—12. Beware of a fanciful temper of mind, and a humorous conduct. —13. Have a care of trifling with things important and momentous, or of sporting with things awful and sacred.—14. Ever maintain a virtuous and pious frame of spirit.—15. Watch against the pride of your own reason, and a vain conceit of your own intellectual powers, with the neglect of divine aid and blessing.—16. Offer up, therefore, your daily requests to God, the Father of Lights, that he would bless all your attempts and labours in reading, study, and conversation.—*Watts on the Mind*, chap. i.; *Dr. John Edwards's Uncertainty, Deficiency, and Corruption of Human Knowledge; Reid's Intellectual Powers of Man; Stennet's Sermon on Acts* xxvi. 24, 25.

KNOWLEDGE OF GOD is often taken for the fear of God and the whole of religion. There is, indeed, a *speculative* knowledge, which consists only in the belief of his existence, and the acknowledgment of his perfections, but has no influence on the heart and conduct. A *spiritual saving* knowledge consists in veneration for the Divine Being, Ps. lxxxix. 7; love to him as an object of beauty and goodness, Zech. ix. 17; humble confidence in his mercy and promise, Ps. ix. 10; and sincere, uniform, and persevering obedience to his word, 1 John ii. 3. It may further be considered as a knowledge of God the Father; of his love, faithfulness, power, &c. Of the Son, as it relates to the dignity of his nature, 1 John v. 20; the suitability of his offices, Heb. ix.; the perfection of his work, Ps. lxviii. 18; the brightness of his example, Acts x. 38; and the prevalence of his intercession, Heb. vii. 25. Of the Holy Ghost, as equal with the Father and the Son; of his agency as enlightener and comforter; as also in his work of witnessing, sanctifying, and directing his people, John xv. xvi.; 2 Cor. iii. 17, 18; John iii. 5, 6; Rom. viii. 16. This knowledge may be considered as experimental, 2 Tim. i. 12; fiducial, Job xiii. 15, 16; affectionate, 1 John iii. 19; influential, Psal. ix. 10; Matt. v. 16; humiliating, Isa. vi.; Job xlii. 5, 6; satisfying, Psal. xxxvi. 7; Prov. iii. 17; and superior to all other knowledge, Phil. iii. 8. The advantages of religious knowledge are every way great. It forms the basis of true honour and felicity. "Not all the lustre of a noble birth, not all the influence of wealth, not all the pomp of titles, not all the splendour of power, can give dignity to the soul that is destitute of inward improvement. By this we are allied to angels, and are capable of rising for ever in the scale of being. Such is its inherent worth, that it hath always been represented under the most pleasing images. In particular, it hath been compared to light, the most valuable and reviving part of nature's works, and to that glorious luminary which is the most beautiful and transporting object our eyes behold. If we entertain any doubts concerning the intrinsic value of religious knowledge, let us look around us, and we shall be convinced how desirable it is to be acquainted with God, with spiritual, with eternal things. Observe the difference between a cultivated and a barren country. While the former is a lovely, cheerful, and delightful sight, the other administers a spectacle of horror. There is an equal difference between the nations among whom the principles of piety prevail, and the nations that are overrun with idolatry, superstition, and error. Knowledge, also, is of great importance to our personal and private felicity: it furnishes a pleasure that cannot be met with in the possession of inferior enjoyments; a fine entertainment which adds a relish to prosperity, and alleviates the hour of distress. It throws a lustre upon greatness, and reflects an honour upon poverty. Knowledge will also instruct us how to apply our several talents for the benefit of mankind. It will make us capable of advising and regulating others. Hence we may become the lights of the world, and diffuse those beneficent beams around us, which shall shine on benighted travellers, and discover the path of rectitude and bliss. This knowledge, also, tends to destroy bigotry and enthusiasm. To this we are indebted for the important change which hath been made since the beginning of the Reformation. To this we are indebted for the general cultivation and refinement of the understandings of men. It is owing to this that even arbitrary governments seem to have lost something of their original ferocity, and that there is a source of improvement in Europe which will, we hope, in future times, shed the most delightful influences on society, and unite its members in harmony, peace, and love. But the advantages of knowledge are still greater, for it points out to us an eternal felicity. The several branches of human science are intended only to bless and adorn our present existence; but religious knowledge bids us provide for an immortal being, sets the path of salvation before us, and is our inseparable companion in the road to glory. As it instructs in the way to endless bliss, so it will survive that mighty day when all worldly literature and accomplishments shall for ever cease. At that solemn period, in which the records and registers of men shall be destroyed, the systems of human policy be dissolved, and the grandest works of genius die, the wisdom which is spiritual and heavenly shall not only subsist, but be increased to an extent that human nature cannot in this life admit. Our views of things, at present, are obscure, imperfect, partial, and liable to error; but when we arrive to the realms of everlasting light, the clouds that shadowed our understanding will be removed; we shall behold with amazing clearness the attributes, ways, and works of God; shall perceive more distinctly the design of his dispensations; shall trace with rapture the wonders of nature and grace, and become acquainted with a thousand glorious objects, of which the imagination can as yet have no conception."

In order to increase in the knowledge of God, there must be dependence on Him from whom all light proceeds, James i. 6; attention to his revealed will, John v. 39; a watchful spirit against corrupt affections, Luke xxi. 34; a humble frame of mind, Ps. xxv. 9; frequent meditation, Ps. civ. 34; a persevering design for conformity to the divine image, Hos. vi. 3.—*Charnock's Works*, vol. ii. p. 381; *Saurin's Sermons*, vol. i. ser. 1; *Gill's Body of Div.* vol. iii. p. 12. oct.; *Tillotson's Serm.* ser. 113; *Watts's Works*, vol. i. ser. 45; *Hall's Sermon on the Advantages of Knowledge to the Lower Classes.*

KNOWLEDGE OF GOD. See OMNISCIENCE.

KORAN, or ALCORAN, the Scripture or Bible of the Mahometans, containing the revelations and doctrines of their pretended prophet.

1. *Koran, divisions of the.*—The Koran is divided into one hundred and fourteen larger portions of very unequal length, which we call *chapters*, but the Arabians *Sowar*, in the singular *Sura;* a word rarely used on any other occasion, and properly signifying a row, or a regular series; as a course of bricks in building, or a rank of soldiers in an army, and is the same in use and import with the Sura, or Tora, of the Jews; who also call the fifty-three sections of the Pentateuch *Sedarim*, a word of the same signification. These chapters are not, in the manuscript copies, distinguished by their numerical order, but by particular titles, which are taken sometimes from a peculiar subject treated of, or person mentioned therein; usually from the first word of note, exactly in the same manner as the Jews have named their Sedarim: though the word from which some chapters are denominated be very distant towards the middle, or perhaps the end, of the chapter; which seems ridiculous. But the occasion of this appears to have been, that the verse or passage wherein such word occurs, was, in point of time, revealed and committed to writing before the other verses of the same chapter which precede it in order; and the title being given to the chapter before it was completed, or the passages reduced to their present order, the verse from whence such title was taken did not always happen to begin the chapter. Some chapters have two or more titles, occasioned by the difference of the copies. Some of them being pretended to have been revealed at Mecca, and others at Medina, the noting this difference makes a part of the title. Every chapter is divided into smaller portions, of very unequal length also, which we customarily call *verses;* but the Arabic word is *Ayat*, the same with the Hebrew *Oioth*, and signifies *signs* or *wonders;* such as the secrets of God, his attributes, works, judgments, and ordinances delivered in those verses; many of which have their particular titles, also, imposed in the same manner as those of the chapters. Besides these unequal divisions, the Mahometans have also divided their Koran into sixty equal portions, which they call *Anzab*, in the singular *Hizb*, each subdivided into four equal parts; which is likewise an imitation of the Jews, who have an ancient division of their Mishna into sixty portions, called *Massictoth*. But the Koran is more usually divided into thirty sections only, named *Ajaza*, from the singula. *Joz*, each of twice the length of the former, and in like manner subdivided into four parts. These divisions are for the use of the readers of the Koran in the royal temples, or in the adjoining chapels where the emperors and great men are interred; of whom there are thirty belonging to every chapel, and each reads his section every day; so that the whole Koran is read over once a day. Next after the title, at the name of every chapter except only the ninth, is prefixed the following solemn form, by the Mahometans called the *Bismallah*—"In the name of the most merciful God;" which form they constantly place at the beginning of all their books and writings in general, as a peculiar mark and distinguishing characteristic of their religion, it being counted a sort of impiety to omit it. The Jews, and eastern Christians, for the same purpose, make use of similar forms. But Mahomet probably took this form from the Persian Magi, who began their books in these words, *Benam Yezdam bakshaishgher dadar;* that is, *In the name of the most merciful just* GOD. There are twenty-nine chapters of the Koran, which have this peculiarity, that they begin with certain letters of the alphabet, some with single ones, others with more. These letters the Mahometans believe to be the peculiar marks of the Koran, and to conceal several profound mysteries; the certain understanding of which, the more intelligent confess, has not been communicated to any mortal, their prophet only excepted; notwithstanding which, some take the liberty of guessing at their meaning by that species of cabala called by the Jews *Notarikon*.

2. *Koran, general design of the.*—The general design of the Koran was to unite the professors of the three different religions, then followed in the populous country of Arabia, (who, for the most part, wandered without guides, the far greater number being idolaters, the rest Jews and Christians, mostly of erroneous opinion,) in the knowledge and worship of one God, under the sanction of certain laws and ceremonies, partly of ancient and partly of novel institution, enforced by the consideration of rewards and punishments both temporal and eternal; and to bring them all to the obedience of Mahomet, as the prophet and ambassador of God; who, after the repeated admonitions, promises, and threats of former ages, was sent at last to establish and propagate God's religion on earth; and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal. The great doctrine, then, of the Koran is the unity of God; to restore which, Mahomet pretended, was the chief end of his mission; it being laid down by him as a fundamental truth, That there never was, nor ever can be, more than one true orthodox religion: that, though the particular laws or ceremonies are only temporary, and subject to alteration, according to the divine direction; yet the substance of it, being eternal truth, is not liable to change, but continues immutably the same; and that, whenever this religion became neglected or corrupted in essentials, God had the goodness to reinform and re-admonish mankind thereof by several prophets, of whom Moses and Jesus were the most distinguished, till the appearance of Mahomet, who is their seal, and no other to be expected after him. The more effectually to engage people to hearken to him, great part of the Koran is employed in relating examples of dreadful punishments formerly inflicted by God on those who rejected and abused his messengers; several of which stories, or some circumstances of them, are taken from the Old and New Testaments, but many more from the apocryphal books and traditions of the Jews and Christians of those ages, set up in the Koran as truths, in opposition to the Scriptures, which the Jews and Christians are charged with having altered; and, indeed, few or none of the relations of circumstances in the Koran were invented by Mahomet, as is generally supposed; it being easy to trace the greatest part of them much higher, as the rest might be, were more of these books extant, and were it worth while to make the inquiry. The rest of the Alcoran is taken up in prescribing

necessary laws and directions, frequent admonitions to moral and divine virtues, the worship and reverence of the Supreme Being, and resignation to his will. One of their most learned commentators distinguishes the contents of the Alcoran into allegorical and literal; under the former are comprehended all the obscure, parabolical, and enigmatical passages, with such laws as are repealed or abrogated; the latter, such as are clear, and in full force. The most excellent moral in the whole Alcoran, interpreters say, is that in the chapter *Al araf*, viz. "Show mercy, do good to all, and dispute not with the ignorant;" or, as Mr. Sale renders it, Use indulgence, command that which is just, and withdraw far from the ignorant. Mahomet, according to the authors of the *Keschaf*, having begged of the angel Gabriel a more ample explication of this passage, received it in the following terms: "Seek him who turns thee out, give to him who takes from thee, pardon him who injures thee; for God will have you plant in your souls the roots of his chief perfections." It is easy to see that this commentary is borrowed from the Gospel. In reality, the necessity of forgiving enemies, though frequently inculcated in the Alcoran, is of a later date among the Mahometans than among the Christians; among those later than among the heathens; and to be traced originally among the Jews. (See Exod. xxxiii. 4, 5.) But it matters not so much who had it first as who observes it best. The caliph Hassan, son of Hali, being at table, a slave let fall a dish of meat reeking hot, which scalded him severely. The slave fell on his knees rehearsing these words of the Alcoran, "Paradise is for those who restrain their anger." "I am not angry with thee," answered the caliph. "And for those who forgive offences against them," continues the slave. "I forgive thee thine," replies the caliph. "But, above all, for those who return good for evil," adds the slave. "I set thee at liberty," rejoined the caliph; "and I give thee ten dinars." There are also a great number of occasional passages in the Alcoran relating only to particular emergencies. For this advantage Mahomet had, by his piecemeal method of receiving and delivering his revelations, that, whenever he happened to be perplexed with any thing, he had a certain resource in some new morsel of revelation. It was an admirable contrivance to bring down the whole Alcoran only to the lowest heaven, not to earth: since, had the whole been published at once, innumerable objections would have been made, which it would have been impossible for him to have solved; but as he received it by parcels, as God saw fit they should be published for the conversion and instruction of the people, he had a sure way to answer all emergencies, and to extricate himself with honour from any difficulty which might occur.

3. *Koran, history of the.*—It is the common opinion, that Mahomet, assisted by one Sergius, a monk, composed this book: but the Mussulmans believe it as an article of their faith, that the prophet, who, they say, was an illiterate man, had no concern in inditing it; but that it was given him by God, who, to that end, made use of the ministry of the angel Gabriel; that, however, it was communicated to him by little and little, a verse at a time, and in different places, during the course of 23 years.—"And hence," say they, "proceed that disorder and confusion visible in the work;" which, in truth, are so great, that all their doctors have never been able to adjust them; for Mahomet, or rather his copyist, having put all the loose verses promiscuously in a book together, it was impossible ever to retrieve the order where in they were delivered. These 23 years which the angel employed in conveying the Alcoran to Mahomet, are of wonderful service to his followers; inasmuch as they furnish them with an answer to such as tax them with those glaring contradictions of which the book is full, and which they piously father upon God himself; alleging that, in the course of so long a time, he repealed and altered several doctrines and precepts which the prophet had before received of him. M. D'Herbelot thinks it probable, that when the heresies of the Nestorians, Eutychians, &c. had been condemned by œcumenical councils, many bishops, priests, monks, &c. being driven into the deserts of Arabia and Egypt, furnished the impostor with passages, and crude, ill-conceived doctrines, out of the Scriptures; and that it was hence that the Alcoran became so full of the wild and erroneous opinions of those heretics. The Jews also, who were very numerous in Arabia, furnished materials for the Alcoran; nor is it without some reason that they boast twelve of their chief doctors to have been the authors of this work. The Alcoran, while Mahomet lived, was only kept in loose sheets: his successor, Abubeker, first collected them into a volume, and committed the keeping of it to Haphsa, the widow of Mahomet, in order to be consulted as an original; and there being a good deal of diversity between the several copies already dispersed throughout the provinces, Ottoman, successor of Abubeker, procured a great number of copies to be taken from that of Haphsa, at the same time suppressing all the others not conformable to the original. The chief differences in the present copies of this book consist in the points, which were not in use in the time of Mahomet and his immediate successors; but were added since, to ascertain the reading, after the example of the Massoretes, who added the like points to the Hebrew texts of Scripture. There are seven principal editions of the Alcoran, two at Medina, one at Mecca, one at Cufa, one at Bassora, one in Syria, and the common, or vulgar edition. The first contains 6000 verses, the others surpassing this number by 200 or 236 verses; but the number of words and letters is the same in all; viz. 77,639 words, and 323,015 letters. The number of commentaries on the Alcoran is so large, that the bare titles would make a huge volume. Ben Oschair has written the history of them, entitled *Tarikh Ben Oschair*. The principal among them are, Reidhaori, Thaalebi, Zamalchschari, and Bacai. The Mahometans have a positive theology built on the Alcoran and tradition, as well as a scholastical one built on reason. They have likewise their casuists, and a kind of canon law, wherein they distinguish between what is of divine and what of positive right. They have their beneficiaries, too, chaplains, almoners, and canons, who read a chapter every day out of the Alcoran in their mosques, and have prebends annexed to their office. The *hatib* of the mosque is what we call the parson of the parish; and the *scheiks* are the preachers, who take their texts out of the Alcoran.

4. *Koran, Mahometan, faith concerning.*—It is the general belief among the Mahometans that the Koran is of divine original; nay, that it is eternal and uncreated; remaining, as some express it, in the very essence of God; and the very first transcript has been from everlasting, by God's throne, written on a table of vast bigness, called the *preserved table*, in which are also recorded the divine decrees, past and future; that a copy from this table, in one volume upon paper, was, by the ministry of the angel Gabriel, sent down to the lowest heaven, in the month of Ramadam, on the night of *power*, from whence Gabriel revealed it to Mahomet in parcels, some at Mecca, and some at Medina, at different times, during the space of twenty-three years, as the exigency of affairs required; giving him, however, the consolation to show him the whole (which they tell us was bound in silk, and adorned with gold and precious stones of paradise) once a year; but in the last year of his life he had the favour to see it twice. They say, that only ten chapters were delivered entire, the rest being revealed piecemeal, and written down from time to time by the prophet's amanuensis, in such a part of such and such a chapter, till they were completed, according to the direction of the angel. The first parcel that was revealed is generally agreed to have been the first five verses of the ninety-sixth chapter. In fine, the book of the Alcoran is held in the highest esteem and reverence among the Mussulmans. They dare not so much as touch the Alcoran without being first washed, or legally purified: to prevent which an inscription is put on the cover or label,—*Let none touch but they who are clean.* It is read with great care and respect, being never held below the girdle. They swear by it; take omens from it on all weighty occasions; carry it with them to war; write sentences of it on their banners; adorn it with gold and precious stones; and knowingly will not suffer it to be in the possession of any of a different religion. Some say it is punishable even with death, in a Christian to touch it; others, that the veneration of the Mussulmans leads them to condemn the translating it into any other language, as a profanation; but these seem to be exaggerations. The Mahometans have taken care to have their Scripture translated into the Persian, the Javan, the Malayan, and other languages: though, out of respect to the original, these versions are generally, if not always, interlineated.

5. *Koran, success of the, accounted for.*—The author of the "View of Christianity and Mahometanism," observes, that, "by the advocates of Mahometanism, the Koran has always been held forth as the greatest of miracles, and equally stupendous with the act of raising the dead. The miracles of Moses and Jesus, they say, were transient and temporary; but that of the Koran is permanent and perpetual, and therefore far surpasses all the miraculous events of preceding ages. We will not detract from the real merits of the Koran; we allow it to be generally elegant and often sublime: but at the same time we reject with disdain its arrogant pretence to any thing supernatural, all the real excellence of the work being easily referrible to natural and visible causes. In the language of Arabia, a language extremely loved and diligently cultivated by the people to whom it was vernacular, Mahomet found advantages which were never enjoyed by any former or succeeding impostor. It requires not the eye of a philosopher to discover in every soil and country a principle of national pride: and if we look back for many ages on the history of the Arabians, we shall easily perceive that pride among them invariably to have consisted in the knowledge and improvement of their native language. The Arabic, which has been justly esteemed the most copious of the eastern tongues, which had existed from the most remote antiquity, which had been embellished by numberless poets, and refined by the constant exercise of the natives, was the most successful instrument which Mahomet employed in planting his new religion among them. Admirably adapted by its unrivalled harmony, and by its endless variety, to add painting to expression, and to pursue the imagination in its unbounded flight, it became in the hands of Mahomet an irresistible charm to blind the judgment and to captivate the fancy of his followers. Of that description of men who first composed the adherents of Mahomet, and to whom the Koran was addressed, few, probably, were able to pass a very accurate judgment on the propriety of the sentiments, or on the beauty of the diction; but all could judge of the military abilities of their leader; and in the midst of their admiration, it is not difficult to conceive that they would ascribe to his compositions every imaginary beauty of inspired language. The shepherd and the soldier, though awake to the charms of those wild but beautiful compositions in which were celebrated their favourite occupations of love or war, were yet little able to criticise any other works than those which were addressed to their imagination or their heart. To abstract reasonings on the attributes and the dispensations of the Deity, to the comparative excellencies of rival religions, to the consistency of any one religious system in all its parts, and to the force of its various proofs, they were quite inattentive. In such a situation, the appearance of a work which possessed something like wisdom and consistence; which prescribed the rules and illustrated the duties of life; and which contained the principles of a new and comparatively sublime theology, independently of its real and permanent merit, was likely to excite their astonishment, and to become the standard of future composition. In the first periods of the literature of every country, something of this kind has happened. The father of Grecian poetry very obviously influenced the taste and imitation of his country. The modern nations of Europe all possess some original author, who, rising from the darkness of former ages, has begun the career of composition, and tinctured with the character of his own imagination the stream which has flowed through his posterity. But the prophet of Arabia had in this respect advantages peculiar to himself. His compositions were not to his followers the works of man, but the genuine language of Heaven which had sent him. They were not confined, therefore, to that admiration which is so liberally bestowed on the earliest productions of genius, or to that fond attachment with which men every where regard the original compositions of their country; but with their admiration they blended their piety. To know and to feel the beauties of the Koran, was in some respect to share in the temper of heaven; and he who was most affected with admiration in

the perusal of its beauties, seemed fitly the object of that mercy which had given it to ignorant man. The Koran, therefore, became naturally and necessarily the standard of taste. With a language thus hallowed in their imaginations, they were too well satisfied either to dispute its elegance, or improve its structure. In succeeding ages, the additional sanction of antiquity or prescription, was given to these compositions which their fathers had admired; and while the belief of its divine original continues, that admiration, which has thus become the test and the duty of the faithful, can neither be altered nor diminished. When, therefore, we consider these peculiar advantages of the Koran, we have no reason to be surprised at the admiration in which it is held. But if, descending to a more minute investigation of it, we consider its perpetual inconsistence and absurdity, we shall indeed have cause for astonishment at that weakness of humanity, which could ever have received such compositions as the work of the Deity."

6. *Koran, the style and merits of the, examined.*—"The first praise of all the productions of genius (continues this author) is invention; that quality of the mind, which, by the extent and quickness of its views, is capable of the largest conceptions, and of forming new combinations of objects the most distant and unusual. But the Koran bears little impression of this transcendant character. Its materials are wholly borrowed from the Jewish and Christian Scriptures, from the Talmudical legends and apocryphal gospels then current in the East, and from the traditions and fables which abounded in Arabia. The materials collected from these several sources are here heaped together with perpetual and heedless repetitions, without any settled principle or visible connexion. When a great part of the life of Mahomet had been spent in preparatory meditation on the system he was about to establish, its chapters were dealt out slowly and separately during the long period of twenty-three years. Yet, thus defective in its structure, and no less objectionable in its doctrines, was the work which Mahomet delivered to his followers as the oracles of God. The most prominent feature of the Koran, that point of excellence in which the partiality of its admirers has ever delighted to view it, is the sublime notion it generally impresses of the nature and attributes of God. If its author had really derived these just conceptions from the inspiration of that Being whom they attempt to describe, they would not have been surrounded, as they now are, on every side, with error and absurdity. But it might be easily proved, that whatever it justly defines of the divine attributes was borrowed from our Holy Scripture; which, even from its first promulgation, but especially from the completion of the New Testament, has extended the views and enlightened the understandings of mankind; and thus furnished them with arms which have too often been effectually turned against itself by its ungenerous enemies. In this instance, particularly, the copy is far below the great original, both in the propriety of its images and the force of its descriptions."

7. *Koran, the sublimity of the, contrasted.*—"Our Holy Scriptures are the only compositions that can enable the dim sight of mortality to penetrate into the invisible world, and to behold a glimpse of the divine perfections. Accordingly, when they would represent to us the happiness of heaven, they describe it, not by any thing minute and particular, but by something general and great; something that, without descending to any determinate object, may at once, by its beauty and immensity, excite our wishes, and elevate our affections. Though in the prophetical and evangelical writings, the joys that shall attend us in a divine state, are often mentioned with ardent admiration, they are expressed rather by allusion than by similitude, rather by indefinite and figurative terms, than by any thing fixed and determinate. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.' 1 Cor. ii. 9. What a reverence and astonishment does this passage excite in every hearer of taste and piety! What energy, and at the same time, what simplicity in the expression! How sublime, and at the same time how obscure, is the imagery! Different was the conduct of Mahomet in his descriptions of heaven and paradise. Unassisted by the necessary influence of virtuous intentions and divine inspiration, he was neither desirous, nor indeed able, to exalt the minds of men to sublime conceptions, or to rational expectations. By attempting to explain what is inconceivable, to describe what is ineffable, and to materialize what in itself is spiritual, he absurdly and impiously aimed to sensualize the purity of the divine essence. Thus he fabricated a system of incoherence, a religion of depravity, totally repugnant to the nature of that Being, who, as he pretended, was its object; but therefore more likely to accord with the appetites and conceptions of a corrupt and sensual age. That we may not appear to exalt our Scriptures thus far above the Koran by an unreasonable preference, we shall produce a part of the second chapter of the latter, which is deservedly admired by the Mahometans, who wear it engraved on their ornaments, and recite it in their prayers. 'God! there is no God but he; the living, the self-subsisting: neither slumber nor sleep seizeth him: to him belongeth whatsoever is in heaven, and on earth. Who is he that can intercede with him but through his good pleasure? He knoweth that which is past, and that which is to come. His throne is extended over heaven and earth, and the preservation of both is to him no burden. He is the high, the mighty.' *Sale's Koran*, vol. ii. p. 30. To this description who can refuse the praise of magnificence? Part of that magnificence, however, is to be referred to that verse of the psalmist whence it was borrowed: 'He that keepeth Israel shall neither slumber nor sleep,' Psal. cxxi. 1. But if we compare it with that other passage of the inspired psalmist (Psal. cii. 24—27.) all its boasted grandeur is at once obscured, and lost in the blaze of a greater light! 'O, my God, take me not away in the midst of my days; thy years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end.' The Koran, therefore upon a fair examination, far from supporting its arrogant claim to a supernatural work, sinks below the level of many compositions confessedly of human original;

and still lower does it fall in our estimation, when compared with that pure and perfect pattern which we justly admire in the Scriptures of truth. It is, therefore, abundantly apparent, that no miracle was either externally performed for the support, or is internally involved in the composition of the Mahometan revelation." See *Sale's Koran; Prideaux's Life of Mahomet; White's Sermons at Bampton Lectures; Foster's Mahometanism Unveiled; Whitaker's Origin of Arianism;* and article MAHOMETANISM.

KTISTOLATRÆ, a branch of the Monophysites, which maintained that the body of Christ before his resurrection was corruptible.

L

LABADISTS were so called from their founder, John Labadie, a native of France. He was originally in the Romish communion; but leaving that, he became a member of the reformed church, and performed with reputation the ministerial functions in France, Switzerland, and Holland. He at length erected a new community, which resided successively at Middleburg, in Zealand, Amsterdam, Hervorden, and at Altona, where he died about 1674. After his death, his followers removed their wandering community to Wiewert, in the district of North Holland, where it soon fell into oblivion. If we are to judge of the Labadists by their own account, they did not differ from the reformed church so much in their tenets and doctrines as in their manners and rules of discipline; yet it seems that Labadie had some strange notions. Among other things, he maintained that God might and did, on certain occasions, deceive men; that the faithful ought to have all things in common: that there is no subordination or distinction of rank in the true church; that in reading the Scriptures greater attention should be paid to the internal inspiration of the Holy Spirit than to the words of the text; that the observation of Sunday was a matter of indifference; that the contemplative life is a state of grace and union with God, and the very height of perfection.

LAITY, the people as distinguished from the clergy. See CLERGY.

LAMA, GRAND, a name given to the sovereign pontiff or high priest of the Thibetian Tartars, who resides at Patoli, a vast palace on a mountain near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand lamas, or priests, who have their separate apartments round about the mountain, and according to their respective quality are placed nearer or at a greater distance from the sovereign pontiff. He is not only worshipped by the Thibetians, but also is the great object of adoration for the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Corbea, on the sea of Japan. He is not only the sovereign pontiff, the vicegerent of the Deity on earth, but the more remote Tartars are said to absolutely regard him as the Deity himself, and call him God, *the everlasting Father of heaven.* They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship and make rich offerings at his shrine; even the emperor of China, who is a Manchou Tartar, does not fail in acknowledgments to him in his religious capacity; and actually entertains, at a great expense, in the palace of Pekin, an inferior lama, deputed as his nuncio from Thibet. The grand lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with gold and precious stones, where at a distance the people prostrate themselves before him, it not being lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

The Sunniasses, or Indian pilgrims, often visit Thibet as a holy place; and the lama always entertains a body of two or three hundred in his pay. Besides his religious influence and authority, the grand lama is possessed of unlimited power throughout his dominions, which are very extensive. The inferior lamas, who form the most numerous as well as the most powerful body in the state, have the priesthood entirely in their hands; and besides fill up many monastic orders which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetians, is, that when the grand lama seems to die, either of old age or infirmity, his soul, in fact, only quits a crazy habitation to look for another younger or better; and is discovered again in the body of some child by certain tokens, known only to the lamas or priests, in which order he always appears.

Almost all nations of the east, except the Mahometans, believe the *metempsychosis* as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, Siamese, the greatest part of the Chinese and Japanese, and the Moguls and Kalmucks, who changed the religion of Schamanism for the worship of the grand lama. According to the doctrine of this *metempsychosis*, the soul is always in action, and never at rest; for no sooner does she leave her old habitation, than she enters a new one. The dalai lama, being a divine person, can find no better lodging than the body of his successor; or the *Foe*, residing in the dalai lama, which passes to his successor; and this being a god, to whom all things are known, the dalai lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years' standing; and neither time nor the influence of men has had the power of shaking the authority of the grand lama. This theocracy extends as fully to temporal as to spiritual concerns.

Though, in the grand sovereignty of the lamas, the temporal power has been occasionally sepa-

rated from the spiritual by slight revolutions, they have always been united again after a time; so that in Thibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown. For as the Thibetians suppose that the grand lama is animated by the good Shaka, or Foe, who at the decease of one lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of lamas is continued down from him in fixed degrees of sanctity; so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformable to the dictates of his religion, dwells in divine tranquillity in a building that is both temple and palace. If some of his votaries in modern times have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they follow. The state of sanctity which that religion inculcates, consists in monastic continence, absence of thought, and the perfect repose of nonentity.

It has been observed that the religion of Thibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water and a singing service; they also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to thirty thousand; who, besides the three vows of poverty, obedience, and charity, make several others. They have their confessors, who are chosen by their superiors, and have licences from their lamas, without which they cannot hear confessions or impose penances. They make use of beads. They wear the mitre and cap like the bishops; and their dalai lama is nearly the same among them as the sovereign pontiff is among the Romanists.

LAMBETH ARTICLES. See ARTICLES.

LAMPETIANS, a denomination in the seventeenth century, the followers of Lampetius, a Syrian monk. He pretended that as man is born free, a Christian, in order to please God, ought to do nothing by necessity; and that it is, therefore, unlawful to make vows, even those of obedience. To this system he added the doctrines of the Arians, Carpocratians, and other denominations.

LANGUAGE, in general, denotes those articulate sounds by which men express their thoughts. Much has been said respecting the invention of language. On the one side it is observed, that it is altogether a human invention, and that the progress of the mind, in the invention and improvement of language, is, by certain natural gradations, plainly discernible in the composition of words. But on the other side it is alleged, that we are indebted to divine revelation for the origin of it. Without supposing this, we see not how our first parents could so early hold converse with God, or the man with his wife. Admitting, however, that it is of divine original, we cannot suppose that a perfect system of it was all at once given to man. It is much more natural to think that God taught our first parents only such language as suited their present occasion, leaving them, as he did in other things, to enlarge and improve it, as their future necessities should require. Without attempting, however, to decide this controversy, we may consider language as one of the greatest blessings belonging to mankind. Destitute of this we should make but small advancements in science, be lost to all social enjoyments, and religion itself would feel the want of such a power. Our wise Creator therefore, has conferred upon us this inestimable privilege; let us then be cautious that our tongues be not the vehicle of vain and useless matter, but used for the great end of glorifying him, and doing good to mankind. What was the first language taught man, is matter of dispute among the learned, but most think it was the Hebrew. But as this subject, and the article in general belongs more to philology than divinity, we refer the reader to *Dr. Adam Smith's Dissertation on the Formation of Languages; Harris's Hermes; Warburton's Divine Legation of Moses*, vol. iii.; *Traité de la Formation Méchanique des Langues, par le Président de Brosses; Blair's Rhetoric*, vol. i. lect. vi.; *Gregory's Essays*, ess. 6; *Monboddo's Origin and Progress of Language.*

LATITUDINARIAN, a person not conforming to any particular opinion or standard, but of such moderation as to suppose that people will be admitted into heaven, although of different persuasions. The term was more especially applied to those pacific doctors in the seventeenth century, who offered themselves as mediators between the more violent Episcopalians, and the rigid Presbyterians and Independents, respecting the forms of church government, public worship, and certain religious tenets, more especially those that were debated between the Arminians and Calvinists. The chief leaders of these Latitudinarians were Hales and Chillingworth; but More, Cudworth, Gale, Whitchcot, and Tillotson, were also among the number. These men, although firmly attached to the church of England, did not go so far as to look upon it as of *divine institution;* and hence they maintained, that those who followed other forms of government and worship, were not, on that account, to be excluded from their communion. As to the doctrinal part of religion, they took the system of Episcopius for their model, and like him, reduced the fundamental doctrines of Christianity to a few points; and by this manner of proceeding they endeavoured to show the contending parties, that they had no reason to oppose each other with such animosity and bitterness, since the subjects of their debates were matters of an indifferent nature with respect to salvation. They met, however, with opposition for their pains, and were branded as Atheists and Deists by some, and as Socinians by others; but upon the restoration of Charles II. they were raised to the first dignities of the church, and were held in considerable esteem. See *Burnet's Hist. of his own Times*, vol. i. b. 11. p. 188; *Mosh. Ecc. Hist.* vol. ii. p. 501. 4to.

LAURA, in church history, a name given to a collection of little cells at some distance from each other, in which the hermits of ancient times lived together in a wilderness. These hermits did not live in community, but each monk provided for himself in his distinct cell. The most celebrated lauras mentioned in ecclesiastical history were in Palestine; as the laura of St. Euthymus, St. Saba, the laura of the towers, &c.

LAW, a rule of action; a precept or command coming from a superior authority, which an inferior is bound to obey. The manner in which God governs rational creatures is by a law, as the

rule of their obedience to him, and which is what we call God's moral government of the world. He gave a law to angels, which some of them kept, and have been confirmed in a state of obedience to it; but which others broke, and thereby plunged themselves into destruction and misery. He gave, also, a law to Adam, and which was also in the form of a covenant, and in which Adam stood as a covenant head to all his posterity, Rom. v.; Gen. ii. But our first parents soon violated that law, and fell from a state of innocence to a state of sin and misery. Hos. vi. 7; Gen. iii. See FALL.

Positive laws are precepts which are not founded upon any reasons known to those to whom they are given. Thus in the state of innocence God gave the law of the sabbath; of abstinence from the fruit of the tree of knowledge, &c.

Law of Nature is the will of God relating to human actions, grounded in the moral differences of things, and, because discoverable by natural light, obligatory upon all mankind, Rom. i. 20; ii. 14, 15. This law is coeval with the human race, binding all over the globe, and at all times; yet, through the corruption of reason, it is insufficient to lead us to happiness, and utterly unable to acquaint us how sin is to be forgiven, without the assistance of revelation.

Ceremonial law is that which prescribed the rites of worship used under the Old Testament. These rites were typical of Christ, and were obligatory only till Christ had finished his work, and began to erect his Gospel church, Heb. vii. 9, 11; x. 1; Ephesians ii. 16; Col. ii. 14; Gal. v. 2, 3.

Judicial law was that which directed the policy of the Jewish nation, as under the peculiar dominion of God as their supreme magistrate, and never, except in things relative to moral equity, was binding on any but the Hebrew nation.

Moral law is that declaration of God's will which directs and binds all men, in every age and place, to their whole duty to him. It was most solemnly proclaimed by God himself at Sinai, to confirm the original law of nature, and correct men's mistakes concerning the demands of it. It is denominated *perfect*, Psal. xix. 7; *perpetual*, Matt. v. 17, 18; *holy*, Rom. vii. 12; *good*, Rom. vii. 12; *spiritual*, Romans vii. 14; *exceeding broad*, Psal. cxix. 96. Some deny that it is a rule of conduct to believers under the Gospel dispensation; but it is easy to see the futility of such an idea; for as a transcript of the mind of God, it must be the criterion of moral good and evil. It is also given for that very purpose, that we may see our duty, and abstain from every thing derogatory to the divine glory. It affords us grand ideas of the holiness and purity of God: without attention to it, we can have no knowledge of sin. Christ himself came not to destroy, but to fulfil it; and though we cannot do as he did, yet we are commanded to follow his example. Love to God is the end of the moral law, as well as the end of the Gospel. By the law, also, we are led to see the nature of holiness, and our own depravity, and learn to be humbled under a sense of our imperfection. We are not under it, however, as a covenant of works, Gal. iii. 13; or as a source of terror, Rom. viii. 1; although we must abide by it, together with the whole preceptive word of God, as the rule of our conduct, Rom. iii. 31; vii.

Laws, directive, are laws without any punishment annexed to them.

Laws, penal, such as have some penalty to enforce them. All the laws of God are and cannot but be penal, because every breach of his law is sin, and meritorious of punishment.

Law of honour is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another, and for no other purpose. Consequently nothing is adverted to by the law of honour but what tends to incommode this intercourse. Hence this law only prescribes and regulates the duties betwixt equals, omitting such as relate to the Supreme Being, as well as those which we owe to our inferiors. In fact, this law of honour, in most instances, is favourable to the licentious indulgence of the natural passions. Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme, and lays no stress upon the virtues opposite to these.

Laws, remedial, a fancied law which some believe in, who hold that God, in mercy to mankind, has abolished that rigorous constitution or law that they were under originally, and instead of it has introduced a more mild constitution, and put us under a new law, which requires no more than imperfect sincere obedience, in compliance with our poor, infirm, impotent circumstances since the fall. I call this a fancied law, because it exists no where except in the imagination of those who hold it. See NEONOMIANS, and JUSTIFICATION.

Laws of nations are those rules which by a tacit consent are agreed upon among all communities, at least among those who are reckoned the polite and humanized part of mankind. *Gill's Body of Div.* vol. i. p. 454, oct. 425; vol. iii. ditto; *Paley's Mor. Phil.* vol. i. p. 2; *Cumberland's Law of Nature*; *Grove's Mor. Phil.* vol. ii. p. 117; *Booth's Death of Legal Hope*; *Inglish and Burder's Pieces on the Moral Law*; *Watts's Works*, vol. i. ser. 49, 8vo. edition, and vol. ii. p. 443, &c.; *Scott's Essays*.

LAY-BROTHERS, among the Romanists, illiterate persons, who devote themselves at some convent to the service of the religious. They wear a different habit from that of the religious, but never enter into the choir, nor are present at the chapters; nor do they make any other vow than that of constancy and obedience.

LAYMAN, one who follows a secular employment, and is not in orders: opposed to a clergyman.

LEARNING, skill in any science, or that improvement of the mind which we gain by study, instruction, observation, &c. An attentive examination of ecclesiastical history will lead us to see how greatly learning is indebted to Christianity, and that Christianity, in its turn, has been much served by learning. "All the useful learning," says Dr. Jortin, "which is now to be found in the world, is in a great measure owing to the Gospel. The Christians, who had a great veneration for the Old Testament, have contributed more than the Jews themselves to secure and explain those books. The Christians in ancient times collected and preserved the Greek versions of the Scriptures, particularly the Septuagint, and translated the originals into Latin. To Christians were due the Old Hexapla; and in later times Christians have published

the Polyglots and the Samaritan Pentateuch. It was the study of the Holy Scriptures which excited Christians from early times to study chronology, sacred and secular; and here much knowledge of history, and some skill in astronomy, were needful. The New Testament, being written in Greek, caused Christians to apply themselves also to the study of that language. As the Christians were opposed by the Pagans and the Jews, they were excited to the study of Pagan and Jewish literature, in order to expose the absurdities of the Jewish traditions, the weakness of Paganism, and the imperfections and insufficiency of philosophy. The first fathers, till the third century, were generally Greek writers. In the third century the Latin language was much upon the decline, but the Christians preserved it from sinking into absolute barbarism. Monkery, indeed, produced many sad effects; but Providence here also brought good out of evil; for the monks were employed in the transcribing of books, and many valuable authors would have perished if it had not been for the monasteries. In the ninth century, the Saracens were very studious, and contributed much to the restoration of letters. But, whatever was good in the Mahometan religion, it is in no small measure indebted to Christianity for it, since Mahometanism is made up for the most part of Judaism and Christianity. If Christianity had been suppressed at its first appearance, it is extremely probable that the Latin and Greek tongues would have been lost in the revolutions of empires, and the irruptions of barbarians in the east and in the west; for the old inhabitants would have had no *conscientious* and *religious* motives to keep up their language; and then, together with the Latin and Greek tongues, the knowledge of antiquities and the ancient writers would have been destroyed. To whom, then, are we indebted for the knowledge of antiquity, for every thing that is called philosophy, or the *literæ humaniores*?—to Christians. To whom for grammars and dictionaries of the learned languages?—to Christians. To whom for chronology, and the continuation of history through many centuries?—to Christians. To whom for rational systems of morality, and improvements in natural philosophy, and for the applications of these discoveries to religious purposes?—to Christians. To whom for metaphysical researches, carried as far as the subject will permit?—to Christians. To whom for the moral rules to be observed by nations in war and peace?—to Christians To whom for jurisprudence, and for political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation?—to Christians. To whom for the Reformation?—to Christians.

"As religion hath been the chief preserver of erudition, so erudition hath not been ungrateful to her patroness, but hath contributed largely to the support of religion. The useful exposition of the Scriptures, the sober and sensible defences of revelation, the faithful representations of pure and undefiled Christianity; these have been the works of learned, judicious, and industrious men." Nothing, however, is more common than to hear the ignorant decry all human learning as entirely useless in religion; and what is still more remarkable, even some, who call themselves preachers, entertain the same sentiments. But to such we can only say what a judicious preacher observed upon a public occasion, that if all men had been as unlearned as themselves *they* never would have had a text on which to have displayed their ignorance. *Dr. Jortin's Sermons*, vol. vii. charge 1; *Mrs. H. More's Hints to a Young Princess*, vol. i. p. 64; *Cook's Mis. Ser. on Matt.* vi. 3; *Dr. Stennett's Ser. on Acts* xxvi. 24, 25.

LECTURES, RELIGIOUS, are discourses or sermons delivered by ministers on any subject in theology. Beside lectures on the Sabbath-day, many think proper to preach on week days; sometimes at five o'clock in the morning, before people go to work, and at seven in the evening, after they have done. In London there is preaching almost every forenoon and evening in the week, at some place or other. It may be objected, however, against week-day preaching, that it has a tendency to take people from their business, and that the number of places open on a Sabbath-day supersedes the necessity of it. But in answer to this, may it not be observed, 1. That people stand in need at all times of religious instruction, exhortation, and comfort?—2. That there is a probability of converting sinners then as well as at other times?—3. That ministers are commanded to be instant in season and out of season?—And, 4. It gives ministers an opportunity of hearing one another, which is of great utility. After all, it must be remarked, that he who can hear the truth on a Sabbath-day does not act consistently to neglect his family or business to be always present at week-day lectures; nor is he altogether wise who has an opportunity of receiving instruction, yet altogether neglects it.

LECTURES, BAMPTON, a course of eight sermons preached annually at the university of Oxford, set on foot by the Reverend John Bampton, canon of Salisbury.—According to the directions in his will, they are to be preached upon either of the following subjects:—To confirm and establish the Christian faith, and to confute all heretics and schismatics; upon the divine authority of the holy Scriptures; upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive church; upon the divinity of our Lord and Saviour Jesus Christ; upon the divinity of the Holy Ghost; upon the articles of the Christian faith, as comprehended in the Apostles' and Nicene creeds. For the support of this lecture, he bequeathed his lands and estates to the chancellor, masters, and scholars of the university of Oxford for ever, upon trust that the vice-chancellor for the time being take and receive all the rents and profits thereof; and, after all taxes, reparations, and necessary deductions made, to pay all the remainder to the endowment of these divinity lecture sermons. He also directs in his will, that no person shall be qualified to preach these lectures unless he have taken the degree of master of arts, at least, in one of the two universities of Oxford or Cambridge, and that the same person shall never preach the same sermon twice. A number of excellent sermons preached at this lecture are now before the public. A more enlarged account of this lecture may be seen in the Christian Observer for May, 1809.

LECTURES, BOYLE'S. See BOYLE'S LECTURES.

LECTURE, MERCHANTS', a lecture set up in the year 1672 by the Presbyterians and Independents, to show their agreement among them-

selves, as well as to support the doctrines of the Reformation against the prevailing errors of popery, Socinianism, and infidelity. The principal ministers for learning and popularity were chosen as lecturers; such as Dr. Bates, Dr. Manton, Dr. Owen, Mr. Baxter, Mr. Collins, Jenkins, Mead, and afterwards Mr. Alsop, Howe, Cole, and others. It was encouraged and supported by some of the principal merchants and tradesmen of the city. Some misunderstanding taking place, the Presbyterians removed to Salter's-hall, and the Independents remained at Pinner's-hall, and each party filled up their numbers out of their respective denominations. This lecture is kept up to the present day, and is, we believe, now held at Broad-street Meeting every Tuesday morning.

LECTURES, MORNING, certain casuistical lectures, which were preached by some of the most able divines in London. The occasion of these lectures seems to be this:—During the troublesome times of Charles I. most of the citizens having some near relation or friend in the army of the earl of Essex, so many bills were sent up to the pulpit every Lord's Day for their preservation, that the minister had neither time to read them, nor to recommend their cases to God in prayer; it was, therefore, agreed by some London divines to separate an hour for this purpose every morning, one-half to be spent in prayer, and the other in a suitable exhortation to the people. When the heat of the war was over, it became a casuistical lecture, and was carried on till the restoration of Charles II. These sermons were afterwards published in several volumes quarto, under the title of the Morning Exercises. The authors were the most eminent preachers of the day: Mr. (afterwards archbishop) Tillotson was one of them. It appears that these lectures were held every morning for one month only; and from the preface to the volume, dated 1689, the time was afterwards contracted to a fortnight. Most of these were delivered at Cripplegate church, some at St. Giles's, and a volume against popery in Southwark. Mr. Neale observes, that this lecture was afterwards revived in a different form, and continued in his day. It was kept up long afterwards at several places in the summer, a week at each place; but latterly the time was exchanged for the evening.

LECTURES, MOYER'S. See MOYER'S LECTURES.

LECTURE, WARBURTONIAN, a lecture founded by bishop Warburton to prove the truth of revealed religion in general, and the Christian in particular, from the completion of the prophecies in the Old and New Testament which relate to the Christian church, especially to the apostacy of papal Rome. To this foundation we owe the admirable discourses of Hurd, Halifax, Bagot, Apthorpe, and many others.

LECTURERS, in the church of England, are an order of preachers distinct from the rector, vicar, and curate. They are chosen by the vestry, or chief inhabitants of the parish, supported by voluntary subscriptions and legacies, and are usually the afternoon preachers, and sometimes officiate on some stated day in the week. Where there are lectures founded by the donations of pious persons, the lecturers are appointed by the founders, without any interposition or consent of rectors of churches, &c. though with the leave and approbation of the bishop; such as that of Lady Moyer's at St. Paul's. But the lecturer is not entitled to the pulpit without the consent of the rector or vicar, who is possessed of the freehold of the church.

LEGAL or MOSAIC DISPENSATION. See DISPENSATION.

LEGALIST, strictly speaking, is one who acts according to or consistent with the law; but in general the term is made use of to denote one who expects salvation by his own works. We may further consider a legalist as one who has no proper conviction of the evil of sin; who, although he pretends to abide by the law, yet has not a just idea of its spirituality and demands. He is ignorant of the grand scheme of salvation by free grace: proud of his own fancied righteousness, he submits not to the righteousness of God; he derogates from the honour of Christ, by mixing his own works with his; and in fact, denies the necessity of the work of the Spirit, by supposing that he has ability in himself to perform all those duties which God had required. Such is the character of the legalist; a character diametrically opposite to that of the true Christian, whose sentiment corresponds with that of the apostle, who justly observes, "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God. Not of works lest any man should boast." Eph. ii. 8, 9.

LEGATE, a cardinal or bishop whom the pope sends as his ambassador to sovereign princes.

LEGEND, originally a book, in the Romish church, containing the lessons that were to be read in divine service; from hence the word was applied to the histories of the lives of the saints, because chapters were read out of them at matins; but as the *golden legend*, compiled by James de Varase, about the year 1290, contained in it several ridiculous and romantic stories, the word is now used by Protestants to signify any incredible or inauthentic narrative. Hence, as Dr. Jortin observes, we have false legends concerning the miracles of Christ, of his apostles, and of ancient Christians; and the writers of these fables had in all probability, as good natural abilities as the disciples of Christ, and some of them wanted neither learning nor craft; and yet they betray themselves by faults against chronology, against history, against manners and customs, against morality, and against probability. A liar of this kind can never pass undiscovered; but an honest relater of truth and matter of fact is safe: he wants no artifice, and fears no examination.

LEGION, THEBEAN, a name given, in the time of Dioclesian, to a whole legion of Christians, consisting of more than six thousand men, who were said to have suffered martyrdom by the order of Maximian. Though this story hath never wanted patrons, yet it is disbelieved by many. Dr. Jortin, in his usual facetious way says, that it stands upon the authority of one Eucherius, bishop of Lyons, and a writer of the fifth century, who had it from Theodorus, another bishop, who had the honour and felicity to find the relics of these martyrs by *revelation*, and perhaps by the *smell of the bones!*

LEGION, THUNDERING, a name given to those Christians who served in the Roman army of Marcus Antoninus in the second century. The occasion of it was this:—When the emperor was at war with the Marcomanni, his

army was inclosed by the enemy, and reduced to the most deplorable condition by the thirst under which they languished in a parched desert. Just at this time they were remarkably relieved by a sudden and unexpected rain. This event was attributed to the Christians, who were supposed to have effected this by their prayers; and the name of the *thundering legion* was given to them, on account of the thunder and lightning that destroyed the enemy, while the shower revived the fainting Romans. Whether this was really miraculous or not, has been disputed among learned men. They who wish to see what has been said on both sides, may consult *Witsius Dissertat. de Legione Fulminatrice*, which is subjoined to his *Ægyptiaca*, in defence of this miracle; as also, what is alleged against it by Dan. Lauroque, in a discourse upon that subject, subjoined to the *Adversaria Sacra* of Matt. Lauroque, his father. The controversy between Sir Peter King and Mr. Moyle upon this subject is also worthy of attention.

LENT, a solemn time of fasting in the Christian church, observed as a time of humiliation before Easter. The Romish church, and some of the Protestant communion, maintain, that it was always a fast of forty days, and, as such, of apostolical institution. Others think that it was of ecclesiastical institution, and that it was variously observed in different churches, and grew by degrees from a fast of forty hours to a fast of forty days. This is the sentiment of Morton, bishop Taylor, Du Moulin, Daille, and others. Anciently the manner of observing Lent among those who were piously disposed, was to abstain from food till evening: their only refreshment was a supper, and it was indifferent whether it was flesh or any other food, provided it was used with sobriety and moderation. Lent was thought the proper time for exercising more abundantly every species of charity: thus, what they spared of their own bodies, by abridging them of a meal, was usually given to the poor: they employed their vacant hours in visiting the sick and those that were in prison; in entertaining strangers, and reconciling differences. The imperial laws forbade all prosecution of men in criminal actions that might bring them to corporal punishment and torture during the whole season. This was a time of more than ordinary strictness and devotion, and, therefore, in many of the great churches, they had religious assemblies for prayer and preaching every day. All public games and stage plays were prohibited at this season, and also the celebration of all festivals, birth-days, and marriages. The Christians of the Greek church observe four Lents; the first commences on the fifteenth of November; the second is the same with our Lent; the third begins the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul; and the fourth commences on the first of August, and lasts no longer than till the fifteenth. These Lents are observed with great strictness and austerity, but on Saturdays and Sundays they indulge themselves in drinking wine and using oil, which are prohibited on other days.

LESSONS, among ecclesiastical writers, are portions of the Holy Scriptures read in churches at the time of divine service. In the ancient church, reading the Scripture was one part of the service of the catechumen, at which all persons were allowed to be present in order to obtain instruction. The church of England, in the choice of lessons, proceeds as follows:—for all the first lessons on ordinary days, she directs to begin at the beginning of the year with Genesis, and so continue till the books of the Old Testament are read over, only omitting Chronicles, which are for the most part the same with the books of Samuel and Kings; and other particular chapters in other books, either because they contain the names of persons, places, or other matters less profitable to ordinary readers. The course of the first lessons for Sundays is regulated after a different manner: from Advent to Septuagesima Sunday, some particular chapters of Isaiah are appointed to be read, because that book contains the clearest prophecies concerning Christ. Upon Septuagesima Sunday, Genesis is begun; because that book, which treats of the fall of man, and the severe judgment of God inflicted on the world for sin, best suits with a time of repentance and mortification. After Genesis follow chapters out of the books of the Old Testament, as they lie in order; only on festival Sundays, such as Easter, Whitsunday, &c., the particular history relating to that day is appointed to be read; and on the saints' days the church appoints lessons out of the moral books, such as Proverbs, Ecclesiastes, &c. as containing excellent instructions for the conduct of life. As to the second lessons, the church observes the same course both on Sundays and week-days; reading the Gospel and Acts of the Apostles in the morning, and the Epistles in the evening, in the order they stand in the New Testament; excepting on saints' days and holy days, when such lessons are appointed as either explain the mystery, relate the history, or apply the example to us.

LEUCOPETRIANS, the name of a fanatical sect which sprung up in the Greek and eastern churches towards the close of the twelfth century; they professed to believe in a double trinity, rejected wedlock, abstained from flesh, treated with the utmost contempt the sacraments of baptism and the Lord's Supper, and all the various branches of external worship: placed the essence of religion in internal prayer alone: and maintained, as it is said, that an evil being or genius dwelt in the breast of every mortal, and could be expelled from thence by no other method than by perpetual supplication to the Supreme Being. The founder of this sect is said to have been a person called *Leucopetrus*, and his chief disciple Tychicus, who corrupted by fanatical interpretations several books of Scripture, and particularly St. Matthew's Gospel.

LEVITY, lightness of spirit, in opposition to gravity. Nothing can be more proper than for a Christian to wear an air of cheerfulness, and to watch against a morose and gloomy disposition. But though it be his privilege to rejoice, yet he must be cautious of that volatility of spirit which characterises the unthinking, and marks the vain professor. To be cheerful without levity, and grave without austerity, form both a happy and dignified character.

LIBATION, the act of pouring wine on the ground in divine worship. Sometimes other liquids have been used, as oil, milk, water, honey, but mostly wine.—Among the Greeks and Romans it was an essential part of solemn sacrifices. Libations were also in use among the Hebrews, who poured a hin of wine on the vic-

tim after it was killed, and the several pieces of the sacrifice were laid on the altar ready to be consumed in the flames.

LIBERALITY, bounty; a generous disposition of mind, exerting itself in giving largely. It is thus distinguished from generosity and bounty:—*Liberality* implies acts of mere giving or spending; *generosity*, acts of greatness; *bounty*, acts of kindness. *Liberality* is a natural disposition; *generosity* proceeds from elevation of sentiment; *bounty*, from religious motives. *Liberality* denotes freedom of spirit; *generosity*, greatness of soul; *bounty*, openness of heart.

LIBERALITY *of sentiment*, a generous disposition a man feels towards another who is of a different opinion from himself; or, as one defines it, "that generous expansion of mind which enables it to look beyond all petty distinctions of party and system, and, in the estimate of men and things, to rise superior to narrow prejudices." As liberality of sentiment is often a cover for error and scepticism on the one hand, and as it is too little attended to by the ignorant and bigoted on the other, we shall here lay before our readers a view of it by a masterly writer. "A man of liberal sentiments must be distinguished from him who hath *no religious sentiments at all*. He is one who hath seriously and effectually investigated, both in his Bible and on his knees, in public assemblies and in private conversations, the important articles of religion. He hath laid down principles, he hath inferred consequences; in a word, he hath adopted sentiments of his own.

"He must be distinguished also from that tame undiscerning domestic among good people, who, though he has sentiments of his own, yet has not judgment to estimate the worth and value of one sentiment beyond another.

"Now a generous believer of the Christian religion is one who will never allow himself to try to propagate his sentiments by the commission of sin. No collusion, no bitterness, no wrath, no undue influence of any kind, will he apply to make his sentiments receivable; and no living thing will be less happy for his being a Christian. He will exercise his liberality by allowing those who differ from him as much virtue and integrity as he possibly can.

"There are, among a multitude of arguments to enforce such a disposition, the following worthy of our attention.

"First, We should exercise liberality in union with sentiment, because of the different *capacities*, *advantages*, and *tasks* of mankind. Religion employs the *capacities* of mankind, just as the air employs their lungs and their organs of speech. The fancy of one is lively, of another dull. The judgment of one is elastic; of another feeble, a damaged spring. The memory of one is retentive; that of another is treacherous as the wind. The passions of this man are lofty, vigorous, rapid; those of that man crawl, and hum, and buz, and, when on wing, sail only round the circumference of a tulip. Is it conceivable that capability, so different in every thing else, should be all alike in religion? The *advantages* of mankind differ. How should he who hath no parents, no books, no tutor, no companions, equal him whom Providence hath gratified with them all; who, when he looks over the treasures of his own knowledge, can say, this I had of a Greek, that I learned of a Roman; this information I acquired

of my tutor, that was a present of my father: a friend gave me this branch of knowledge, an acquaintance bequeathed me that? The *tasks* of mankind differ; so I call the employments and exercises of life. In my opinion, circumstances make great men; and if we have not Cæsars in the state, and Pauls in the church, it is because neither church nor state are in the circumstances in which they were in the days of those great men. Push a dull man into a river, and endanger his life, and suddenly he will discover invention, and make efforts beyond himself. The world is a fine school of instruction. Poverty, sickness, pain, loss of children, treachery of friends, malice of enemies, and a thousand other things, drive the man of sentiment to his Bible, and, so to speak, bring him home to a repast with his benefactor, God. Is it conceivable, that he, whose young and tender heart is yet unpractised in trials of this kind, can have ascertained and tasted so many religious truths as the sufferer has?

"We should believe the Christian religion with liberality, in the second place, because *every part of the Christian religion inculcates generosity*. Christianity gives us a character of God; but, my God! what a character does it give! GOD IS LOVE. Christianity teaches the doctrine of Providence; but what a providence! *Upon whom doth not its light arise?* Is there an animalcule so little, or a wretch so forlorn, as to be forsaken and forgotten of his God! Christianity teaches the doctrine of redemption; but the redemption of whom?—of all tongues, kindred, nations, and people; of the infant of a span, and the sinner of a hundred years old; a redemption generous in its principle, generous in its price, generous in its effects; fixed sentiments of divine munificence, and revealed with a liberality for which we have no name. In a word, the illiberal Christian always acts contrary to the spirit of his religion: the liberal man alone thoroughly understands it.

"Thirdly, We should be liberal, because no other spirit is *exemplified* in the infallible guides whom we profess to follow. I set one Paul against a whole army of uninspired men: 'Some preach Christ of good-will, and some of envy and strife. What then? Christ is preached; and I therein do rejoice, yea, and will rejoice. One eateth all things, another eateth herbs; but why dost THOU judge thy brother? We shall all stand before the judgment-seat of Christ.' We often inquire, What was the doctrine of Christ, and what was the practice of Christ; suppose we were to institute a third question, Of what TEMPER was Christ?

"Once more: We should be liberal as well as orthodox, because truth, especially the truths of Christianity, *do not want any support* from our illiberality. Let the little bee guard its little honey with its little sting; perhaps its little life may depend a little while on that little nourishment. Let the fierce bull shake his head, and nod his horn, and threaten his enemy, who seeks to eat his flesh, and wear his coat, and live by his death: poor fellow! his life is in danger; I forgive his bellowing and his rage. But the Christian religion,—is that in danger? and what human efforts can render that true which is false, that odious which is lovely? Christianity is in no danger, and therefore it gives its pro-

fessors life and breath, and all things, except a power of injuring others.

"In fine, liberality in the profession of religion is a *wise and innocent policy*. The bigot lives at home; a reptile he crawled into existence, and there in his hole he lurks a reptile still. A generous Christian goes out of his own party, associates with others, and gains improvement by all. It is a Persian proverb, *A liberal hand is better than a strong arm*. The dignity of Christianity is better supported by acts of liberality than by accuracy of reasoning; but when both go together, when a man of sentiment can clearly state and ably defend his religious principles, and when his heart is as generous as his principles are inflexible, he possesses strength and beauty in an eminent degree." See *Theol. Misc.* vol. i. p. 39.

LIBERTINE, one who acts without restraint, and pays no regard to the precepts of religion.

LIBERTINES, according to some, were such Jews as were free citizens of Rome; they had a separate synagogue at Jerusalem, and sundry of them concurred in the persecution of Stephen, Acts vi. 9. Dr. Guyse supposes that those who had obtained this privilege by gift were called *liberti* (free men,) and those who had obtained it by purchase, *libertini* (made free,) in distinction from original native free men. Dr. Doddridge thinks that they were called Libertines as having been the children of *freed* men, that is, of emancipated captives or slaves. See *Doddridge and Guyse* on Acts vi. 9.

LIBERTINES, a religious sect which arose in the year 1525, whose principal tenets were, that the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions; that, consequently, the distinctions of good and evil, which had been established with regard to those actions, were false and groundless, and that men could not, properly speaking, commit sin; that religion consisted in the union of the spirit, or rational soul, with the Supreme Being; that all those who had attained this happy union, by sublime contemplation and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites or passions; that all their actions and pursuits were then perfectly innocent; and that, after the death of the body, they were to be united to the Deity. They likewise said that Jesus Christ was nothing but a mere *je ne scai quoi*, composed of the spirit of God and the opinion of men. These maxims occasioned their being called *Libertines*, and the word has been used in an ill sense ever since. This sect spread principally in Holland and Brabant. Their leaders were one Quintin, a Picard, Pockesius, Ruffus, and another, called Chopin, who joined with Quintin, and became his disciple. They obtained footing in France through the favour and protection of Margaret, queen of Navarre, and sister to Francis I., and found patrons in several of the reformed churches.

Libertines of Geneva were a cabal of rakes rather than fanatics; for they made no pretence to any religious system, but pleaded only for the liberty of leading voluptuous and immoral lives. This cabal was composed of a certain number of licentious citizens, who could not bear the severe discipline of Calvin. There were also among them several who were not only notorious for their dissolute and scandalous manner of living, but also for their atheistical impiety and contempt of all religion. To this odious class belonged one Gruet, who denied the divinity of the Christian religion, the immortality of the soul, the difference between moral good and evil, and rejected with disdain the doctrines that are held most sacred among Christians for which impieties he was at last brought before the civil tribunal in the year 1550, and condemned to death.

LIBERTY denotes a state of freedom, in contradistinction to slavery or restraint.—1. *Natural liberty*, or liberty of choice, is that in which our volitions are not determined by any foreign cause or consideration whatever offered to it, but by its own pleasure.—2. *External liberty*, or liberty of action, is opposed to a constraint laid on the executive powers; and consists in a power of rendering our volitions effectual.—3. *Philosophical liberty* consists in a prevailing disposition to act according to the dictates of reason, i. e. in such a manner as shall, all things considered, most effectually promote our happiness.—4. *Moral liberty* is said to be that in which there is no interposition of the will of a superior being to prohibit or determine our actions in any particular under consideration. See NECESSITY, WILL.—5. *Liberty of conscience* is freedom from restraint in our choice of, and judgment about matters of religion.—6. *Spiritual liberty* consists in freedom from the curse of the moral law; from the servitude of the ritual; from the love, power, and guilt of sin; from the dominion of Satan; from the corruptions of the world; from the fear of death, and the wrath to come, Rom. vi. 14; viii. 1; Gal. iii. 13; John viii. 36; Rom. viii. 21; Gal. v. 1; Thess. i. 10. See articles MATERIALISTS, PREDESTINATION; and *Doddridge's Lect.* p. 50, vol. i. oct.; *Watts's Phil.* sect. v. p. 288; *Jon. Edwards on the Will; Locke on Und.; Grove's Mor. Phil.* sect. 18, 19; *J. Palmer on Liberty of Man; Martin's Queries and Remarks on Human Liberty; Charnock's Works*, p. 175, &c. vol. ii.; *Saurin's Serm.* vol. iii. ser. 4.

LIE. See LYING.

LIFE, a state of active existence.—1. *Human life* is the continuance or duration of our present state, and which the Scriptures represent as short and vain, Job xiv. 1, 2; James iv. 14.—2. *Spiritual life* consists in our being in the favour of God, influenced by a principle of grace, and living dependent on him. It is considered as of divine origin, Col. iii. 4; hidden, iii. 3; peaceful, Rom. viii. 6; secure, John x. 28.—3. *Eternal life* is that never-ending state of existence which the saints shall enjoy in heaven, and is glorious, Col. iii. 4; holy, Rev. xxi. 27; and blissful, 1 Pet. i. 4; 2 Cor. iv. 17. See HEAVEN.

LIGHT OF NATURE. See NATURE.

LIGHT, DIVINE. See KNOWLEDGE, RELIGION.

LITANY, a general supplication used in public worship to appease the wrath of the Deity, and to request those blessings a person wants. The words comes from the Greek λιτανεια, "supplication," of λιτανευω, "I beseech." At first, the use of litanies was not fixed to any stated time, but were only employed as exigencies required. They were observed, in imitation of the Ninevites, with ardent supplications and fastings, to avert the threatened judgments of fire, earthquakes, inundations, or hostile invasions. About the year 400, litanies began to be used in processions, the people walking barefoot, and repeating

them with great devotion; and it is pretended that by this means several countries were delivered from great calamities. The days on which they were used were called Rogation days; these were appointed by the canons of different councils till it was decreed by the council of Toledo, that they should be used every month throughout the year; and thus, by degrees, they came to be used weekly on Wednesdays and Fridays, the ancient stationary days for fasting. To these days the rubrick of the church of England has added Sundays, as being the greatest day for assembling at divine service. Before the last review of the common prayer, the litany was a distinct service by itself, and used sometimes after the morning prayer was over; at present it is made one office with the morning service, being ordered to be read after the third collect for grace, instead of the intercessional prayers in the daily service.

LITURGY denotes all the ceremonies in general belonging to divine service. The word comes from the Greek λειτουργια, "service, public ministry," formed of λειτος, "public," and εργον, "work." In a more restrained signification, liturgy is used among the Romanists to signify the mass, and among us the common prayer. All who have written on liturgies agree, that, in primitive days, divine service was exceedingly simple, clogged with a very few ceremonies, and consisted of but a small number of prayers; but, by degrees, they increased the number of ceremonies, and added new prayers, to make the office look more awful and venerable to the people. At length, things were carried to such a pitch, that a regulation became necessary; and it was found necessary to put the service and the manner of performing it into writing, and this was what they called a liturgy. Liturgies have been different at different times and in different countries. We have the liturgy of St. Chrysostom, of St. Peter, the Armenian liturgy, Gallican liturgy, &c. &c. "The properties required in a public liturgy," says Paley, "are these: it must be compendious; express just conceptions of the divine attributes—recite such wants as a congregation are likely to feel, and no other; and contain as few controverted propositions as possible." The liturgy of the church of England was composed in the year 1547, and established in the second year of king Edward VI. In the fifth year of this king it was reviewed, because some things were contained in that liturgy which showed a compliance with the superstition of those times, and some exceptions were taken against it by some learned men at home, and by Calvin abroad. Some alterations were made in it, which consisted in adding the general confession, and absolution, and the communion to begin with the Ten Commandments. The use of oil in confirmation and extreme unction was left out, and also prayers for souls departed, and what related to a belief of Christ's real presence in the eucharist. This liturgy, so reformed, was established by the acts of the 5th and 6th Edward VI. c. 1. However, it was abolished by queen Mary, who enacted, that the service should stand as it was most commonly used in the last year of the reign of king Henry VIII.—That of Edward VI. was re-established, with some alterations, by Elizabeth. Some further alterations were introduced, in consequence of the review of the common prayer book, by order of king James, in the first year of his reign, particularly in the office of private baptism, in several rubrics, and other passages, with the addition of five or six new prayers and thanksgivings, and all that part of the catechism which contains the doctrine of the sacraments. The book of common prayer, so altered, remained in force from the first year of king James to the fourteenth of Charles II.—The last review of the liturgy was in the year 1661. Many supplications have been since made for a review, but without success. *Bingham's Orig. Eccl.* p. 13; *Broughton's Dict.*; *Bennett, Robinson, and Clarkson, on Liturg. passim*; *A Letter to a Dissenting Minister on the Expediency of Forms*, and *Brekell's Answer*; *Rogers's Lectures on the Liturgy of the Church of England*; *Biddulph's Essays on the Liturgy*; *Orton's Letters*, vol. i. p. 16. 24.

LIVERPOOL LITURGY, a liturgy so called from its first publication at Liverpool. It was composed by some of the Presbyterians, who, growing weary of extempore prayer, thought a form more desirable. It made its appearance in 1752. Mr. Orton says of it, "It is scarcely a Christian liturgy. In the collect, the name of Christ is hardly mentioned; and the Spirit is quite banished from it." It was little better than a deistical composition. *Orton's Letters*, vol. i. p. 80, 81: *Bogue and Bennett's Hist. of Diss* vol. iii. p. 342.

LOLLARDS, a religious sect, differing in many points from the church of Rome, which arose in Germany, about the beginning of the fourteenth century; so called, as many writers have imagined, from Walter Lollard, who began to dogmatize in 1315, and was burnt at Cologne; though others think that Lollard was no surname, but merely a term of reproach applied to all heretics who concealed the poison of error under the appearance of piety.

The monk of Canterbury derives the origin of the word lollard among us from *lolium*, "a tare," as if the Lollards were the tares sown in Christ's vineyard. Abelly says, that the word signifies "praising God," from the German *loben*, "to praise," and *herr*, "lord;" because the Lollards employed themselves in travelling about from place to place, singing psalms and hymns. Others, much to the same purpose, derive *lollhard*, *lulhard*, or *lollert*, *lullert*, as it was written by the ancient Germans, from the old German word, *lullen*, *lollen*, or *lallen*, and the termination *hard*, with which many of the High Dutch words end. *Lollen* signifies, "to sing with a low voice," and therefore lollard is a singer, or one who frequently sings; and in the vulgar tongue of the Germans it denotes a person who is continually praising God with a song, or singing hymns to his honour.

The Alexians or Cellites were called *Lollards*, because they were public singers, who made it their business to inter the bodies of those who died of the plague, and sang a dirge over them in a mournful and indistinct tone, as they carried them to the grave. The name was afterwards assumed by persons that dishonoured it; for we find among those Lollards who made extraordinary pretences to religion, and spent the greatest part of their time in meditation, prayer, and such acts of piety, there were many abominable hypocrites, who entertained the most ridiculous opinions, and concealed the most enormous vices under the specious mask of this extraordinary

profession. Many injurious aspersions were therefore propagated against those who assumed this name by the priests and monks; so that, by degrees, any person who covered heresies or crimes under the appearance of piety was called a *Lollard*. Thus the name was not used to denote any one particular sect, but was formerly common to all persons or sects who were supposed to be guilty of impiety towards God or the church, under an external profession of great piety. However, many societies, consisting both of men and women, under the name of Lollards, were formed in most parts of Germany and Flanders, and were supported partly by their manual labours, and partly by the charitable donations of pious persons. The magistrates and inhabitants of the towns where these brethren and sisters resided, gave them particular marks of favour and protection, on account of their great usefulness to the sick and needy. They were thus supported against their malignant rivals, and obtained many papal constitutions, by which their institute was confirmed, their persons exempted from the cognizance of the inquisitor, and subjected entirely to the jurisdiction of the bishops; but as these measures were insufficient to secure them from molestation, Charles duke of Burgundy, in the year 1472, obtained a solemn bull from pope Sextus IV. ordering that the Cellites, or Lollards, should be ranked among the religious orders, and delivered from the jurisdiction of the bishops. And pope Julius II. granted them still greater privileges, in the year 1506. Mosheim informs us, that many societies of this kind are still subsisting at Cologne, and in the cities of Flanders, though they have evidently departed from their ancient rules.

Lollard and his followers rejected the sacrifice of the mass, extreme unction, and penances for sin; arguing that Christ's sufferings were sufficient. He is likewise said to have set aside baptism, as a thing of no effect; and repentance as not absolutely necessary, &c. In England, the followers of Wickliffe were called, by way of reproach, *Lollards*, from the supposition that there was some affinity between some of their tenets; though others are of opinion that the English Lollards came from Germany. See WICKLIFFITES.

LONG SUFFERING OF GOD. See PATIENCE OF GOD.

LORD, a term properly denoting one who has dominion. Applied to God, the supreme governor and disposer of all things. See GOD.

LORD'S DAY. See SABBATH.

LORD'S NAME TAKEN IN VAIN, consists, first, in using it *lightly* or *rashly*, in exclamations, adjurations, and appeals in common conversation.—2. *Hypocritically* in our prayers, thanksgivings, &c.—3. *Superstitiously*, as when the Israelites carried the ark to the field of battle, to render them successful against the Philistines, 1 Sam. iv. 3, 4.—4. *Wantonly*, in swearing by him, or creatures in his stead, Matt. v 34, 37.—5. *Angrily*, or sportfully cursing, and devoting ourselves or others to mischief and damnation.—6. *Perjuring* ourselves, attesting that which is false, Mal. iii. 5.—7. *Blasphemously* reviling God, or causing others to do so, Rom. ii. 24. Perhaps there is no sin more common, as to the practice, and less thought of as to the guilt of it, than this. Nor is it thus common with the vulgar only, but with those who call themselves wise, humane, and moral. They tremble at the idea of murder, theft, adultery, &c., while they forget that the same law which prohibits the commission of these crimes, does, with equal force, forbid that of profaning his name. No man, therefore, whatever his sense, abilities, or profession may be, can be held guiltless, or be exonerated from the charge of being a *wicked man*, while he lives in the habitual violation of this part of God's sacred law. A very celebrated female writer justly observes, that "It is utterly INEXCUSABLE; it has none of the palliatives of *temptation* which other vices plead, and in that respect stands distinguished from all others both in its nature and degree of guilt. Like many other sins, however, it is at once cause and effect; it *proceeds* from want of love and reverence to the best of Beings, and *causes* the want of that love both in themselves and others. This species of profaneness is not only swearing, but, perhaps, in some respects, swearing of the worst sort; as it is a *direct* breach of an express command, and offends against the *very letter* of that law which says, in so many words: 'Thou shalt not take the name of the Lord thy God in vain.' It offends against politeness and *good breeding*, for those who commit it little think of the pain they are inflicting on the sober mind, which is deeply wounded when it hears the holy name it loves dishonoured; and it is as contrary to good breeding to give pain, as it is to true piety to be profane. It is astonishing that the refined and elegant should not reprobate this practice for its coarseness and vulgarity, as much as the pious abhor it for its sinfulness.

"I would endeavour to give some faint idea of the grossness of this offence by an analogy, (oh, how inadequate!) with which the feeling heart, even though not seasoned with religion, may yet be touched. To such I would earnestly say—Suppose you had some beloved friend—to put the case still more strongly, a departed friend—a reverend parent, perhaps—whose image never occurs without awakening in your bosom sentiments of tender love and lively gratitude; how would you feel if you heard this honoured name *bandied about* with unfeeling familiarity and indecent levity; or, at best, thrust into every pause of speech as a vulgar expletive?—Does not your affectionate heart recoil at the thought? And yet the hallowed name of your truest Benefactor, your heavenly Father, your best Friend, to whom you are indebted for all you enjoy; who gives you those very friends in whom you so much delight, those very talents with which you dishonour him, those very organs of speech with which you blaspheme him, is treated with an irreverence, a contempt, a wantonness, with which you cannot bear the very thought or mention of treating a human friend. *His* name is impiously, is unfeelingly, is ungratefully singled out as the object of decided irreverence, of systematic contempt, of thoughtless levity. His sacred name is used indiscriminately to express anger, joy, grief, surprise, impatience; and, what is almost still more unpardonable than all, it is wantonly used as a mere unmeaning expletive, which being excited by no temptation, can have nothing to extenuate it; which, causing no emotion, can have nothing to recommend it, unless it be the pleasure of the sin."—*Mrs. More on Education*, vol. ii. p. 87; *Gill's Body of Div.* vol. iii. p. 427; *Dwight's System of Pet.* p. 526.

LORD'S PRAYER is that which our Lord gave to his disciples on the Mount. According to what is said in the sixth chapter of Matthew, it was given as a *directory*; but from Luke xi. 1, some argue that it was given as a *form*. Some have urged that the second and fourth petition of that prayer could be intended only for temporary use: but it is answered, that such a sense may be put upon those petitions as shall suit all Christians in all ages; for it is always our duty to pray that Christ's kingdom may be advanced in the world, and to profess our daily dependence on God's providential care. Nevertheless, there is no reason to believe that Christ meant that his people should always use this as a set form: for, if that had been the case, it would not have been varied as it is by the two evangelists, Matt. vi., Luke xi. It is true, indeed, that they both agree in the main, as to the sense, yet not in the express words; and the doxology which Matthew gives at large is wholly left out in Luke. And, besides, we do not find that the disciples ever used it as a form. It is, however, a most excellent summary of prayer, for its brevity, order, and matter; and it is very lawful and laudable to make use of any single petition, or the whole of it, provided a formal and superstitious use of it be avoided. That great zeal, as one observes, which is to be found in some Christians either for or against it, is to be lamented as a weakness; and it will become us to do all that we can to promote on each side more moderate sentiments concerning the use of it. See *Doddridge's Lectures*, lec. 194; *Barrow's Works*, vol. i. p. 48; *Archbishop Leighton's Explanation of it*; *West on the Lord's Prayer*; *Gill's Body of Div.* vol. iii. p. 362, 8vo.; *Fordyce on Edification by Public Instruction*, p. 11, 12; *Mendam's Exposition of the Lord's Prayer*.

LORD'S SUPPER is an ordinance which our Saviour instituted as a commemoration of his death and sufferings. 1. It is called a *sacrament*, that is, a *sign* and an *oath*. An outward and visible sign of an inward and spiritual grace; an *oath*, by which we bind our souls with a bond unto the Lord. Some, however, reject this term as not being scriptural; as likewise the idea of swearing or vowing to the Lord. *See* Vow.—2. It is called the *Lord's Supper*, because it was first instituted in the evening, and at the close of the Passover supper; and because we therein feed upon Christ, the bread of life, Rom. iii. 20; 1 Cor. xi.—3. It is called the *communion* with Christ, and with his people, as herein we have communion, 1 Cor. xii. 13. x. 17.—4. It is called the *eucharist*, a thanksgiving, because Christ, in the instituting of it, gave thanks, 1 Cor. xi. 24, and because we, in the participation of it, must give thanks likewise.—6. It is called a *feast*, and by some a feast upon a sacrifice, (though not a sacrifice itself,) in allusion to the custom of the Jews feasting upon their sacrifices, 1 Cor. x. 18.

As to the nature of this ordinance, we may observe, that, in participating of the bread and wine, we do not consider it as expiatory, but, 1. As a *commemorating ordinance*. We are here to remember the person, love, and death of Christ, 1 Cor. xi. 24.—2. A *confessing ordinance*. We hereby profess our esteem for Christ, and dependance upon him.—3. A *communicating ordinance*: blessings of grace are here communicated to us.—4. A *covenanting ordinance*. God, in and by this ordinance, as it were, declares that he is ours, and we by it declare to be his.—5. A *standing ordinance*, for it is to be observed to the end of time, 1 Cor. xi. 26. It seems to be quite an indifferent thing, what bread is used in this ordinance, or what coloured wine, for Christ took that which was readiest. The eating of the bread and drinking of the wine being always connected in Christ's example, they ought never to be separated; wherever one is given the other should not be withheld. This bread and wine are not changed into the real body and blood of Christ, but are only emblems thereof. See TRANSUBSTANTIATION.

The subjects of this ordinance should be such as make a credible profession of the Gospel; the ignorant, and those whose lives are immoral, have no right to it; nor should it ever be administered as a test of civil obedience, for this is perverting the design of it. None but true believers can approach it with profit; yet we cannot exclude any who make a credible profession, for God only is the judge of the heart, while we can only act according to outward appearances.

Much has been said respecting *the time of administering it*. Some plead for the morning, others the afternoon, and some for the evening; which latter, indeed, was the time of the first celebration of it, and is most suitable to a supper. How often it is to be observed, cannot be precisely ascertained from Scripture. Some have been for keeping it every day in the week; others, four times a week; some every Lord's Day, which many think is nearest the apostolic practice, Acts xx. 7.—Others have kept it three times a year, and some once a year: but the most common is once a month. It evidently appears, however, both from Scripture, 1 Cor. xi. 26, and from the nature of the ordinance, that it ought to be frequent.

As to the posture. Dr. Doddridge justly observes, that it is greatly to be lamented that Christians have perverted an ordinance, intended as a pledge and means of their mutual union, into an occasion for discord and contention, by laying such a disproportionate stress on the *manner* in which it is to be administered, and the *posture* in which it is to be received. As to the latter, a table posture seems most eligible, as having been used by Christ and his apostles, and being peculiarly suitable to the notion of a sacred feast; and kneeling, which was never introduced into the church till transubstantiation was received, may prove an occasion of superstition. Nevertheless, provided it be not absolutely imposed as a term of communion, it will be the part of Christian candour to acquiesce in the use of it in others by whom it is preferred. It appears that standing was at least frequently used in the Christian church, viz. always on the Lord's Day and between Easter and Whitsuntide. The manner in which this ordinance is administered both in the church of England, and among Protestant Dissenters, is so well known, that we need say nothing of it here.

We will only subjoin a few directions in what *frame of mind* we should attend upon this ordinance. It should be with sorrow for our pasins, and easiness and calmness of affection, free from the disorders and ruffles of passion; with holy awe and reverence of the Divine Majesty, yet with a gracious confidence and earnest desire

towards God; with raised expectations; prayer, joy, and thanksgiving, and love to all men. When coming from it, we should admire the condescensions of divine grace; watch against the snares of Satan, and the allurements of the world; rejoice in the finished work of Christ, depend upon the gracious influence of the Spirit, that we may keep up a sense of the divine favour, and be longing for heaven, where we hope at last to join the general assembly of the first-born.

The advantages arising from the participation of the Lord's Supper are numerous.—1. It is a mean of strengthening our faith in the Lord Jesus Christ.—2. It affords great consolation and joy.—3. It increases love.—4. It has a tendency to enlighten our minds in the mystery of godliness.—5. It gives us an utter aversion to all kinds of sin, and occasions a hearty grief for it.—6. It has a tendency to excite and strengthen all holy desires in us.—7. It renews our obligations to our Lord and Master.—8. It binds the souls of Christians one to another. See *Case's Sermons*, ser. 7; and *Henry Earle, Doolittle, Grove*, and *Robertson, on the Lord's Supper; Dr. Owen's, Charnock's, Dr. Cudworth's, Mr. Willet's, Dr. Worthington's, Dr. Watts's, Bishop Warburton's, Bishop Cleaver's*, and *Dr. Bell's Pieces on the Subject*. A variety of other treatises, explanatory of the nature and design of the Lord's Supper, may be seen in almost any catalogue.

LOT is a mutual agreement to determine an uncertain event, no other ways determinable, by an appeal to the providence of God, on casting or throwing something. This is a *decisory* lot, Prov. xvi. 33; xviii. 18. The matter, therefore, to be determined, in order to avoid guilt, should be important, and no other possible way left to determine it; and the manner of making the appeal solemn and grave, if we would escape the guilt of taking the name of God in vain. Wantonly, without necessity, and in a ludicrous manner, to make this appeal, must be therefore highly blameable. And if thus the decisory lot, when wantonly and unnecessarily employed, be criminal, equally, if not more so, must the *divinatory* lot be, which is employed for discovering the will of God: this, being no mean of God's appointment, must be superstitious, and the height of presumption.

LOTS, SACRED, or *Sortes Sanctorum, Lots of the Saints*, a species of divination practised in the earlier ages of Christianity, and which consisted in casually opening the sacred Scriptures, and from the words which first presented themselves, deducing the future lot of the inquirer. They were evidently derived from the *Sortes Virgilianæ*, or *Sortes Homericæ*, of the Pagans. These were so called from the poems of Virgil or Homer being used as the means of divining the fate of the consulter; the first verse which struck the eye on opening the volume being considered as oracular. This abuse among Christians arose from the superstition of the people and the ignorance of the bishops, when the church had degenerated from its primitive purity, and the people of God, by being "mingled among the heathen," had learned their works. Sometimes the persons who were desirous of prying into futurity, or ascertaining the will of God in particular circumstances, entered the churches, after solemn preparation, during the celebration of divine service, and regarded the first sentence they heard as the decision of heaven. The following circumstance illustrative of the methods sometimes resorted to for obtaining an oracular decision of a point of duty, is related by Gregory of Tours, of CONSORTIA, daughter of Eucherius, bishop of Lyons. She having chosen a religious life, determined to take the veil; but being addressed by a young man of rank and influence, who was desirous of marrying her, found herself placed in a critical situation, knowing that if she refused the offer of marriage, she should incur the displeasure of his friends, and create a violent opposition to herself and family. In this dilemma she requested to be allowed seven days to consider of the proposal. These she spent in fasting and prayer. When the time had elapsed, the young man, accompanied by the most illustrious matrons of the country, came to receive her answer. "I cannot either accept or refuse you as my husband," said she to him, "all is in the hands of God; but, if you are willing, we will go to the church and have mass said, and afterwards we will lay the Gospels on the altar, and after having offered a prayer together, we will open the book and learn the will of God from the passage which first presents itself to us." The proposition appearing reasonable was accepted, and the preliminary ceremonies being performed, Consortia opened the volume and read, "He that loveth father or mother more than me, is not worthy of me," Matt. x. 37. Penetrated with joy, she told the young man she could not be his spouse, but must go and dedicate herself to God, according to her former resolution. See BIBLIOMANCY. *Townley's Essays on various Subjects of Ecclesiastical History and Antiquity*.—B.

LOVE consists in approbation of, and inclination towards an object that appears to us as good. It has been distinguished into, 1. *Love of esteem*, which arises from the mere consideration of some excellency in an object, and belongs either to persons or things.—2. *Love of benevolence*, which is an inclination to seek the happiness or welfare of any thing.—3. *Love of complacence*, which arises from the consideration of any object agreeable to us, and calculated to afford us pleasure.

LOVE TO GOD is a divine principle implanted in the mind by the Holy Spirit, whereby we reverence, esteem, desire, and delight in Him as the chief good. It includes a knowledge of his natural excellencies, Psal. viii. 1, and a consideration of his goodness to us, 1 John iv. 19. Nor can these two ideas, I think, be well separated: for, however some may argue that genuine love to God should arise *only* from a sense of his amiableness, yet I think it will be difficult to conceive how it can exist, abstracted from the idea of his relative goodness. The passage last referred to is to the point, and the representations given us of the praises of the saints in heaven accord with the same sentiment; "Thou art worthy, *for* thou hast redeemed us by thy blood," Rev. v. 9. See SELF-LOVE. "Love to God is a subject," says bishop Porteus, "which it concerns us to inquire carefully into the true nature of. And it concerns us the more, because it has been unhappily brought into disrepute by the extravagant conceits of a few devout enthusiasts concerning it. Of these, some have treated the love of God in so refined a way, and carried it to such heights of seraphic ecstacy and rapture, that com

mon minds must for ever despair of either following or understanding them; whilst others have described it in such warm and indelicate terms as are much better suited to the grossness of earthly passion, than the purity of spiritual affection.

"But the accidental excesses of this holy sentiment can be no just argument against its general excellence and utility.

"We know that even friendship itself has sometimes been abused to the most unworthy purposes, and led men to the commission of the most atrocious crimes. Shall we, therefore, utterly discard that generous passion, and consider it as nothing more than the unnatural fervour of a romantic imagination? Every heart revolts against so wild a thought! And why, then, must we suffer the love of God to be banished out of the world, because it has been sometimes improperly represented or indiscreetly exercised? It is not either from the visionary mystic, the sensual fanatic, or the frantic zealot, but from the plain word of God, that we are to take our ideas of this divine sentiment. There we find it described in all its native purity and simplicity. The marks by which it is there distinguished contain nothing enthusiastic or extravagant." It may be considered, 1. As sincere, Matt. xxii. 36, 38.—2. Constant, Rom. viii.—3. Universal of all his attributes, commandments, ordinances, &c.—4. Progressive, 1 Thess. v. 12; 2 Thess. i. 3; Eph. iii. 19.—5. Superlative, Lam. iii. 24.—6. Eternal, Rom. viii. This love manifests itself, 1. In a desire to be like God.—2. In making his glory the supreme end of our actions, 1 Cor. xi. 31.—3. In delighting in communion with him, 1 John i. 3.—4. In grief under the hidings of his face, Job xxiii. 2.—5. In relinquishing all that stands in opposition to his will, Phil. iii. 8.—6. In regard to his house, worship, and ordinances, Ps. lxxxiv.—7. In love for his truth and people, Ps. cxix; John xiii. 35.—8. By confidence in his promises, Ps. lxxi. 1.—And, lastly, by obedience to his word, John xiv. 15; 1 John ii. 3. *Gill's Body of Div.* p. 94, vol. iii. octavo; *Watts's Discourses on Love to God; Scott's Serm.* ser. 14; *Bellamy on Religion*, p. 2, and *Signs of Counterfeit Love*, p. 82; *Bishop Porteus's Serm.* vol. i. ser. 1.

LOVE, BROTHERLY, is affection to our neighbours, and especially to the saints, prompting us to every act of kindness toward them. It does not, indeed, consist *merely* in pity to and relief of others, 1 Cor. xiii.; in love to our *benefactors* only, and those who are related to us, Matt. v. 46, 47. It must flow from love to God, and extend to all mankind; yea, we are required by the highest authority to love even our enemies, Matt. v. 44, not so as to countenance them in their evil actions, but to forgive the injuries they have done to us. Love to good men, also, must be particularly cultivated, for it is the command of Christ, John xiii. 34; they belong to the same Father and family, Gal. vi. 10; we hereby give proof of our discipleship, John xiii. 35. The example of Christ should allure us to it, 1 John iii. 16. It is creative of a variety of pleasing sensations, and prevents a thousand evils: it is the greatest of all graces, 1 Cor. xiii. 13.—It answers the end of the law, 1 Tim. i. 5; resembles the inhabitants of a better world, and without it every other attainment is of no avail, 1 Cor. xiii. This love should show itself by praying for our brethren, Eph. vi. 18; bearing one another's burdens, by assisting and relieving each other, Gal. vi. 2. By forbearing with one another, Col. iii. 13. By reproving and admonishing in the spirit of meekness, Prov. xxvii. 5, 6. By establishing each other in the truth; by conversation, exhortation, and stirring up one another to the several duties of religion, both public and private, Jude, 20, 21; Heb. x. 24, 25. See CHARITY.

LOVE OF GOD, is either his natural delight in that which is good, Isa. lxi. 8, or that especial affection he bears to his people, 1 John iv. 19. Not that he possesses the passion of love as we do; but it implies his absolute purpose and will to deliver, bless, and save his people. The love of God to his people appears in his all-wise designs and plans for their happiness, Eph. iii. 10.—2. In the choice of them, and determination to sanctify and glorify them, 2 Thess. ii. 13.—3. In the gift of his Son to die for them, and redeem them from sin, death, and hell, Rom. v. 9; John iii. 16.—4. In the revelation of his will, and the declaration of his promises to them, 2 Peter i. 4.—5. In the awful punishment of their enemies, Ex. xix. 4.—6. In his actual conduct towards them; in supporting them in life, blessing them in death, and bringing them to glory, Rom. viii. 30, &c.; vi. 23. The properties of this love may be considered as, 1. Everlasting, Jer. xxxi. 3; Eph. i. 4.—2. Immutable, Mal. iii. 6; Zeph. iii. 17.—3. Free; neither the sufferings of Christ nor the merits of men are the cause, but his own good pleasure, John iii. 16.—4. Great and unspeakable, Eph. ii. 4, 6; iii. 19; Ps. xxxvi. 7.

LOVE, FAMILY OF. A sect that arose in Holland, in the sixteenth century, founded by Henry Nicholas, a Westphalian. He maintained that he had a commission from heaven to teach men that the essence of religion consisted in the feelings of divine love; that all other theological tenets, whether they related to objects of faith or modes of worship, were of no sort of moment; and, consequently, that it was a matter of the most perfect indifference what opinions Christians entertained concerning the divine nature, provided their hearts burned with the pure and sacred flame of piety and love.

LOVE OF THE WORLD. See WORLD.

LOVE FEASTS. See AGAPÆ.

LOW CHURCHMAN, those who disapproved of the schism made in the church by the Nonjurors, and who distinguished themselves by their moderation towards dissenters, and were less ardent in extending the limits of ecclesiastical authority. See HIGH CHURCHMEN.

LUCIANISTS, or LUCANISTS, a sect so called from Lucianus, or Lucanus, a heretic of the second century, being a disciple of Marcion, whose errors he followed, adding some new ones to them. Epiphanius says he abandoned Marcion, teaching that people ought not to marry, for fear of enriching the Creator: and yet other authors mention, that he held this error in common with Marcion and other Gnostics. He denied the immortality of the soul, asserting it to be material.

There was another sect of Lucianists, who appeared some time after the Arians. They taught, that the Father had been a Father always, and that he had the name even before he begot the Son, as having in him the power and faculty of

generation; and in this manner they accounted for the eternity of the Son.

LUCIFERIANS, a sect who adhered to the schism of Lucifer, bishop of Cagliari, in the fourth century, who was banished by the emperor Constantius, for having defended the Nicene doctrine concerning the three persons in the Godhead. It is said, also, that they believed the soul to be corporeal, and to be transmitted from the father to the children. The Luciferians were numerous in Gaul, Spain, Egypt, &c. The occasion of this schism was, that Lucifer would not allow any acts he had done to be abolished. There were but two Luciferian bishops, but a great number of priests and deacons. The Luciferians bore a great aversion to the Arians.

LUKEWARMNESS, applied to the affections, indifference, or want of ardour. In respect to religion, hardly any thing can be more culpable than this spirit.—If there be a God possessed of unspeakable rectitude in his own nature, and unbounded goodness towards his creatures, what can be more inconsistent and unbecoming than to be frigid and indifferent in our devotions to him? Atheism, in some respects, cannot be worse than lukewarmness. The Atheist disbelieves the existence of a God, and therefore cannot worship him at all; the lukewarm owns the existence, sovereignty, and goodness of the Supreme Being, but denies him that fervour of affection, that devotedness of heart, and activity of service, which the excellency of his nature demands, and the authority of his word requires. Such a character, therefore, is represented as absolutely loathsome to God, and obnoxious to his wrath, Rev. iii. 15, 16.

The general signs of a lukewarm spirit are such as these: Neglect of private prayer; a preference of worldly to religious company; a lax attendance on public ordinances; omission or careless perusal of God's word; a zeal for some appendages of religion, while languid about religion itself; a backwardness to promote the cause of God in the world, and a rashness of spirit in censuring those who are desirous to be useful.

If we inquire the *causes* of such a spirit, we shall find them to be—worldly prosperity; the influence of carnal relatives and acquaintances; indulgence of secret sins; the fear of man; and sitting under an unfaithful ministry.

The inconsistency of it appears if we consider, that it is highly unreasonable; dishonourable to God; incompatible with the genius of the Gospel; a barrier to improvement; a death-blow to usefulness; a direct opposition to the commands of Scripture; and tends to the greatest misery.

To overcome such a state of mind we should consider how offensive it is to God; how incongruous with the very idea and nature of true religion; how injurious to peace and felicity of mind; how ungrateful to Jesus Christ, whose whole life was labour for us and our salvation; how grievous to the Holy Spirit; how dreadful an example to those who have no religion; how unlike the saints of old, and even to our enemies in the worst of causes; how dangerous to our immortal souls, since it is indicative of our want of love to God, and exposes us to just condemnation, Amos vi. 1.

LUTHERANS, those Christians who follow the opinions of Martin Luther, the celebrated reformer of the church, in the sixteenth century.

In order that we may trace the rise and progress of Lutheranism, we must here refer to the life of Luther himself. Luther was a native of Eisleben, in Saxony, and born in 1483. Though his parents were poor, he received a learned education, during the progress of which he gave many indications of uncommon vigour and acuteness of genius. As his mind was naturally susceptible of serious impressions, and tinctured with somewhat of that religious melancholy which delights in the solitude and devotion of a monastic life, he retired into a convent of Augustinian friars; where he acquired great reputation not only for piety, but for love of knowledge, and unwearied application to study. The cause of this retirement is said to have been, that he was once struck by lightning, and his companion killed by his side by the same flash. He had been taught the scholastic philosophy, which was in vogue in those days, and made considerable progress in it: but happening to find a copy of the Bible which lay neglected in the library of his monastery, he applied himself to the study of it with such eagerness and assiduity, as quite astonished the monks; and increased his reputation for sanctity so much, that he was chosen professor, first of philosophy, and afterwards of theology, in Wittemburg, on the Elbe, where Frederic, elector of Saxony, had founded an university.

While Luther continued to enjoy the highest reputation for sanctity and learning, Tetzel, a Dominican friar, came to Wittemburg in order to publish indulgences. Luther beheld his success with great concern: and having first inveighed against indulgences from the pulpit, he afterwards published ninety-five theses, containing his sentiments on that subject. These he proposed not as points fully established, but as subjects of inquiry and disputation. He appointed a day on which the learned were invited to impugn them, either in person or by writing; and to the whole he subjoined solemn protestations of his high respect for the apostolic see, and of his implicit submission to its authority. No opponent appeared at the time prefixed: the theses spread over Germany with astonishing rapidity, and were read with the greatest eagerness.

Though Luther met with no opposition for some little time after he began to publish his new doctrines, it was not long before many zealous champions arose to defend those opinions with which the wealth and power of the clergy were so strictly connected. Their cause, however, was by no means promoted by these endeavours: the people began to call in question even the authority of the canon law, and of the pope himself. The court of Rome at first despised these new doctrines and disputes; but at last the attention of the pope being raised by the great success of the reformer, and the complaints of his adversaries, Luther was summoned, in the month of July, 1518, to appear at Rome, within sixty days, before the auditor of the chamber. One of Luther's adversaries, named Prierius, who had written against him, was appointed to examine his doctrines, and to decide concerning them. The pope wrote at the same time to the elector of Saxony, beseeching him not to protect a man whose heretical and profane tenets were so shocking to pious ears; and enjoined the provincial of the Augustinians to check, by his authority, the rashness of an arrogant monk, which brought

disgrace upon their order, and gave offence and disturbance to the whole church.

From these letters, and the appointment of his open enemy Prierias to be his judge, Luther easily saw what sentence he might expect at Rome; and therefore discovered the utmost solicitude to have his cause tried in Germany, and before a less suspected tribunal. He wrote a submissive letter to the pope, in which he promised an unreserved obedience to his will, for as yet he entertained no doubt of the divine original of the pope's authority; and, by the intercession of the other professors, Cajetan, the pope's legate in Germany, was appointed to hear and determine the cause. Luther appeared before him without hesitation; but Cajetan thought it below his dignity to dispute the point with a person so much his inferior in rank; and therefore required him, by virtue of the apostolic powers with which he was clothed, to retract the errors which he had uttered with regard to indulgences and the nature of faith, and to abstain for the future from the publication of new and dangerous opinions; and, at the last, forbad him to appear in his presence, unless he promised to comply with what had been required of him.

This haughty and violent manner of proceeding, together with some other circumstances, gave Luther's friends such strong reasons to suspect that even the imperial safe-conduct would not be able to protect him from the legate's power and resentment, that they prevailed on him secretly to withdraw from Augsburg, where he had attended the legate, and to return to his own country. But before his departure, according to a form of which there had been some examples, he prepared a solemn appeal from the legate, ill informed at that time concerning his cause, to the pope, when he should receive more full intimation with respect to it. Cajetan, enraged at Luther's abrupt retreat, and at the publication of his appeal, wrote to the elector of Saxony, complaining of both; and requiring him, as he regarded the peace of the church, or the authority of its head, either to send that seditious monk a prisoner to Rome, or to banish him out of his territories. Frederic had hitherto, from political motives, protected Luther, as thinking he might be of use in checking the enormous power of the see of Rome; and though all Germany resounded with his fame, the elector had never yet admitted him into his presence. But upon this demand made by the cardinal, it became necessary to throw off somewhat of his former reserve. He had been at great expense, and bestowed much attention on founding a new university, an object of considerable importance to every German prince; and foreseeing how fatal a blow the removal of Luther would be to his reputation, he not only declined complying with either of the pope's requests, but openly discovered great concern for Luther's safety.

The situation of our reformer, in the mean time, became daily more and more alarming. He knew very well what were the motives which induced the elector to afford him protection, and that he could by no means depend on a continuance of his friendship. If he should be obliged to quit Saxony, he had no other asylum, and must stand exposed to whatever punishment the rage or bigotry of his enemies could inflict; and so ready were his adversaries to condemn him, that he had been declared a heretic at Rome before the expiration of the sixty days allowed him in the citation for making his appearance. Notwithstanding all this, however, he discovered no symptoms of timidity or remissness; but continued to vindicate his own conduct and opinions, and to inveigh against those of his adversaries with more vehemence than ever. Being convinced, therefore, that the pope would soon proceed to the most violent measures against him, he appealed to a general council, which he affirmed to be the representative of the Catholic church, and superior in power to the pope, who, being a fallible man, might err, as St. Peter, the most perfect of his predecessors, had done.

The Court of Rome was equally assiduous, in the mean time, to crush the author of these new doctrines, which gave them so much uneasiness. A bull was issued by the pope, of a date prior to Luther's appeal, in which he magnified the virtues of indulgences, and subjected to the heaviest curse to be read censures all who presumed to teach a contrary doctrine. Such a clear decision of the sovereign pontiff against him might have been very fatal to Luther's cause, had not the death of the emperor Maximilian, which happened on January 17, 1519, contributed to give matters a different turn. Both the principles and interest of Maximilian had prompted him to support the authority of the see of Rome; but, in consequence of his death, the vicariate of that part of Germany which is governed by the Saxon laws devolved to the elector of Saxony; and, under the shelter of his friendly administration, Luther himself enjoyed tranquillity; and his opinions took such root in different places, that they could never afterwards be eradicated. At the same time, as the election of an emperor was a point more interesting to the pope (Leo X.) than a theological controversy which he did not understand, and of which he could not foresee the consequences, he was so extremely solicitous not to irritate a prince of such considerable influence in the electoral college as Frederic, that he discovered a great unwillingness to pronounce the sentence of excommunication against Luther, which his adversaries continually demanded with the most clamorous importunity.

From the reason just now given, and Leo's natural aversion to severe measures, a suspension of proceedings against Luther took place for eighteen months, though perpetual negociations were carried on during this interval, in order to bring the matter to an amicable issue. The manner in which these were conducted having given our reformer many opportunities of observing the corruption of the court of Rome, its obstinacy in adhering to established errors, and its indifference about truth, however clearly proposed or strongly proved, he began, in 1520, to utter some doubts with regard to the divine original of the papal authority, which he publicly disputed with Eccius, one of his most learned and formidable antagonists. The dispute was indecisive, both parties claiming the victory; but it must have been very mortifying to the partizans of the Romish church to hear such an essential point of their doctrine publicly attacked.

The papal authority being once suspected, Luther proceeded to push on his inquiries and attacks from one doctrine to another, till at last he began to shake the firmest foundations on which

the wealth and power of the church were established. Leo then began to perceive that there were no hopes of reclaiming such an incorrigible heretic, and therefore prepared to pronounce the sentence of excommunication against him. The college of cardinals was often assembled, in order to prepare the sentence with due deliberation; and the ablest canonists were consulted how it might be expressed with unexceptionable formality. At last it was issued on the 15th of June, 1520. Forty-one propositions, extracted out of Luther's works, were therein condemned as heretical, scandalous, and offensive to pious ears; all persons were forbidden to read his writings, upon pain of excommunication; such as had any of them in their custody were commanded to commit them to the flames; he himself, if he did not, within sixty days, publicly recant his errors, and burn his books, was pronounced an obstinate heretic, excommunicated, and delivered to Satan for the destruction of the flesh; and all secular princes were required, under pain of incurring the same censure, to seize his person, that he might be punished as his crimes deserved.

Luther was not in the least disconcerted by this sentence, which he had for some time expected. He renewed his appeal to this general council; declared the pope to be that Antichrist or man of sin whose appearance is foretold in the New Testament; declaimed against his tyranny with greater vehemence than ever; and at last, by way of retaliation, having assembled all the professors and students in the university of Wittemberg, with great pomp, and in the presence of a vast multitude of spectators, he cast the volumes of the canon law, together with the bull of excommunication, into the flames. The manner in which this action was justified, gave still more offence, than the action itself. Having collected from the canon law some of the most extravagant propositions with regard to the plenitude and omnipotence of the pope's power, as well as the subordination of all secular jurisdiction to his authority, he published these with a commentary, pointing out the impiety of such tenets, and their evident tendency to subvert all civil government.

On the accession of Charles V. to the empire, Luther found himself in a very dangerous situation. Charles, in order to secure the pope's friendship, had determined to treat him with great severity. His eagerness to gain this point rendered him not averse to gratify the papal legates in Germany, who insisted, that, without any delay, or formal deliberations, the diet then sitting at Worms ought to condemn a man whom the pope had already excommunicated as an incorrigible heretic. Such an abrupt manner of proceeding, however, being deemed unprecedented and unjust by the members of the diet, they made a point of Luther's appearing in person, and declaring whether he adhered or not to those opinions which had drawn upon him the censures of the church. Not only the emperor, but all the princes through whose territories he had to pass, granted him a safe-conduct; and Charles wrote to him at the same time, requiring his immediate attendance on the diet, and renewing his promises of protection from any injury or violence. Luther did not hesitate one moment about yielding obedience; and set out for Worms, attended by the herald who had brought the emperor's letter and safe-conduct. While on his journey, many of his friends, whom the fate of Huss under similar circumstances, and notwithstanding the same security of an imperial safe-conduct, filled with solicitude, advised and entreated him not to rush wantonly into the midst of danger. But Luther, superior to such terrors, silenced them with this reply: "I am lawfully called," said he, "to appear in that city; and thither I will go in the name of the Lord, though as many devils as there are tiles on the houses were there combined against me."

The reception which he met with at Worms, was such as might have been reckoned a full reward for all his labours, if vanity and the love of applause had been the principles by which he was influenced. Greater crowds assembled to behold him than had appeared at the emperor's public entry; his apartments were daily filled with princes and personages of the highest rank; and he was treated with a homage more sincere, as well as more flattering, than any which pre-eminence in birth or condition can command. At his appearance before the diet he behaved with great decency and with equal firmness. He readily acknowledged an excess of acrimony and vehemence in his controversial writings; but refused to retract his opinions, unless he were convinced of their falsehood, or to consent to their being tried by any other rule than the word of God. When neither threats nor entreaties could prevail on him to depart from this resolution, some of the ecclesiastics proposed to imitate the example of the council of Constance; and, by punishing the author of this pestilent heresy, who was now in their power, to deliver the church at once from such an evil. But the members of the diet refusing to expose the German integrity to fresh reproach by a second violation of public faith, and Charles being no less unwilling to bring a stain upon the beginning of his administration by such an ignominious action, Luther was permitted to depart in safety. A few days after he had left the city, a severe edict was published in the emperor's name, and by authority of the diet, depriving him, as an obstinate and excommunicated criminal, of all the privileges which he enjoyed as a subject of the empire; forbidding any prince to harbour or protect him; and requiring all to seize his person as soon as the term specified in his protection should be expired.

But this rigorous decree had no considerable effect; the execution of it being prevented partly by the multiplicity of occupations which the commotions in Spain, together with the wars in Italy and the Low Countries, created to the emperor; and partly by a prudent precaution employed by the elector of Saxony, Luther's faithful patron. As Luther, on his return from Worms, was passing near Altenstrain, in Thuringia, a number of horsemen, in masks, rushed suddenly out of a wood, where the elector had appointed them to lie in wait for him, and, surrounding his company, carried him, after dismissing all his attendants, to Wortburg, a strong castle, not far distant. There the elector ordered him to be supplied with every thing necessary or agreeable; but the place of his retreat was carefully concealed, until the fury of the present storm against him began to abate, upon a change in the political system of Europe. In this solitude, where he remained nine months, and which he frequently called his

Patmos, after the name of that island to which the apostle John was banished, he exerted his usual vigour and industry in defence of his doctrines, or in confutation of his adversaries; publishing several treatises, which revived the spirit of his followers, astonished to a great degree, and disheartened at the sudden disappearance of their leader.

Luther, weary at length of his retirement, appeared publicly again at Wittemberg, upon the 6th of March, 1522. He appeared, indeed, without the elector's leave; but immediately wrote him a letter to prevent him taking it ill. The edict of Charles V., severe as it was, had given little or no check to Luther's doctrine; for the emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before. Carolostadius, in Luther's absence, had pushed things on faster than his leader, and had attempted to abolish the use of mass, to remove images out of the churches, to set aside auricular confession, invocation of saints, the abstaining from meats; had allowed the monks to leave the monasteries, to neglect their vows, and to marry; in short, had quite changed the doctrine and discipline of the church at Wittemberg: all which, though not against Luther's sentiments, was yet blamed by him, as being rashly and unseasonably done. Lutheranism was still confined to Germany; it was not to go to France; and Henry VIII. of England made the most rigorous acts to hinder it from invading his realm. Nay, he did something more: to show his zeal for religion and the holy see, and perhaps his skill in theological learning, he wrote a treatise *Of the Seven Sacraments*, against Luther's book *Of the Captivity of Babylon*, which he presented to Leo X. in October, 1521. The pope received it very favourably, and was so well pleased with the king of England, that he complimented him with the title of *Defender of the Faith*. Luther, however, paid no regard to his kingship, but answered him with great sharpness, treating both his person and performance in the most contemptuous manner. Henry complained of Luther's rude usage of him to the princes of Saxony: and Fisher, bishop of Rochester, replied to his answer, in behalf of Henry's treatise; but neither the king's complaint, nor the bishop's reply, were attended with any visible effects.

Luther, though he had put a stop to the violent proceedings of Carolostadius, now made open war on the pope and bishops; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against the order falsely called the *Order of Bishops*. The same year, 1522, he wrote a letter, dated July the 29th, to the assembly of the states of Bohemia; in which he assured them that he was labouring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he published also this year a translation of the New Testament in the German tongue, which was afterwards corrected by himself and Melancthon. This translation having been printed several times, and being in every body's hands, Ferdinand, archduke of Austria, the emperor's brother, made a very severe edict, to hinder the farther publication of it; and forbade all the subjects of his Imperial Majesty to have any copies of it, or of Luther's other books. Some other princes followed his example; and Luther was so angry at it, that he wrote a treatise *Of the Secular Power*, in which he accuses them of tyranny and impiety. The diet of the empire was held at Nuremberg, at the end of the year, to which Hadrian VI. sent his brief, dated November the 25th; for Leo X. died upon the 2d of December, 1521, and Hadrian had been elected pope upon the 9th of January following. In his brief, among other things, he observes to the diet how he had heard, with grief, that Martin Luther, after the sentence of Leo X., which was ordered to be executed by the edict of Worms, continued to teach the same errors, and daily to publish books full of heresies; that it appeared strange to him that so large and so religious a nation could be seduced by a wretched apostate friar; that nothing, however, could be more pernicious to Christendom; and that, therefore, he exhorts them to use their utmost endeavours to make Luther, and the authors of those tumults, return to their duty; or, if they refuse, and continue obstinate, to proceed against them according to the laws of the empire, and the severity of the last edict.

The resolution of this diet was published in the form of an edict, upon the 6th of March, 1523; but it had no effect in checking the Lutherans, who still went on in the same triumphant manner. This year Luther wrote a great many pieces; among the rest, one upon the dignity and office of the supreme magistrate; which Frederic, elector of Saxony, is said to have been highly pleased with. He sent, about the same time, a writing in the German language to the Waldenses, or Pickards, in Bohemia and Moravia, who had applied to him "about worshipping the body of Christ in the eucharist." He wrote, also, another book, which he dedicated to the senate and people of Prague, "about the institution of ministers of the church." He drew up a form of saying mass. He wrote a piece, entitled, *An Example of Popish Doctrine and Divinity*; which Dupin calls a *satire against nuns, and those who profess a monastic life*. He wrote also against the vows of virginity, in his preface to his commentary on 1 Cor. viii.; and his exhortations here were, it seems, followed with effect; for, soon after, nine nuns, among whom was Catherine de Bore, eloped from the nunnery at Nimptschen, and were brought, by the assistance of Leonard Coppen, a burgess of Torgau, to Wittemberg. Whatever offence this proceeding might give to the Papists, it was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of these nuns from the slavery of monastic life to that of the souls which Jesus Christ has delivered by his death. This year Luther had occasion to canonize two of his followers, who, as Melchior Adam relates, were burnt at Brussels, in the beginning of July, and were the first who suffered martyrdom for his doctrine. He wrote also a consolatory letter to three noble ladies at Misnia, who were banished from the duke of Saxony's court at Friburg, for reading his books.

In the beginning of the year 1524, Clement VII. sent a legate into Germany to the diet which was to be held at Nuremberg. Hadrian VI. died in October, 1523, and was succeeded by Clement upon the 19th of November. A little before his

death he canonized Benno, who was bishop of Meissen, in the time of Gregory VII. and one of the most zealous defenders of the holy see. Luther, imagining that this was done directly to oppose him, drew up a piece with this title, *Against the new idol and old devil set up at Meissen*, in which he treats the memory of Gregory with great freedom, and does not spare even Hadrian. Clement VII.'s legate represented to the diet of Nuremberg the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the princes of the empire; but, notwithstanding the legate's solicitations, which were very pressing, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the emperor.

In October, 1524, Luther flung off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after: we mean his marriage with Catherine de Bore.

His marriage, however, did not retard his activity and diligence in the work of reformation. He revised the Augsburg Confession of Faith, and apology for the Protestants when the Protestant religion was first established on a firm basis. See PROTESTANTS and REFORMATION.

After this, Luther had little else to do than to sit down and contemplate the mighty work he had finished; for that a single monk should be able to give the church so rude a shock, that there needed but such another entirely to overturn it, may very well seem a mighty work. He did, indeed, little else; for the remainder of his life was spent in exhorting princes, states, and universities, to confirm the Reformation which had been brought about through him; and publishing from time to time such writings as might encourage, direct, and aid them in doing it. The emperor threatened temporal punishment with armies, and the pope eternal with bulls and anathemas; but Luther cared for none of their threats.

In the year 1533, Luther wrote a consolatory epistle to the citizens of Oschatz, who had suffered some hardships for adhering to the Augsburg Confession of Faith; in which, among other things, he says, "The devil is the host, and the world is his inn; so that wherever you come, you will be sure to find this ugly host." He had also about this time a terrible controversy with George duke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath that they would never embrace it. However, sixty or seventy citizens of Leipsic were found to have deviated a little from the Catholic way in some point or other, and they were known previously to have consulted Luther about it; upon which George complained to the Elector John, that Luther had not only abused his person, but also preached up rebellion among his subjects. The elector ordered Luther to be acquainted with this; and to be told, at the same time, that if he did not acquit himself of this charge, he could not possibly escape punishment. But Luther easily refuted the accusation, by proving, that he had been so far from stirring up his subjects against him on the score of religion, that, on the contrary, he had exhorted them rather to undergo the greatest hardships, and even suffer themselves to be banished.

In the year 1534, the Bible, translated by him into German, was first printed, as the old privilege, dated Bibliopolis, under the elector's hand, shows; and it was published the same year. He also published this year a book against masses, and the consecration of priests, in which he relates a conference he had with the devil upon those points; for it is remarkable in Luther's whole history, that he never had any conflicts of any kind within, but the devil was always his antagonist. In February, 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so grievous an illness, that there were no hopes of his recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this terrible condition he would needs undertake to travel, notwithstanding all that his friends could say or do to prevent him: his resolution, however, was attended with a good effect; for the night after his departure he began to be better. As he was carried along he made his will, in which he bequeathed his detestation of popery to his friends and brethren; agreeably to what he used to say; *Pestis eram vivus, moriens ero mors tua, papa;* i. e. "I was the plague of popery in my life, and shall continue to be so in my death."

This year the pope and the court of Rome, finding it impossible to deal with the Protestants by force, began to have recourse to stratagem They affected, therefore, to think, that though Luther had, indeed, carried things on with a high hand, and to a violent extreme, yet what he had pleaded in defence of these measures was not entirely without foundation. They talked with a seeming show of moderation; and Pius III., who succeeded Clement VII., proposed a reformation first among themselves, and even went so far as to fix a place for a council to meet at for that purpose. But Luther treated this farce as it deserved to be treated; unmasked and detected it immediately; and, to ridicule it the more strongly, caused a picture to be drawn, in which was represented the pope seated on high upon a throne, some cardinals about him with foxes' tails on, and seeming to evacuate upwards and downwards, (*sursum deorsum, repurgare*, as Melchior Adam expresses it.) This was fixed over against the title-page, to let the reader see at once the scope and design of the book; which was to expose that cunning and artifice with which these subtle politicians affected to cleanse and purify themselves from their errors and superstitions. Luther published, about the same time, a confutation of the pretended grant of Constantine to Sylvester, bishop of Rome; and also some letters of John Huss, written from his prison at Constance to the Bohemians. In this manner was Luther employed till his death, which happened in the year 1546.

A thousand lies were invented by the Papists about Luther's death. Some said that he died suddenly; others, that he killed himself; others, that the devil strangled him; others, that his corpse stunk so abominably, that they were forced to leave it in the way, as it was carried to be interred. Nay, lies were invented about his death, even while he was yet alive. Luther, however, to give the most effectual refutation of this account of his death, put forth an advertisement of his being alive; and, to be even with the Papists for the malice they had shown in this lie, wrote a

book at the same time, to prove that "the papacy was founded by the devil."

Lutheranism has undergone some alterations since the time of its founder. Luther rejected the epistle of St. James as inconsistent with the doctrine of St. Paul in relation to justification; he also set aside the Apocalypse: both of which are now received as canonical in the Lutheran church.

Luther reduced the number of sacraments to two, viz., baptism and the eucharist; but he believed the impanation or consubstantiation; that is, that the matter of the bread and wine remain with the body and blood of Christ; and it is in this article that the main difference between the Lutheran and the English churches consists.

Luther maintained the mass to be no sacrifice; exploded the adoration of the host, auricular confession, meritorious works, indulgences, purgatory, the worship of images, &c., which had been introduced in the corrupt times of the Romish church. He also opposed the doctrine of free will, maintained predestination, and asserted our justification to be solely by the imputation of the merits and satisfaction of Christ. He also opposed the fastings of the Romish church, monastical vows, the celibacy of the clergy, &c.

The Lutherans, however, of all Protestants, are said to differ least from the Romish church; as they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensible manner; and likewise represent some religious rites and institutions, as the use of images in churches, the distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's Supper, the form of exorcism in the celebration of baptism, and other ceremonies of the like nature, as tolerable, and some of them as useful. The Lutherans maintain, with regard to the divine decrees, that they respect the salvation or misery of men, in consequence of a previous knowledge of their sentiments and characters, and not as free and uncontinual, and as founded on the mere will of God. Towards the close of the seventeenth century, the Lutherans began to entertain a greater liberality of sentiment than they had before adopted, though in many places they persevered longer in severe and despotic principle than other Protestant churches. Their public teachers now enjoy an unbounded liberty of dissenting from the decisions of those symbols or creeds which were once deemed almost infallible rules of faith and practice, and of declaring their dissent in the manner they judge the most expedient. Mosheim attributes this change in their sentiments, to the maxim which they generally adopted, that Christians were accountable to God alone for their religious opinions; and that no individual could be justly punished by the magistrate for his erroneous opinions, while he conducted himself like a virtuous and obedient subject, and made no attempts to disturb the peace and order of civil society. In Sweden, the Lutheran church is episcopal; in Norway the same. In Denmark, under the name of *superintendent*, all episcopal authority is retained; whilst through Germany the superior power is vested in a *consistory*, over which there is a president, with a distinction of rank and privileges, and a subordination of inferior clergy to their superiors, different from the parity of Presbyterianism. *Mosheim's Eccles. History; Life of Luther; Haweis' Ch. Hist.* vol. ii. p. 454; *Enc. Brit.; Robertson' Hist. of Charles V.*, vol. ii. p. 42; *Luther on the Galatians.*

LUTHERAN (EVANGELICAL CHURCH IN THE UNITED STATES. The name *Lutheran* is derived from the great reformer. It is said that the term evangelical was given to his followers by Luther. It is still preferred to that of Lutheran by some of the denomination. They settled in Pennsylvania and the adjoining states on their arrival in this country. The churches were for a considerable time supplied with ministers from Germany, some of whom were eminent men. The Rev. H. M. Muhlenburg, the first Lutheran preacher in this country, was sent from London in 1743. They are now found in Pennsylvania, New York, North Carolina, Maryland, and in other states. The Augsburgh Confession, consisting of 21 articles, is the acknowledged standard of faith for the Lutherans. Among the American Lutherans are three judicatories.—1. The vestry of the congregation. 2. The district conference. 3. The general synod, from which there is no appeal. They have flourishing theological seminaries at Hartwick, New York, and at Gettysburgh, Pennsylvania. An education society for the Lutheran Church in Pennsylvania has been recently formed; also a Sabbath School Union auxiliary to the American Sunday School Union. In 1828 the number of ministers in connexion with the general synod was about 200, and of congregations 800. Very considerable additions have since been made. See *Benedict's History of all Religions.*—B.

LUXURY, a disposition of mind addicted to pleasure, riot, and superfluities. *Luxury* implies a giving one's self up to pleasure; *voluptuousness*, an indulgence in the same to excess. Luxury may be further considered as consisting in, 1. Vain and useless expenses.—2. In a parade beyond what people can afford.—3. In affecting to be above our own rank.—4. In living in a splendour that does not agree with the public good. In order to avoid it, we should consider that it is *ridiculous, troublesome, sinful*, and *ruinous*. *Robinson's Claude*, vol. i. p. 382; *Ferguson on Society*, part vi. sect. 2.

LYING, speaking falsehoods wilfully, with an intent to deceive. Thus, by Grove, "A lie is an affirmation or denial by words, or any other signs, to which a certain determinate meaning is affixed, of something contrary to our real thoughts and intentions." Thus, by Paley, "A lie is a breach of promise; for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows that the truth is expected." There are various kind of lies. 1. The *pernicious* lie, uttered for the hurt or disadvantage of our neighbour.—2. The *officious* lie, uttered for our own or our neighbour's advantage.—3. The *ludicrous* and *jocose* lie, uttered by way of jest, and only for mirth's sake in common converse.—4. *Pious* frauds, as they are improperly called; pretended inspirations, forged books, counterfeit miracles, are species of lies.—5. Lies of the *conduct*, for a lie may be told in *gestures* as well as in *words*; as when a tradesman shuts up his windows to induce his creditors to believe that he is abroad.—6. Lies of *omission*, as

when an author wilfully omits what ought to be related; and may we not add—7. That all *equivocation and mental reservation* come under the guilt of lying. The evil and injustice of lying appear, 1. From its being a breach of the natural and universal right of mankind to truth in the intercourse of speech.—2. From its being a violation of God's sacred law, Phil. iv. 8; Lev. xix. 11; Col. iii. 9.—3. The faculty of speech was bestowed as an instrument of knowledge, not of deceit; to communicate our thoughts, not to hide them.—4. It is esteemed a reproach of so heinous and hateful a nature for a man to be called a liar, that sometimes the life and blood of the slanderer have paid for it.—5. It has a tendency to dissolve all society, and to indispose the mind to religious impressions.—6. The punishment of it is considerable: the loss of credit, the hatred of those whom we have deceived, and an eternal separation from God in the world to come, Rev. xxi. 8; xxii. 15; Psalm ci. 7. See EQUIVOCATION.—*Grove's Mor. Phil.* vol. i. ch. 11; *Paley's Mor. Phil.* vol. i. ch. 15; *Doddridge's Lect.* lect. 68; *Watts's Ser.* vol. i. ser. 22; *Evans's Ser.* vol. ii. ser. 13; *South's Ser.* vol. i. ser. 12; *Dr. Lamont's Serm.* vol. i. ser. 11 and 12.

M.

MACARIANS, the followers of Macarius, an Egyptian monk, who was distinguished towards the close of the fourteenth century for his sanctity and virtue. In his writings there are some superstitious tenets, and also certain opinions that seem tainted with Origenism. The name has been also applied to those who adopted the sentiments of Macarius, a native of Ireland, who, about the close of the ninth century, propagated in France the tenet afterwards maintained by Averrhoes, that one individual intelligence or soul performed the spiritual and rational functions in all the human race.

MACEDONIANS, the followers of Macedonius, bishop of Constantinople, who, through the influence of the Eunomians, was deposed by the council of Constantinople in 360, and sent into exile. He considered the Holy Ghost as a divine energy diffused throughout the universe, and not as a person distinct from the Father and the Son. The sect of the Macedonians was crushed before it had arrived at its full maturity by the council assembled by Theodosius in 381, at Constantinople. See SEMIARIANS.

MACHIAVELIANISM, the doctrine or principles of Machiavel, as laid down in his treatise entitled *The Prince*, and which consist in doing any thing to compass a design, without any regard to the peace or welfare of subjects, the dictates of honesty and honour, or the precepts of religion. This work has been translated into many languages, and written against by many authors, though the world is not agreed as to the motives of the writer; some thinking he meant to recommend tyrannical maxims; others, that he only delineated them to excite abhorrence.

MAGDALEN, RELIGIOUS OF ST. a name given to divers communities of nuns, consisting generally of penitent courtezans, sometimes also called *Magdalanettes*. They were established at Mentz in 1542; at Paris in 1492; at Nales in 1324; at Rouen and Bourdeaux in 1618. In each of these monasteries there were three kinds of persons and congregations: the first consisted of those who were admitted to make vows, and those bear the name of *St. Magdalen*; the congregation of St. Martha was the second, and was composed of those whom it was not thought proper to admit to vows finally; the congregation of St. Lazarus was composed of such as were detained by force. The religious of St. Magdalen at Rome were established by Pope Leo X. Clement VIII. settled a revenue on them; and farther appointed, that the effects of all public prostitutes dying intestate should fall to them; and that the testaments of the rest should be invalid, unless they bequeathed a portion of their effects, which was to be at least a fifth part of them.

MAGI, or MAGIANS, an ancient religious sect of Persia, and other eastern countries, who, abominating the adoration of images, worshipped God only by fire, in which they were directly opposite to the Sabians. See SABIANS. The *Magi* believed that there were two principles, one the cause of all good, and the other the cause of all evil; in which opinion they were followed by the sect of the Manichees. See MANICHEES. They called the good principle *Jazden*, and *Ormuzd*, and the evil principle *Ahraman*, or *Aherman*. The former was by the Greeks called *Oromasdes*, and the latter *Arimanius*. The reason of their worshipping *fire* was, because they looked upon it as the truest symbol of *Oromasdes*, or the good god; as darkness was of *Arimanius*, or the evil god. In all their temples they had fire continually burning upon their altars, and in their own private houses.

The religion of the Magi fell into disgrace on the death of those ringleaders of that sect who had usurped the sovereignty after the death of Cambyses; and the slaughter that was made of the chief men among them sunk it so low, that *Sabianism* every where prevailed against it; Darius and most of his followers on that occasion going over to it. But the affection which the people had for the religion of their forefathers not being easily to be rooted out, the famous impostor Zoroaster, some ages after, undertook to revive and reform it.

The chief reformation this pretended prophet made in the Magian religion was in the first principle of it; for he introduced a god superior both to Oromasdes and Arimanius. Dr. Prideaux is of opinion that Zoroaster took the hint of this alteration in their theology from the prophet Isaiah, who brings in God, saying to Cyrus king of Persia, *I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil*, chap. xlv. 7. In short, Zoroaster held that there was one supreme independent Being, and under him two principles, or angels; one the angel of light or good, and the other the angel of evil or darkness; that there is a perpetual struggle between them, which shall last to the end of the world; that then the angel of darkness and his disciples shall go into a world of their own, where they shall be punished in

everlasting darkness; and the angel of light and his disciples shall also go into a world of their own, where they shall be rewarded in everlasting light.

Zoroaster was the first who built *fire-temples*; the Magians before his time performing their devotion on the tops of hills and in the open air, by which means they were exposed to the inconvenience of rain and tempests, which often extinguished their sacred fires. To procure the greater veneration for these sacred fires, he pretended to have received fire from heaven, which he placed on the altar of the first fire-temple he erected, which was that of *Xis*, in Media, from whence they say it was propagated to all the rest. The Magian priests kept their sacred fire with the greatest diligence, watching it day and night, and never suffering it to be extinguished. They fed it only with wood stript of the bark, and they never blowed it with their breath or with bellows, for fear of polluting it: to do either of these was death by their law. The Magian religion, as reformed by Zoroaster, seems in many things to be built upon the plan of the Jewish. The Jews had their sacred fire which came down from heaven upon the altar of burnt-offerings, which they never suffered to go out, and with which all their sacrifices and oblations were made. Zoroaster, in like manner, pretended to have brought his holy fire from heaven; and as the Jews had a *Shekinah* of the divine presence among them, resting over the mercy-seat in the Holy of Holies, Zoroaster likewise told his Magians to look upon the sacred fire in their temples as a *Shekinah*, in which God especially dwelt.—From these and some other instances of analogy between the Jewish and Magian religion, Prideaux infers that Zoroaster had been first educated and brought up in the Jewish religion.

The priests of the *Magi* were the most skilful mathematicians and philosophers of the age in which they lived, insomuch that a learned man and a Magian became equivalent terms. This proceeded so far, that the vulgar, looking on their knowledge to be more than natural, imagined they were inspired by some supernatural power. And hence those who practised wicked and diabolical arts, taking upon themselves the name of Magians, drew on it that ill signification which the word *Magician* now bears among us.

The Magian priests were all of one tribe, as among the Jews, none but the son of a priest was capable of bearing that office among them. The royal family among the Persians, as long as this sect subsisted, was always of the sacerdotal tribe. They were divided into three orders: the inferior clergy; the superintendants, or bishops, and the archimagus, or arch-priest.

Zoroaster had the address to bring over Darius to his new-reformed religion, notwithstanding the strongest opposition of the Sabians; and from that time it became the national religion of all that country, and so continued for many ages after, till it was supplanted by that of Mahomet. Zoroaster composed a book containing the principles of the Magian religion. It is called *Zendavesta*, and by contraction *Zend*. See ZEND.

MAGIC, a science which teaches to produce surprising and extraordinary effects; a correspondence with bad spirits, by means of which a person is able to perform surprising things. This was strictly forbidden by the law of God, on pain of death, Lev. xix. 31.

MAGISTER DISCIPLINÆ, or MASTER OF DISCIPLINE, the appellation of a certain ecclesiastical officer in the ancient Christian church. It was a custom in some places, particularly in Spain, in the time of the Gothic kings, about the end of the fifth century, for parents to dedicate their children very young to the service of the church. For this purpose they were taken into the bishop's family, and educated under him by some grave and discreet person whom the bishop deputed for that purpose, and set over them, by the name of *Presbyter*, or *Magister Disciplinæ*, whose chief business it was to inspect their behaviour, and instruct them in the rules and discipline of the church.

MAGNANIMITY, greatness of soul; a disposition of mind exerted in contemning dangers and difficulties, in scorning temptations, and despising earthly pomp and splendour. *Cicero de Offic.* lec. i. chap. 20; *Grove's Moral Phil.* p. 268, vol. ii. See articles COURAGE, FORTITUDE, in this work; *Steele's Christian Hero; Watts on Self-Murder.*

MAHOMETANISM, the system of religion formed and propagated by Mahomet, and still adhered to by his followers. It is professed by the Turks and Persians, by several nations among the Africans, and many among the East Indians.

Mahomet was born in the reign of Anushirwan the Just, emperor of Persia, about the end of the sixth century of the Christian era. He came into the world under some disadvantages. His father Abd'allah was a younger son of Abd'almotalleb; and dying very young, and in his father's life-time, left his widow and infant son in very mean circumstances, his whole subsistence consisting but of five camels and one Ethiopian she-slave. Abd'almotalleb was therefore obliged to take care of his grandchild Mahomet; which he not only did during his life, but at his death enjoined his eldest son Abu Taleb, who was brother to Abd'allah by the same mother, to provide for him for the future; which he very affectionately did, and instructed him in the business of a merchant, which he followed: and to that end he took him into Syria, when he was but thirteen. He afterwards recommended him to Khadijah, a noble and rich widow, for her factor; in whose service he behaved himself so well, that, by making him her husband, she soon raised him to an equality with the richest in Mecca.

After he began by this advantageous match to live at his ease, it was, that he formed the scheme of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one, professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one God.

Before he made any attempt abroad, he rightly judged that it was necessary for him to begin with the conversion of his own household. Having, therefore, retired with his family, as he had done several times before, to a cave in mount Hara, he there opened the secret of his mission

to his wife Khadijah; and acquainted her, that the angel Gabriel had just before appeared to him, and told him that he was appointed the apostle of God: he also repeated to her a passage which he pretended had been revealed to him by the ministry of the angel, with those other circumstances of this first appearance which are related by the Mahometan writers. Khadijah received the news with great joy, swearing by Him in whose hands her soul was, that she trusted he would be the prophet of his nation; and immediately communicated what she had heard to her cousin Warakah Ebn Nawfal, who, being a Christian, could write in the Hebrew character, and was tolerably well versed in the Scriptures; and he readily came into her opinion, assuring her that the same angel who had formerly appeared unto Moses was now sent to Mahomet. The first overture the prophet made was in the month of Ramadan, in the fortieth year of his age, which is therefore usually called the year of his mission.

Encouraged by so good a beginning, he resolved to proceed, and try for some time what he could do by private persuasion, not daring to hazard the whole affair by exposing it too suddenly to the public. He soon made proselytes of those under his own roof, viz. his wife Khadijah, his servant Zeid Ebn Haretha, to whom he gave his freedom on that occasion, (which afterwards became a rule to his followers,) and his cousin and pupil Ali, the son of Abu Taleb, though then very young: but this last, making no account of the other two, used to style himself the *first of believers*. The next person Mahomet applied to was Abd'allah Ebn Abi Kohafa, surnamed *Abu Becr*, a man of great authority among the Koreish, and one whose interest he well knew would be of great service to him, as it soon appeared; for Abu Becr, being gained over, prevailed also on Othman Ebn Affan, Abd'alraham Ebn Awf, Saad Ebn Abbi Wakkus, At Zobeir al Awam, and Telha Ebn Obeid'allah, all principal men of Mecca, to follow his example. These men were six chief companions, who, with a few more, were converted in the space of three years: at the end of which, Mahomet having, as he hoped, a sufficient interest to support him, made his mission no longer a secret, but gave out that God had commanded him to admonish his near relations; and in order to do it with more convenience and prospect of success, he directed Ali to prepare an entertainment, and invited the sons and descendants of Abd'almotalleb, intending then to open his mind to them.—This was done, and about forty of them came; but Abu Laheb, one of his uncles, making the company break up before Mahomet had an opportunity of speaking, obliged him to give them a second invitation the next day; and when they were come, he made them the following speech: "I know no man in all Arabia who can offer his kindred a more excellent thing than I now do to you; I offer you happiness, both in this life, and in that which is to come: God Almighty hath commanded me to call you unto him. Who, therefore, among you, will be assistant to me herein, and become my brother and my vicegerent?" All of them hesitating and declining the matter, Ali at length rose up, and declared that he would be his assistant, and vehemently threatened those who should oppose him. Mahomet upon this embraced Ali with great demonstrations of affection, and desired all who were present to hearken to and obey him as his deputy; at which the company broke out into a great laughter, telling Abu Taleb that he must now pay obedience to his son.

This repulse, however, was so far from discouraging Mahomet, that he began to preach in public to the people, who heard him with some patience, till he came to upbraid them with the idolatry, obstinacy, and perverseness of themselves and their fathers; which so highly provoked them, that they declared themselves his enemies; and would soon have procured his ruin, had he not been protected by Abu Taleb. The chief of the Koreish warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting; which proving ineffectual, they at length threatened him with an open rupture if he did not prevail on Mahomet to desist. At this Abu Taleb was so far moved, that he earnestly dissuaded his nephew from pursuing the affair any further, representing the great danger that he and his friends must otherwise run. But Mahomet was not to be intimidated; telling his uncle plainly, *that if they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprise;* and Abu Taleb, seeing him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies.

The Koreish, finding they could prevail neither by fair words nor menaces, tried what they could do by force and ill treatment; using Mahomet's followers so very injuriously, that it was not safe for them to continue at Mecca any longer; whereupon Mahomet gave leave to such of them as had no friends to protect them to seek for refuge elsewhere. And accordingly, in the fifth year of the prophet's mission, sixteen of them, four of whom were women, fled into Ethiopia; and among them Othman Ebn Affan, and his wife Rakiah, Mahomet's daughter. This was the first flight; but afterwards several others followed them, retiring one after another, to the number of eighty-three men, and eighteen women, besides children. These refugees were kindly received by the Najashi, or king of Ethiopia, who refused to deliver them up to those whom the Koreish sent to demand them, and, as the Arab writers unanimously attest, even professed the Mahometan religion.

In the sixth year of his mission, Mahomet had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of great valour and merit; and of Omar Ebn al Kattab, a person highly esteemed, and once a violent opposer of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, Islamism made so great a progress among the Arab tribes, that the Koreish, to suppress it effectually, if possible, in the seventh year of Mahomet's mission, made a solemn league or covenant against the Hashemites, and the family of Abd'almotalleb, engaging themselves to contract no marriages with any of them, and to have no communication with them; and to give it the greater sanction, reduced it into writing, and laid it up in the Caaba. Upon this the tribe became divided into two factions; and the family of Hashem all repaired to Abu Taleb, as their head; except only Abd'al Uzza, surnamed

Abu Laheb, who, out of inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was Abu Sosian Ebn Harb, of the family of Ommeya.

The families continued thus at variance for three years; but in the tenth year of his mission, Mahomet told his uncle Abu Taleb, that God had manifestly showed his disapprobation of the league which the Koreish had made against them, by sending a worm to eat out every word of the instrument except the name of *God*. Of this accident Mahomet had probably some private notice; for Abu Taleb went immediately to the Koreish, and acquainted them with it; offering, if it proved false, to deliver his nephew up to them; but, in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hashemites. To this they acquiesced; and going to inspect the writing, to their great astonishment found it to be as Abu Taleb had said: and the league was thereupon declared void.

In the same year Abu Taleb died at the age of above fourscore, and it is the general opinion that he died an infidel; though others say, that when he was at the point of death he embraced Mahometanism, and produce some passages out of his poetical compositions to confirm their assertion. About a month, or, as some write, three days after the death of this great benefactor and patron, Mahomet had the additional mortification to lose his wife Khadijah, who had so generously made his fortune. For which reason this year is called the *year of mourning*.

On the death of these two persons, the Koreish began to be more troublesome than ever to their prophet, and especially some who had formerly been his intimate friends; insomuch that he found himself obliged to seek for shelter elsewhere, and first pitched upon Tayef, about sixty miles east from Mecca, for the place of his retreat. Thither, therefore, he went, accompanied by his servant Zeid, and applied himself to two of the chief of the tribe of Thakif, who were the inhabitants of that place; but they received him very coldly. However, he staid there a month; and some of the more considerate and better sort of men treated him with little respect; but the slaves and inferior people at length rose against him; and bringing him to the wall of the city, obliged him to depart, and return to Mecca, while he put himself under the protection of Al Motaam Ebn Adi.

This repulse greatly discouraged his followers. However, Mahomet was not wanting to himself; but boldly continued to preach to the public assemblies at the pilgrimage, and gained several proselytes; and among them six of the inhabitants of Yathreb, of the Jewish tribe of Khazraj; who, on their return home, failed not to speak much in recommendation of their new religion, and exhorted their fellow citizens to embrace the same.

In the twelfth year of his mission it was that Mahomet gave out that he had made his night journey from Mecca to Jerusalem, and thence to heaven, so much spoken of by all that write of him. Dr. Prideaux thinks he invented it either to answer the expectations of those who demanded some miracle as a proof of his mission; or else, by pretending to have conversed with God, to establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings to serve the same purpose as the oral law of the Jews. But it does not appear that Mahomet himself ever expected so great a regard should be paid to his sayings as his followers have since done; and, seeing he all along disclaimed any power of performing miracles, it seems rather to have been a fetch of policy to raise his reputation, by pretending to have actually conversed with God in heaven, as Moses had heretofore done in the mount, and to have received several institutions immediately from him, whereas, before, he contented himself with persuading them that he had all by the ministry of Gabriel.

However, this story seemed so absurd and incredible, that several of his followers left him upon it; and had probably ruined the whole design, had not Abu Becr vouched for his veracity, and declared that if Mahomet affirmed it to be true, he verily believed the whole. Which happy incident not only retrieved the prophet's credit, but increased it to such a degree, that he was secure of being able to make his disciples swallow whatever he pleased to impose on them for the future. And this fiction, notwithstanding its extravagance, was one of the most artful contrivances Mahomet ever put in practice, and what chiefly contributed to the raising of his reputation to that great height to which it afterwards arrived.

In this year, called by the Mahometans the *accepted year*, twelve men of Yathreb or Medina, of whom ten were of the tribe of Khazraj, and the other two of that of Aws, came to Mecca, and took an oath of fidelity to Mahomet at Al Akaba, a hill on the north of that city. This oath was called the *woman's oath*; not that any women were present at this time, but because a man was not thereby obliged to take up arms in defence of Mahomet or his religion; it being the same oath that was afterwards exacted of the women, the form of which we have in the Koran, and is to this effect, viz. That they should renounce all idolatry; and that they should not steal, nor commit fornication, nor kill their children (as the pagan Arabs used to do when they apprehended they should not be able to maintain them), nor forge calumnies; and that they should obey the prophet in all things that were reasonable. When they had solemnly engaged to all this, Mahomet sent one of his disciples named *Masab Ebn Omair* home with them, to instruct them more fully in the grounds and ceremonies of his new religion.

Masab, being arrived at Medina, by the assistance of those who had been formerly converted, gained several proselytes, particularly Osed Ebn Hodeira, a chief man of the city, and Saad Ebn Moadh, prince of the tribe of the Aws; Mahometanism spreading so fast, that there was scarce a house wherein there were not some who had embraced it.

The next year, being the thirteenth of Mahomet's mission, Masab returned to Mecca, accompanied by seventy-three men and two women of Medina who had professed Islamism, besides some others who were as yet unbelievers. On their arrival they immediately sent to Mahomet, and offered him their assistance, of which he was now in great need; for his adversaries were by this time grown so powerful in Mecca, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at Al Akaba above mentioned, attended by his

uncle Al Abbas; who, though he was not then a believer, wished his nephew well, and made a speech to those of Medina; wherein he told them, that, as Mahomet was obliged to quit his native city, and seek an asylum elsewhere, and they had offered him their protection, they would do well not to deceive him: that if they were not firmly resolved to defend, and not betray him, they had better declare their minds, and let him provide for his safety in some other manner.—Upon their protesting their sincerity, Mahomet swore to be faithful to them, on condition that they should protect him against all insults as heartily as they would their own wives and families. They then asked him, what recompence they were to expect, if they should happen to be killed in his quarrel? He answered, Paradise. Whereupon they pledged their faith to him, and so returned home after Mahomet had chosen twelve out of their number, who were to have the same authority among them as the twelve apostles of Christ had among his disciples.

Hitherto Mahomet had propagated his religion by fair means; so that the whole success of his enterprise before his flight to Medina must be attributed to persuasion only, and not to compulsion. For before this second oath of fealty or inauguration at Al Akaba, he had no permission to use any force at all; and in several places of the Koran, which he pretended were revealed during his stay at Mecca, he declares his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion; and that, whether people believe or not, was none of his concern, but belonged solely unto God. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered them on account of their faith; and, when persecuted himself, chose rather to quit the place of his birth, and retire to Medina, than to make any resistance. But this great passiveness and moderation seem entirely owing to his want of power, and the great superiority of his opposers, for the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of Medina, to make head against his enemies, than he gave out, that God had allowed him and his followers to defend themselves against the infidels; and at length, as his forces increased, he pretended to have the divine leave even to attack them, and destroy idolatry, and set up the true faith by the sword; finding by experience, that his designs would otherwise proceed very slowly, if they were not utterly overthrown; and knowing, on the other hand, that innovators, when they depend solely on their own strength, and can compel, seldom run any risk; from whence, says Machiavel, it follows, that all the armed prophets have succeeded, and the unarmed ones have failed. Moses, Cyrus, Theseus, and Romulus, would not have been able to establish the observance of their institution for any length of time, had they not been armed. The first passage of the Koran which gave Mahomet the permission of defending himself by arms, is said to have been that in the twenty-second chapter; after which, a great number to the same purpose were revealed.

Mahomet, having provided for the security of his companions, as well as his own, by the league offensive and defensive which he had now concluded with those of Medina, directed them to repair thither, which they accordingly did; but himself, with Abu Becr and Ali, staid behind, having not yet received the divine permission, as he pretended, to leave Mecca. The Koreish, fearing the consequence of this new alliance, began to think it absolutely necessary to prevent Mahomet's escape to Medina; and, having held a council thereon, after several milder expedients had been rejected, they came to a resolution that he should be killed; and agreed that a man should be chosen out of every tribe for the execution of this design; and that each man should have a blow at him with his sword, that the guilt of his blood might fall equally on all the tribes, to whose united power the Hashemites were much inferior, and therefore durst not attempt to revenge their kinsman's death.

This conspiracy was scarce formed, when, by some means or other, it came to Mahomet's knowledge; and he gave out that it was revealed to him by the angel Gabriel, who had now ordered him to retire to Medina. Whereupon, to amuse his enemies, he directed Ali to lie down in his place, and wrap himself up in his green cloak, which he did; and Mahomet escaped, miraculously, as they pretended, to Abu Becr's house, unperceived by the conspirators, who had already assembled at the prophet's door. They, in the mean time, looking through the crevice, and seeing Ali, whom they took to be Mahomet himself, asleep, continued watching there till morning, when Ali arose, and they found themselves deceived.

From Abu Becr's house Mahomet and he went to a cave in mount Thur, to the south-east of Mecca, accompanied only by Amor Ebn Foheirah, Abu Becr's servant, and Abd'allah Ebn Oreitah, an idolator whom they had hired for a guide. In this cave they lay hid three days, to avoid the search of their enemies; which they very narrowly escaped, and not without the assistance of more miracles than one; for some say that the Koreish were struck with blindness, so that they could not find the cave; others, that after Mahomet and his companions were got in, two pigeons laid their eggs at the entrance, and a spider covered the mouth of the cave with her web, which made them look no further. Abu Becr, seeing the prophet in such imminent danger, became very sorrowful; whereupon Mahomet comforted him with these words, recorded in the Koran: *Be not grieved, for God is with us.* Their enemies being retired, they left the cave, and set out for Medina by a by-road; and having fortunately, or, as the Mahometans tell us, miraculously, escaped some who were sent to pursue them, arrived safely at that city; whither Ali followed them in three days, after he had settled some affairs at Mecca.

Mahomet being securely settled at Medina, and able not only to defend himself against the insults of his enemies, but to attack them, began to send out small parties to make reprisals on the Koreish; the first party consisting of no more than nine men, who intercepted and plundered a caravan belonging to that tribe, and in the action took two prisoners. But what established his affairs very much, and was the foundation on which he built all his succeeding greatness, was the gaining of the battle of Bedr which was fought in the second year of the

Hegira, and is so famous in the Mahometan history. Some reckon no less than twenty-seven expeditions, wherein Mahomet was personally present, in nine of which he gave battle, besides several other expeditions in which he was not present. His forces he maintained partly by the contributions of his followers for this purpose, which he called by the name of *zacat*, or *alms*, and the paying of which he very artfully made one main article of his religion: and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose, in which matter he likewise pretended to act by the divine direction.

In a few years, by the success of his arms, notwithstanding he sometimes came off with the worst, he considerably raised his credit and power. In the sixth year of the Hegira he set out with 1400 men to visit the temple of Mecca, not with any intent of committing hostilities, but in a peaceable manner. However, when he came to Al Hodeibiya, which is situated partly within and partly without the sacred territory, the Koreish sent to let him know that they would not permit him to enter Mecca, unless he forced his way: whereupon he called his troops about him, and they all took a solemn oath of fealty or homage to him, and he resolved to attack the city; but those of Mecca sending Arwa Ebn Masun, prince of the tribe of Thakif, as their ambassador, to desire peace, a truce was concluded between them for ten years, by which any person was allowed to enter into a league either with Mahomet, or with the Koreish, as he thought fit.

In the seventh year of the Hegira, Mahomet began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to the neighbouring princes, with letters to invite them to Mahometanism. Nor was this project without some success: Khosru Parviz, then king of Persia, received his letter with great disdain, and tore it in a passion, sending away the messenger very abruptly; which, when Mahomet heard, he said, *God shall tear his kingdom.* And soon after a messenger came to Mahomet from Badhan, king of Yaman, who was a dependent on the Persians, to acquaint him that he had received orders to send him to Khosru. Mahomet put off his answer till the next morning, and then told the messenger it had been revealed to him that night that Khosru was slain by his son Shiruyeh: adding, that he was well assured his new religion and empire should rise to as great a height as that of Khosru; and therefore bid him advise his master to embrace Mahometanism. The messenger being returned, Badhan in a few days received letter from Shiruyeh, informing him of his father's death, and ordering him to give the prophet no further disturbance. Whereupon Badhan, and the Persians with him, turned Mahometans.

The emperor Heraclius, as the Arabian historians assure us, received Mahomet's letter with great respect, laying it on his pillow, and dismissed the bearer honourably. And some pretend that he would have professed this new faith, had he not been afraid of losing his crown.

Mahomet wrote to the same effect to the king of Ethiopia, though he had been converted before, according to the Arab writers; and to Mokawkas, governor of Egypt, who gave the messenger a very favourable reception, and sent several

valuable presents to Mahomet, and among the rest two girls, one of whom, named Mary, became a great favourite with him. He also sent letters of the like purport to several Arab princes; particularly one to Al Hareth Ebn Abi Shamer, king of Ghassan, who, returning for answer that he would go to Mahomet himself, the prophet said, *May his kingdom perish!* Another to Hawdha Ebn Ali, king of Yamama, who was a Christian, and, having some time before professed Islamism, had lately returned to his former faith: this prince sent back a very rough answer, upon which Mahomet cursing him, he died soon after; and a third to Al Mondar Ebn Sawa, king of Bahrein, who embraced Mahometanism, and all the Arabs of that country followed his example.

The eighth year of the Hegira was a very fortunate year to Mahomet. In the beginning of it Khaled Ebn al Walid and Amru Ebn al As, both excellent soldiers, the first of whom afterwards conquered Syria and other countries, and the latter Egypt, became proselytes to Mahometanism. And soon after the prophet sent 3000 men against the Grecian forces, to revenge the death of one of his ambassadors, who, being sent to the governor of Bosra on the same errand as those who went to the above-mentioned princes, was slain by an Arab of the tribe of Ghassan, at Muta, a town in the territory of Balka, in Syria, about three days' journey eastward from Jerusalem, near which town they encountered. The Grecians being vastly superior in number, (for, including the auxiliary Arabs, they had an army of 100,000 men,) the Mahometans were repulsed in the first attack, and lost successively three of their generals, viz. Zeid Ebn Haretha, Mahomet's freed-man; Jassar, the son of Abu Taleb; and Abdalla Ebn Rawalia: but Khaled Ebn al Walid, succeeding to the command, overthrew the Greeks with great slaughter, and brought away abundance of rich spoil: on occasion of which action Mahomet gave him the title of *Seif min soyuf Allah*, "one of the swords of God."

In this year also Mahomet took the city of Mecca, the inhabitants whereof had broken the truce concluded on two years before; for the tribe of Becr, who were confederates with the Koreish, attacking those of Kozaah, who were allies of Mahomet, killed several of them, being supported in the action by a party of the Koreish themselves. The consequence of this violation was soon apprehended, and Abu Sosian himself made a journey to Medina on purpose to heal the breach and renew the truce, but in vain; for Mahomet, glad of this opportunity, refused to see him; whereupon he applied to Abu Becr and Ali; but they giving him no answer, he was obliged to return to Mecca as he came.

Mahomet immediately gave orders for preparations to be made that he might surprise the Meccans while they were unprovided to receive him: in a little time he began his march thither; and by the time he came near the city, his forces were increased to ten thousand men. Those of Mecca not being in a condition to defend themselves against so formidable an army, surrendered at discretion, and Abu Sosian saved his life by turning Mahometan. About twenty-eight of the idolaters were killed by a party under the command of Khaled; but this happened contrary to Mahomet's orders, who, when he entered the town, pardoned all the Koreish on their sub-

mission, except only six men and four women, who were more obnoxious than ordinary, (some of them having apostatized,) and were solemnly proscribed by the prophet himself; but of these no more than one man and one woman were put to death, the rest obtaining pardon on their embracing Mahometanism, and one of the women making her escape.

The remainder of this year Mahomet employed in destroying the idols in and round Mecca, sending several of the generals on expeditions for that purpose, and to invite the Arabs to Islamism; wherein it is no wonder if they now met with success.

The next year, being the ninth of the Hegira, the Mahometans call the *year of embassies*; for the Arabs had been hitherto expecting the issue of the war between Mahomet and the Koreish; but, as soon as that tribe, the principal of the whole nation, and the genuine descendants of Ishmael, whose prerogatives none offered to dispute, had submitted, they were satisfied that it was not in their power to oppose Mahomet; and therefore began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca, while he staid there, and also to Medina, whither he returned this year. Among the rest, five kings of the tribe of Hamyar professed Mahometanism, and sent ambassadors to notify the same.

In the tenth year Ali was sent into Yaman to propagate the Mahometan faith there: and, as it is said, converted the whole tribe of Hamdan in one day. Their example was quickly followed by all the inhabitants of that province, except only those of Najran, who, being Christians, chose rather to pay tribute.

Thus was Mahometanism established, and idolatry rooted out, even in Mahomet's lifetime, (for he died the next year,) throughout all Arabia, except only Yamama, where Moseilama, who set up also as a prophet, as Mahomet's competitor, had a great party, and was not reduced till the kalifat of Abu Becr; and the Arabs being then united in one faith, and under one prince, found themselves in a condition of making those conquests which extended the Mahometan faith over so great a part of the world.

1. *Mahometans, tenets of the.*—The Mahometans divide their religion into two general parts, faith and practice; of which the first is divided into six distinct branches: Belief in God, in his angels, in his Scriptures, in his prophets, in the resurrection and final judgment, and in God's absolute decrees. The points relating to practice are, prayer, with washings, &c. alms, fasting, pilgrimage to Mecca, and circumcision.

Of the Mahometan faith.—1. That both Mahomet, and those among his followers who are reckoned orthodox, had and continue to have just and true notions of God and his attributes, appears so plain from the Koran itself, and all the Mahometan divines, that it would be loss of time to refute those who suppose the God of Mahomet to be different from the true God, and only a fictitious deity or idol of his own creation.

2. The existence of angels and their purity, are absolutely required to be believed in the Koran; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtle bodies, created of fire; that they neither eat nor drink, nor propagate their species; that they have various forms and offices, some adoring God in different postures, others singing praises to him, or interceding for mankind. They hold, that some of them are employed in writing down the actions of men; others in carrying the throne of God, and other services.

3. As to the Scriptures, the Mahometans are taught by the Koran, that God, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole and every one of which it is absolutely necessary for a good Moslem to believe. The number of these sacred books were, according to them, one hundred and four; of which ten were given to Adam, fifty to Seth, thirty to Edris or Enoch, ten to Abraham; and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David, Jesus, and Mahomet: which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown; though the Sabians have several books which they attribute to some of the antediluvian prophets. And of those four, the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians.

4. The number of the prophets which have been from time to time sent by God into the world, amounts to no less than 224,000, according to one Mahometan tradition: or to 124,000, according to another; among whom 313 were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding: these were Adam, Noah, Abraham, Moses, Jesus, and Mahomet. All the prophets in general, the Mahometans believe to have been free from great sins and errors of consequence, and professors of one and the same religion, that is, Islamism, notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honourable than others. The first place they give to the revealers and establishers of new dispensations, and the next to the apostles.

In this great number of prophets they not only reckon divers patriarchs and persons named in Scripture, but not recorded to have been prophets (wherein the Jewish and Christian writers have sometimes led the way,) as Adam, Seth, Lot, Ishmael, Nun, Joshua, &c. and introduce some of them under different names, as *Enoch*, *Heber* and *Jethro*, who are called in the Koran, *Edris*, *Hud*, and *Shoaib*: but several others whose very names do not appear in Scripture (though they endeavour to find some persons there to fix them on,) as Saleh, Khedr, Dhu'lkefl, &c.

5. The belief of a general resurrection and a future judgment.

The time of the resurrection the Mahometans allow to be a perfect secret to all but God alone; the angel Gabriel himself acknowledging his ignorance in this point, when Mahomet asked him

about it. However, they say the approach of that day may be known from certain signs which are to precede it.

After examination is past, (the account of which is too long and tedious for this place,) and every one's works weighed in a just balance, they say, that mutual retaliation will follow, according to which every creature will take vengeance one of another, or have satisfaction made them for the injuries which they have suffered. And, since there will then be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportional part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, *Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant*, God will, of his mercy, cause it to be doubled unto him, that he may be admitted into Paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, he will command them to be changed into dust; wicked men being reserved to more grievous punishment, so that they shall cry out, on hearing this sentence passed on the brutes, *Would to God, that we were dust also!* As to the genii, many Mahometans are of opinion that such of them as are true believers, will undergo the same fate as the irrational animals, and have no other reward than the favour of being converted into dust: and for this they quote the authority of their prophet.

The trials being over, and the assembly dissolved, the Mahometans hold, that those who are to be admitted into Paradise will take the right hand way, and those who are destined into hell fire will take the left: but both of them must first pass the bridge called in Arabic *Al Sirat*, which, they say, is laid over the midst of hell, and describe to be finer than a hair, and sharper than the edge of a sword; so that it seems very difficult to conceive how any one shall be able to stand upon it; for which reason most of the sect of the Motazalites reject it as a fable; though the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who, to add to the difficulty of the passage, has likewise declared, that this bridge is beset on each side with briers and hooked thorns, which will, however, be no impediment to the good; for they shall pass with wonderful ease and swiftness, like lightning, or the wind, Mahomet and his Moslems leading the way; whereas the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light which directed the former to Paradise, will soon miss their footing, and fall down headlong into hell, which is gaping beneath them.

As to the punishment of the wicked, the Mahometans are taught, that hell is divided into seven stories or apartments, one below another, designed for the reception of as many distinct classes of the damned.

The first, which they call *Jehenan*, they say, will be the receptacle of those who acknowledged one God, that is, the wicked Mahometans; who, after having been punished according to their demerits, will at length be released; the second, named *Ladka*, they assign to the Jews: the third, named *al Hotama*, to the Christians; the fourth, named *al Sair*, to the Sabians; the fifth, named *Sakar*, to the Magians; the sixth, named *al Jahin*, to the idolaters; and the seventh, which is the lowest and worst of all, and is called *al Hawyat*, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number; to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated.

Mahomet has, in his Koran and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. We shall, however, enter into no detail of them here; but only observe, that the degrees of these pains will also vary in proportion to the crimes of the sufferer, and the apartment he is condemned to; and that he who is punished the most lightly of all will be shod with shoes of fire, the fervour of which will cause his skull to boil like a cauldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either *life* or *death;* and their misery will be greatly increased by their despair of being ever delivered from that place, since, according to that frequent expression in the Koran, *they must remain therein for ever.* It must be remarked, however, that the infidels alone will be liable to eternity of damnation; for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than nine hundred years, nor more than seven thousand. And, as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power; and that, being known by this characteristic, they will be released by the mercy of God, at the intercession of Mahomet and the blessed: whereupon those who shall have been dead will be restored to life, as has been said; and those whose bodies shall have contracted any sootiness or filth from the flames and smoke of hell, will be immersed in one of the rivers of Paradise, called the *River of Life*, which will wash them whiter than pearls.

The righteous, as the Mahometans are taught to believe, having surmounted the difficulties, and passed the sharp bridge above-mentioned, before they enter Paradise, will be refreshed by drinking at the *pond* of their prophet, who describes it to be an exact square, of a month's journey in compass; its water, which is supplied by two pipes from *al Cawthay*, one of the rivers

of Paradise, being whiter than milk or silver, and more odoriferous than musk, with as many cups set around it as there are stars in the firmament; of which water, whoever drinks, will thirst no more for ever. This is the first taste which the blessed will have of their future and now near approaching felicity.

Though Paradise be so very frequently mentioned in the Koran, yet it is a dispute among the Mahometans, whether it be already created, or to be created hereafter; the Motazalites and some other sectaries asserting, that there is not at present any such place in nature, and that the Paradise which the righteous will inhabit in the next life will be different from that from which Adam was expelled. However, the orthodox profess the contrary, maintaining that it was created even before the world, and describe it, from their prophet's traditions, in the following manner:

They say it is situated above the seven heavens, (or in the seventh heaven,) and next under the throne of God; and, to express the amenity of the place, tell us, that the earth of it is of the finest wheat-flower, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold; among which the most remarkable is the tree called *tuba*, or the tree of happiness. Concerning this tree, they fable, that it stands in the palace of Mahomet, though a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates, and other fruits, of surprising bigness, and of tastes unknown to mortals. So that, if a man desire to eat of any particular kind of fruit, it will immediately be presented him; or, if he choose flesh, birds ready dressed will be set before him, according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person mounted on the fleetest horse would not be able to gallop from one end of its shade to the other in one hundred years.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of Paradise as a principal ornament thereof; some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree tuba.

But all these glories will be eclipsed by the resplendent and ravishing girls of Paradise, called, from their large black eyes, *Hur al oyun*, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created not of clay, as mortal women are, but of pure musk: being, as their prophet often affirms in his Koran, free from all natural impurities, defects, and inconveniences incident to the sex; of the strictest modesty, and secluded from public view in pavilions of hollow pearls, so large, that, as some traditions have it, one of them will be no less than four parasangs (or, as others say, sixty miles) long, and as many broad.

The name which the Mahometans usually give to this happy mansion is *al Jannat*, or, "the Garden;" and sometimes they call it, with an addition, *Jannat al Ferdaws*, "the Garden of Paradise;" *Jannat Adan*, "the Garden of Eden," (though they generally interpret the word *Eden* not according to its acceptation in Hebrew, but according to its meaning in their own tongue, wherein it signifies "a settled or perpetual habitation;") *Jannat al Mawa*, "the Garden of Abode;" *Jannat al Maim*, "the Garden of Pleasure:" and the like: by which several appellations some understand so many different gardens, or at least places of different degrees of felicity, (for they reckon no less than one hundred such in all,) the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mahomet declared that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of one hundred men.

6. God's absolute decree and predestination both of good and evil. The orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good, or whether it be bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly predetermined not only the adverse and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

II. *Religious practice.* 1. The first point is *prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereto.

For the regular performance of the duty of prayer among the Mahometans, it is requisite, while they pray, to turn their faces towards the temple of Mecca; the quarter where the same is situated being, for that reason, pointed out within their mosques by a niche, which they call *al Mehrab:* and without, by the situation of the doors opening into the galleries of the steeples: there are also tables calculated for the ready finding out their Keblah, or part towards which they ought to pray, in places where they have no other direction.

2. *Alms* are of two sorts, *legal* and *voluntary*. The *legal alms* are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what things it ought to consist; but the *voluntary alms* are left to every one's liberty, to give more or less as he shall see fit. The former kind of alms some think to be properly called *zacat*, and the latter *sadakat*, though this name be also frequently given to the legal alms. They are called *zacat*, either because they *increase* a man's store by drawing down a blessing thereon, and produce in his soul the virtue of liberality; or because they *purify* the remaining part of one's substance from pollution, and the soul from the filth of avarice; and *sadakat*, because they are a proof of a man's sincerity in the worship of God. Some writers have called the legal alms *tithes;* but improperly, since in some cases they fall short, and in others exceed that proportion.

3. *Fasting* is a duty of so great moment, that Mahomet used to say it was *the gate of religion;*

and that the *odour of the mouth of him who fasteth is more grateful to God than that of musk;* and Al Ghazali reckons fasting *one fourth part of the faith.* According to the Mahometan divines, there are three degrees of fasting: 1. The restraining the belly and other parts of the body from satisfying their lusts.—2. The restraining the ears, eyes, tongue, hands, feet, and other members from sin.—3. The fasting of the heart from worldly cares, and restraining the thought from every thing besides God.

4. The pilgrimage to Mecca is so necessary a point of practice, that according to a tradition of Mahomet, he who dies without performing it, may as well die a Jew or a Christian; and the same is expressly commanded in the Koran.—See PILGRIMAGE.

III. *Mahometanism, causes of the success of.* The rapid success which attended the propagation of this new religion was owing to causes that are plain and evident, and must remove, or rather prevent our surprise, when they are attentively considered. The terror of Mahomet's arms, and the repeated victories which were gained by him and his successors, were, no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides, his law was artfully and marvellously adapted to the corrupt nature of man; and, in a most particular manner, to the manners and opinions of the Eastern nations, and the vices to which they were naturally addicted: for the articles of faith which it proposed were few in number, and extremely simple; and the duties it required were neither many nor difficult, nor such as were incompatible with the empire of appetites and passions. It is to be observed farther, that the gross ignorance under which the Arabians, Syrians, Persians, and the greatest part of the Eastern nations, laboured at this time, rendered many an easy prey to the artifice and eloquence of this bold adventurer. To these causes of the progress of Mahometanism, we may add the bitter dissensions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutychians, and Monophysites; dissensions that filled a great part of the East with carnage, assassinations, and such detestable enormities, as rendered the very name of Christianity odious to many. We might add here, that the Monophysites and Nestorians, full of resentment against the Greeks, from whom they had suffered the bitterest and most injurious treatment, assisted the Arabians in the conquest of several provinces, into which, of consequence, the religion of Mahomet was afterwards introduced. Other causes of the sudden progress of that religion will naturally occur to such as consider attentively its spirit and genius, and the state of the world at this time.

IV. *Mahometanism, subversion of.*—Of things yet to come it is difficult to say any thing with precision. We have, however, some reason to believe, from the aspect of Scripture prophecy, that, triumphant as this sect has been, it shall at last come to nought. As it arose as a scourge to Christendom about the time that Antichrist obtained a temporal dominion, so it is not improbable but they will have their downfall nearly at the same period. The ninth chapter of Revelations seems to refer wholly to this imposture; "the four angels were loosed," says the prediction, 15th verse, "which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." This period, in the language of prophecy, makes 391 years, which being added to the year when the four angels were loosed, will bring us down to 1844, or thereabouts, for the final destruction of the Mahometan empire. It must be confessed, however, that though the event is certain, the exact time cannot be easily ascertained. *Prideaux's Life of Mahomet; Moshcim's Eccl. Hist.* cent. vii. ch. 2; *Sale's Preliminary Discourse, prefixed to his English Translation of the Koran; Simpson's Key to Proph.* sect. 19; *Bishop Newton, Mede,* and *Gill, on Rev.* ix.; *Miller's Propagation of Christianity,* vol. i. ch. 1; *White's Sermons at Bampton Lec.; Enc. Brit.; Foster's Mahometanism Unveiled.*

MALEVOLENCE is that disposition of mind which inclines us to wish ill to any person. It discovers itself in frowns and a lowering countenance; in uncharitableness, in evil sentiments; hard speeches to or of its object: in cursing and reviling; and doing mischief either with open violence or secret spite, as far as there is power.

MALICE is a settled or deliberate determination to revenge or do hurt to another. It more frequently denotes the disposition of inferior minds to execute every purpose of mischief within the more limited circle of their abilities. It is a most hateful temper in the sight of God, strictly forbidden in his holy word, Col. iii. 8—12, disgraceful to rational creatures, and every way inimical to the spirit of Christianity, Matt. v. 44. See CHARITY, LOVE.

MALIGNITY, a disposition obstinately bad or malicious. Malignancy and malignity are words nearly synonymous. In some connexions *malignity* seems rather more pertinently applied to a radical depravity of nature; and *malignancy* to *indications* of this depravity in temper and conduct in particular instances.

MAN, a being consisting of a rational soul and organical body. By some he is defined thus; "He is the head of the animal creation; a being who feels, reflects, thinks, contrives, and acts; who has the power of changing his place upon the earth at pleasure; who possesses the faculty of communicating his thoughts by means of speech, and who has dominion over all other creatures on the face of the earth." We shall here present the reader with a brief account of his formation, species, and different state. 1. His formation. Man was made last of all the creatures, being the chief and master-piece of the whole creation on earth. He is a compendium of the creation, and therefore is sometimes called a *microcosm,* a little world, the world in miniature: something of the vegetable, animal, and rational world meet in him; spirit and matter; yea, heaven and earth centre in him; he is the bond that connects them both together. The constituent and essential parts of man created by God are two; body and soul. The one was made out of the dust; the other was breathed into him. The body is formed with the greatest precision and exactness; every muscle, vein, artery, yea, the least fibre, in its proper place; all in just proportion and symmetry, in subserviency to the use of each other, and for the good of the whole, Psal. cxxix. 14. It is also made erect, to distinguish it from

the four-footed animals, who look downward to the earth. Man was made to look upward to the heavens, to contemplate them, and the glory of God displayed in them: to look up to God, to worship and adore him. In the Greek language, man has his name, ἄνθρωπος, from turning and looking upwards. The soul is the other part of man, which is a substance or subsistence; it is not an accident, or quality, inherent in a subject; but capable of subsisting without the body. It is a spiritual substance, immaterial, immortal. See SOUL.

2. *Man, different species of.*—According to Linnæus and Buffon, there are six different species among mankind. The first are those under the Polar regions, and comprehend the Laplanders, the Esquimaux Indians, the Samoied Tartars, the inhabitants of Nova Zembla, Borandians, the Greenlanders, and the people of Kamtschatka. The visage of men in these countries is large and broad; the nose flat and short; the eyes of a yellowish brown, inclining to blackness; the cheek-bones extremely high; the mouth large; the lips thick, and turning outwards; the voice thin, and squeaking; and the skin a dark grey colour. They are short in stature, the generality being about four feet high, and the tallest not more than five. They are ignorant, stupid, and superstitious.—2. The second are the Tartar race, comprehending the Chinese and Japanese. Their countenances are broad and wrinkled, even in youth; their noses short and flat; their eyes little, cheek-bones high, teeth large, complexions olive, and the hair black.—3. The third are the southern Asiatics, or inhabitants of India. These are of a slender shape, long straight black hair, and generally Roman noses. They are slothful, submissive, cowardly, and effeminate.—4. The negroes of Africa constitute the fourth striking variety in the human species. They are of a black colour, having downy soft hair, short and black; their beards often turn grey, and sometimes white: their noses are flat and short; their lips thick, and their teeth of an ivory whiteness. These have been till of late the unhappy wretches who have been torn from their families, friends, and native lands, and consigned for life to misery, toil, and bondage; and that by the wise, polished, and the Christian inhabitants of Europe, and, above all, by the monsters of England!!—5. The natives of America are the fifth race of men: they are of a copper colour, with black thick straight hair, flat noses, high cheek-bones, and small eyes.—6. The Europeans may be considered as the sixth and last variety of the human kind, whose features we need not describe. The English are considered as the fairest.

3. *Man, different states of.*—The state of man has been divided into fourfold; his primitive state; fallen state; gracious state; and future state. 1. His state of innocence. God, it is said, made man upright, Eccl. vii. 29; without any imperfection, corruption, or principle of corruption in his body or soul; with light in his understanding, holiness in his will, and purity in his affections. This constituted his original righteousness, which was universal, both with respect to the subject of it, the whole man, and the object of it, the whole law. Being thus in a state of holiness, he was necessarily in a state of happiness. He was a very glorious creature, the favourite of heaven, the lord of the world, possessing perfect tranquillity in his own breast, and immortal. Yet he was not without law; for to the law of nature, which was impressed on his heart, God superadded a positive law, not to eat of the forbidden fruit, Gen. ii. 17, under the penalty of death natural, spiritual, and eternal. Had he obeyed this law, he might have had reason to expect that he would not only have had the continuance of his natural and spiritual life, but have been transported to the upper paradise. 2. *His fall.*—Man's righteousness, however, though universal, was not immutable, as the event has proved. How long he lived in a state of innocence cannot easily be ascertained, yet most suppose it was but a very short time. The positive law which God gave him he broke, by eating the forbidden fruit. The consequence of this evil act was, that man lost the chief good; his nature was corrupted; his powers depraved, his body subject to corruption, his soul exposed to misery, his posterity all involved in ruin, subject to eternal condemnation, and for ever incapable to restore themselves to the favour of God, to obey his commands perfectly, and to satisfy his justice, Gal. iii.; Rom. v.; Gen. iii.; Eph. ii.; Rom. iii. passim. See FALL.—3. *His recovery.*—Although man has fallen by his iniquity, yet he is not left finally to perish. The Divine being, foreseeing the fall, in infinite love and mercy made provision for his relief. Jesus Christ, according to the divine purpose, came in the fulness of time to be his Saviour, and, by virtue of his sufferings, all who believe are justified from the curse of the law. By the influences of the Holy Spirit he is regenerated, united to Christ by faith, and sanctified. True believers, therefore, live a life of dependence on the promises; of regularity and obedience to God's word; of holy joy and peace; and have a hope full of immortality.—4. *His future state.*—As it respects the impenitent, it is a state of separation from God, and eternal punishment, Matt. xxv. 46. But the righteous shall rise to glory, honour, and everlasting joy. To the former, death will be the introduction to misery; to the latter, it will be the admission to felicity. All will be tried in the judgment-day, and sentence pronounced accordingly. The wicked will be driven away in his wickedness, and the righteous be saved with an everlasting salvation. But as these subjects are treated on elsewhere, we refer the reader to the articles GRACE, HEAVEN, HELL, SIN. *Hartley's Observations on Man; Boston's Fourfold State; Kaimes's Sketches of the History of Man; Locke on Und.; Reid on the Active and Intellectual Powers of Man; Wollaston's Religion of Nature; Harris's Philosophical Arrangements.*

MANICHEES, or MANICHEANS, (*Manichæi*), a sect of ancient heretics, who asserted two principles; so called from their author *Manes*, or *Manichæus*, a Persian by nation, and educated among the Magi, being himself one of that number before he embraced Christianity.

This hercsy had its first rise about the year 277, and spread itself principally in Arabia, Egypt, and Africa. St. Epiphanius, who treats of it at large, observes that the true name of this heresiarch was Cubricus; and that he changed it for *Manes*, which in the Persian or Babylonish language signifies *vessel*. A rich widow, whose servant he had been, dying without issue, left him stores of wealth; after which he assumed the title of the *apostle*, or *envoy of Jesus Christ*

Manes was not contented with the quality of apostle of Jesus Christ, but he also assumed that of the Paraclete, whom Christ had promised to send; which Augustine explains, by saying, that Manes endeavoured to persuade men that the Holy Ghost did personally dwell in him with full authority. He left several disciples; and among others, Addas, Thomas, and Hermas. These he sent in his lifetime into several provinces to preach his doctrine.

Manes, having undertaken to cure the king of Persia's son, and not succeeding, was put in prison upon the young prince's death, whence he made his escape; but he was apprehended soon after, and flayed alive.

However, the oriental writers cited by D'Herbelot, and Hyde, tell us that Manes, after having been protected in a singular manner by Hormizdas, who succeeded Sapor on the Persian throne, but who was not able to defend him, at length, against the united hatred of the Christians, the Magi, the Jews, and the Pagans, was shut up in a strong castle, to serve him as a refuge against those who persecuted him on account of his doctrine. They add, that after the death of Hormizdas, Varanes I., his successor, first protected Manes, but afterwards gave him up to the fury of the Magi, whose resentment against him was due to his having adopted the Sadducean principles, as some say; while others attribute it to his having mingled the tenets of the Magi with the doctrines of Christianity. However, it is certain that the Manicheans celebrated the day of their master's death. It has been a subject of much controversy whether Manes was an impostor. The learned Dr. Lardner has examined the arguments on both sides; and though he does not choose to deny that he was an impostor, he does not discern evident proofs of it. He acknowledges that he was an arrogant philosopher, and a great schemist; but whether he was an impostor he cannot certainly say. He was much too fond of philosophical notions, which he endeavoured to bring into religion, for which he is to be blamed; nevertheless, he observes that every bold dogmatizer is not an impostor.

The doctrine of Manes was a motley mixture of the tenets of Christianity with the ancient philosophy of the Persians, in which he had been instructed during his youth. He combined these two systems, and applied and accommodated to Jesus Christ the characters and actions which the Persians attributed to the god Mithras.

He established two principles, viz. a good and an evil one; the first, a most pure and subtle matter, which he called *light*, did nothing but good; and the second, a gross and corrupt substance, which he called *darkness*, nothing but evil. This philosophy is very ancient; and Plutarch treats of it at large in his Isis and Osiris.

Our souls, according to Manes, were made by the good principle, and our bodies by the evil one; these two principles being, according to him, coeternal and independent of each other. Each of these is subject to the dominion of a superintendent Being, whose existence is from all eternity. The Being who presides over the *light* is called *God*; he that rules the land of *darkness* bears the title of *hyle* or *demon*. The ruler of the *light* is supremely happy, and in consequence thereof benevolent and good: the prince of *darkness* is unhappy in himself, and desirous of rendering others

partakers of his misery; and is evil and malignant. These two beings have produced an immense multitude of creatures resembling themselves, and distributed them through their respective provinces. After a contest between the ruler of *light* and the prince of *darkness*, in which the latter was defeated, this prince of *darkness* produced the first parents of the human race. The beings engendered from this original stock consist of a body formed out of the corrupt matter of the kingdom of darkness, and of two souls,—one of which is sensitive and lustful, and owes its existence to the evil principle; the other rational and immortal, a particle of that divine light which had been carried away in the contest by the army of darkness, and immersed into the mass of malignant matter. The earth was created by God out of this corrupt mass of matter, in order to be a dwelling for the human race, that their captive souls might by degrees be delivered from their corporeal prisons, and the celestial elements extricated from the gross substance in which they were involved. With this view God produced two beings from his own substance, viz. Christ and the Holy Ghost; for the Manicheans held a consubstantial trinity. Christ, or the glorious intelligence, called by the Persians *Mithras*, subsisting in and by himself, and residing in the sun, appeared in due time among the Jews, clothed with the shadowy form of a human body, to disengage the rational soul from the corrupt body, and to conquer the violence of malignant matter. The Jews, incited by the prince of darkness, put him to an ignominious death, which he suffered, not in reality, but only in appearance, and according to the opinion of men. When the purposes of Christ were accomplished, he returned to his throne in the sun, appointing apostles to propagate his religion, and leaving his followers the promise of the Paraclete or Comforter, who is Manes the Persian. Those souls who believe Jesus Christ to be the Son of God, renounce the worship of the god of the Jews, who is the prince of darkness, and obey the laws delivered by Christ, and illustrated by Manes the Comforter, are gradually purified from the contagion of matter; and their purification being completed, after having passed through two states of trial, by water and fire, first in the moon and then in the sun, their bodies return to the original mass (for the Manicheans deride the resurrection of bodies), and their souls ascend to the regions of light. But the souls of those who have neglected the salutary work of purification, pass after death into the bodies of other animals and natures, where they remain till they have accomplished their probation. Some, however, more perverse and obstinate, are consigned to a severer course of trial, being delivered over for a time to the power of malignant aërial spirits, who torment them in various ways. After this, a fire shall break forth and consume the frame of the world; and the prince and powers of darkness shall return to their primitive seats of anguish and misery, in which they shall dwell for ever. These mansions shall be surrounded by an invincible guard to prevent their ever renewing a war in the regions of light.

Manes borrowed many things from the ancient Gnostics, on which account many authors consider the Manicheans as a branch of the Gnostics.

In truth, the Manichean doctrine was a system of philosophy rather than of religion. They made use of amulets, in imitation of the Basilidians; and are said to have made profession of astronomy and astrology. They denied that Jesus Christ, who was only God, assumed a true human body, and maintained it was only imaginary; and therefore they denied his incarnation, death, &c. They pretended that the law of Moses did not come from God, or the good principle, but from the evil one; and that for this reason it was abrogated. They rejected almost all the sacred books in which Christians look for the sublime truths of their holy religion. They affirmed that the Old Testament was not the work of God, but of the prince of darkness, who was substituted by the Jews in the place of the true God. They abstained entirely from eating the flesh of any animal, following herein the doctrine of the ancient Pythagoreans: they also condemned marriage. The rest of their errors may be seen in St. Epiphanius and St. Augustine; which last, having been of their sect, may be presumed to have been thoroughly acquainted with them.

Though the Manichees professed to receive the books of the New Testament, yet in effect they only took so much of them as suited with their own opinions. They first formed to themselves a certain idea or scheme of Christianity; and to this adjusted the writings of the apostles, pretending that whatever was inconsistent with this had been foisted into the New Testament by the later writers, who were half Jews. On the other hand, they made fables and apocryphal books pass for apostolical writings; and even are suspected to have forged several others, the better to maintain their errors. St. Epiphanius gives a catalogue of several pieces published by Manes, and adds extracts out of some of them. These are the Mysteries, Chapters, Gospel, and Treasury.

The rule of life and manners which Manes prescribed to his followers was most extravagantly rigorous and severe. However, he divided his disciples into two classes; one of which comprehended the perfect Christians, under the name of the *elect;* and the other the imperfect and feeble, under the title of *auditors* or *hearers*. The elect were obliged to rigorous and entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a state of the severest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons, and depriving themselves of all the comforts that arise from the moderate indulgence of natural passions, and also from a variety of innocent and agreeable pursuits. The auditors were allowed to possess houses, lands, and wealth; to feed on flesh, to enter into the bonds of conjugal tenderness; but this liberty was granted them with many limitations, and under the strictest conditions of moderation and temperance. The general assembly of Manicheans was headed by a president, who represented Jesus Christ. There were joined to him twelve rulers or masters, who were designed to represent the twelve apostles; and these were followed by seventy-two bishops, the images of the seventy-two disciples of our Lord. These bishops had presbyters or deacons under them, and all the members of these religious orders were chosen out of the class of the elect. Their worship was simple and plain, and consisted of prayers, reading the Scriptures, and hearing public discourses, at which both the auditors and the elect were allowed to be present. They also observed the Christian appointment of baptism and the eucharist. They kept the Lord's day, observing it as a fast; and they likewise kept Easter and the Pentecost.

Towards the fourth century the Manicheans concealed themselves under various names, which they successively adopted, and changed in proportion as they were discovered by them. Thus they assumed the names of Eucratites, Apostatics, Saccophori, Hydroparastates, Solitaries, and several others, under which they lay concealed for a certain time, but could not, however, long escape the vigilance of their enemies. About the close of the sixth century, this sect gained a very considerable influence, particularly among the Persians.

Towards the middle of the twelfth century, the sect of Manichees took a new face, on account of one Constantine, an Armenian, and an adherer to it; who took upon him to suppress the reading of all other books besides the evangelists and the epistles of St. Paul, which he explained in such a manner as to make them contain a new system of Manicheism. He entirely discarded all the writings of his predecessors; rejecting the chimeras of the Valentinians and their thirty æons; the fable of Manes, with regard to the origin of min, and other dreams; but still retained the impurities of Basilides. In this manner he reformed Manicheism, insomuch that his followers made no scruple of anathematizing Scythian Buddas, called also *Addas* and *Terehinth*, the contemporaries and disciples, as some say, and, according to others, the predecessors and masters of Manes, and even Manes himself; Constantine being now their great apostle. After he had seduced an infinite number of people, he was at last stoned by order of the emperor.

This sect prevailed in Bosnia and the adjacent provinces about the close of the fifteenth century; propagated their doctrine with confidence, and held their religious assemblies with impunity.

MANNERS: the plural noun has various significations; as the general way of life, the morals or the habits of any person; also ceremonial behaviour or studied civility. *Good-manners*, according to Swift, is the art of making those people easy with whom we converse. Pride, ill-nature, and want of sense, are the three great sources of ill-manners. Without some one of these defects no man will behave himself ill for want of experience; or of what, in the language of some, is called knowing the world. For the effect that Christianity has on the manners of men, see article CHRISTIANITY.

MARCELLIANS, a sect of ancient heretics, towards the close of the second century; so called from Marcellus of Ancyra, their leader, who was accused of reviving the errors of Sabellius. Some, however, are of opinion that Marcellus was orthodox, and that they were his enemies, the Arians, who fathered their errors upon him. St. Epiphanius observes, that there was a great deal of dispute with regard to the real tenets of Marcellus; but as to his followers, it is evident that they did not own the three hypostases; for Marcellus considered the Son and Holy Ghost as two emanations from the divine nature, which, after performing their respective offices, were to return

again into the substance of the Father; and this opinion is altogether incompatible with the belief of three distinct persons in the Godhead.

MARCIONITES, or MARCIONISTS, *Marcionistæ*, a very ancient and popular sect of heretics, who, in the time of Epiphanius, were spread over Italy, Egypt, Palestine, Syria, Arabia, Persia, and other countries; they were thus denominated from their author Marcion. Marcion was of Pontus, the son of a bishop, and at first made profession of the monastic life; but he was excommunicated by his own father, who would never admit him again into communion with the church, not even on his repentance. On this he abandoned his own country, and retired to Rome, where he began to broach his doctrines.

He laid down two principles, the one good, the other evil; between these he imagined an intermediate kind of Deity, of a mixed nature, who was the creator of this inferior world, and the god and legislator of the Jewish nation; the other nations, who worshipped a variety of gods, were supposed to be under the empire of the evil principle. These two conflicting powers exercised oppressions upon rational and immortal souls; and therefore the supreme God, to deliver them from bondage, sent to the Jews a Being more like unto himself, even his Son Jesus Christ, clothed with a certain shadowy resemblance of a body: this celestial messenger was attacked by the prince of darkness, and by the god of the Jews, but without effect. Those who follow the directions of this celestial conductor, mortify the body by fastings and austerities, and renounce the precepts of the god of the Jews and of the prince of darkness, shall after death ascend to the mansions of felicity and perfection. The rule of manners which Marcion prescribed to his followers was excessively austere, containing an express prohibition of wedlock, wine, flesh, and all the external comforts of life.

Marcion denied the real birth, incarnation, and passion of Jesus Christ, and held them to be apparent only. He denied the resurrection of the body, and allowed none to be baptized but those who preserved their continence; but these he granted might be baptized three times. In many things he followed the sentiments of the heretic Cerdon and rejected the law and the prophets. He pretended the Gospel had been corrupted by false prophets, and allowed none of the evangelists but St. Luke, whom also he altered in many places, as well as the epistles of St. Paul, a great many things in which he threw out. In his own copy of St. Luke he threw out the first two chapters entire.

MARCITES, MARCITÆ, a sect of heretics in the second century, who also called themselves the *perfecti*, and made profession of doing every thing with a great deal of liberty, and without fear. This doctrine they borrowed from Simon Magus, who however was not their chief; for they were called *Marcites* from one Marcus, who conferred the priesthood, and the administration of the sacraments, on women.

MARCOSIANS, or COLOBARSIANS, an ancient sect in the church, making a branch of the Valentinians.

St. Irenæus speaks at large of the leader of this sect, Marcus, who, it seems, was reputed a great magician. The Marcosians had a great number of apocryphal books which they held for canonical, and of the same authority with ours. Out of these they picked several idle fables touching the infancy of Jesus Christ, which they put off for true histories. Many of these fables are still in use and credit among the Greek monks.

MARONITES, in ecclesiastical history, a sect of eastern Christians who follow the Syrian rite, and are subject to the pope: their principal habitation is on Mount Libanus.

Mosheim informs us, that the doctrine of the Monothelites, condemned and exploded by the council of Constantinople, found a place of refuge among the Mardaites, a people who inhabited the Mounts Libanus and Antilibanus, and who, about the conclusion of the seventh century, were called *Maronites*, after *Maro*, their first bishop; a name which they still retain. None (he says) of the ancient writers give any account of the first person who instructed these mountaineers in the doctrine of the Monothelites; it is probable, however, from several circumstances, that it was John Maro, whose name they adopted; and that this ecclesiastic received the name of Maro from his having lived in the character of a monk in the famous convent of St. Maro, upon the borders of the Orontes, before his settlement among the Mardaites of Mount Libanus. One thing is certain, from the testimony of Tyrius and other unexceptionable witnesses, as also from the most authentic records, viz. that the Maronites retained the opinions of the Monothelites until the twelfth century, when, abandoning and renouncing the doctrine of one will in Christ, they were re-admitted in the year 1182 to the communion of the Roman church. The most learned of the modern Maronites have left no method unemployed to defend their church against this accusation; they have laboured to prove, by a variety of testimonies, that their ancestors always persevered in the Catholic faith, in their attachment to the Roman pontiff, without ever adopting the doctrine of the Monophysites, or Monothelites. But all their efforts are insufficient to prove the truth of these assertions to such as have an acquaintance with the history of the church, and the records of ancient times; for, to all such, the testimonies they allege will appear absolutely fictitious, and destitute of authority.

Faustus Nairon, a Maronite settled at Rome, has published an apology for Maro and the rest of his nation. His tenet is, that they really took their name from the Maro who lived about the year 409, and of whom mention is made in Chrysostom, Theodoret, and the Menologium of the Greeks. He adds, that the disciples of this Maro spread themselves throughout all Syria; that they built several monasteries, and, among others, one that bore the name of their leader; that all the Syrians who were not tainted with heresy took refuge among them; and that for this reason the heretics of those times called them Maronites.

Mosheim observes, that the subjection of the Maronites to the spiritual jurisdiction of the Roman pontiff was agreed to with this express condition, that neither the popes nor their emissaries should pretend to change or abolish any thing that related to the ancient rites, moral precepts, or religious opinions of this people; so that in reality there is nothing to be found among the Maronites that savours of popery, if we except their attachment to the Roman pontiff, who is obliged to pay very dear for their friendship. For as the Ma

ronites live in the utmost distress of poverty, under the tyrannical yoke of the Mahometans, the bishop of Rome is under the necessity of furnishing them with such subsidies as may appease their oppressors, procure a subsistence for their bishop and clergy, provide all things requisite for the support of their churches, and the uninterrupted exercise of public worship, and contribute in general to lessen their miseries. It is certain that there are Maronites in Syria who still behold the church of Rome with the greatest aversion and abhorrence; nay, what is still more remarkable, great numbers of that nation residing in Italy, even under the eye of the pontiff, opposed his authority during the last century, and threw the court of Rome into great perplexity. One body of these non-conforming Maronites retired into the valleys of Piedmont, where they joined the Waldenses; another, above six hundred in number, with a bishop and several ecclesiastics at their head, fled into Corsica, and implored the protection of the Republic of Genoa against the violence of the inquisitors.

The Maronites have a patriarch who resides in the monastery of Canubin, on Mount Libanus, and assumes the title of patriarch of Antioch, and the name of Peter, as if he seemed desirous of being considered as the successor of that apostle. He is elected by the clergy and the people, according to the ancient custom; but, since their reunion with the church of Rome, he is obliged to have a bull of confirmation from the pope. He keeps a perpetual celibacy, as well as the rest of the bishops, his suffragans: as to the rest of the ecclesiastics, they are allowed to marry before ordination; and yet the monastic life is in great esteem among them. Their monks are of the order of St. Anthony, and live in the most obscure places in the mountains, far from the commerce of the world.

As to their faith, they agree in the main with the rest of the Eastern church. Their priests do not say mass singly, but all say it together, standing round the altar. They communicate in unleavened bread; and the laity have hitherto partaken in both kinds, though the practice of communicating in one has of late been getting footing, having been introduced by little and little. In Lent they eat nothing, unless it be two or three hours before sun-rising; their other fastings are very numerous.

MARRIAGE, a covenant between a man and a woman, in which they mutually promise cohabitation, and a continual care to promote the comfort and happiness of each other. By Grove thus: "A society formed between two persons of different sexes, *chiefly* for the procreation and education of children." This union is very near and strict, and indeed indissoluble but by death, excepting in one case; unfaithfulness in the one to the other by adultery or fornication, Rom. vii. 2; Matt. v. 32. It is to be entered into with deliberation, at a proper age, and with mutual consent, as well as with the consent of parents and guardians under whose care single persons may be. It is a very honourable state, Heb. xiii. 4; being an institution of God, and that in Paradise, Gen. ii. Christ honoured marriage by his presence, and at such a solemnity wrought his first miracle, John ii. Moreover, it is honourable, as families are formed and built up, the world peopled with inhabitants; it prevents incontinence and fornication, and, where the various duties of it are attended to, renders life a blessing.

The laws of revelation, as well as most civilized countries, have made several exceptions of persons marrying who are nearly related by blood. The marriage of parents and children appears, at first view, contrary to nature, not merely on account of the disparity of age, but of the confusion which it introduces into natural relations, and its obliging to inconsistent duties; such as *reverence* to a son, and the daughter to be *equal* with the father. Nor can the son or daughter acquit themselves of such inconsistent duties as would arise from this unnatural union. The marriage of brothers and sisters, and of some other near relations, is likewise disapproved by reason on various accounts. It frustrates one design of marriage, which is to enlarge benevolence and friendship, by cementing various families in a close alliance. And, further, were it allowed, young persons, instead of entering into marriage upon mature consideration, with a settled esteem and friendship, and a proper concern and provision for the support and education of children, would be in danger (through the intimacy and affection produced by their near relation, and being bred together) of sliding, in their inconsiderate years, into those criminal familiarities which are most destructive of the great ends of marriage. Most nations have agreed to brand such marriages as highly criminal, who cannot be supposed to have derived their judgment from Moses and the Israelites. It is probable God expressly prohibited these marriages in the beginning of mankind, and from the first heads of families the prohibition might be transmitted as a most sacred law to their descendants. See INCEST.

Some have supposed from those passages, 1 Tim. iii. 2; Tit. i. 6, that bishops or pastors ought never to marry a second wife. But such a prohibition would be contrary to natural right and the design of the law itself; neither of which was ever intended to be set aside by the Gospel dispensation. It is more probably designed to guard against polygamy, and against divorce on frivolous occasions; both of which were frequent among the Jews, but condemned by our Lord, Matt. xix. 3—9.

The duties of this state are, on the part of the husband, love, superior to any shown to any other person: a love of complacency and delight, Prov. v. 18, 19. Chaste and single. Provision for the temporal good of the wife and family, 1 Tim. v. 3. Protection from abuse and injuries, Ruth iii. 9; 1 Sam. xxx. 5, 18. Doing every thing that may contribute to the pleasure, peace, and comfort of the wife, 1 Cor. vii. 33. Seeking her spiritual welfare, and every thing that shall promote her edification and felicity. The duties on the part of the wife are, reverence, subjection, obedience, assistance, sympathy, assuming no authority, and continuance with him, Eph. v. 32, 33; Tit. ii. 5; 1 Tim. v. 11, 12; Ruth i. 16. See articles DIVORCE, PARENT. *Grove's Mor. Phil.* vol. ii. p. 470; *Paley's Mor. Phil.* ch. viii. vol. i. p. 339; *Bean's Christian Minister's Advice to a New-married Couple; Guide to Domestic Happiness; Advantages and Disadvantages of the Marriage State; Stennett on Domestic Duties; Jay's Essay on Marriage; Doddridge's Lect.* 225, 234, 265, vol. i. oct. ed.

MARTYR, is one who lays down his life or

suffers death for the sake of his religion. The word is Greek, μαρτυρ, and properly signifies a "witness." It is applied by way of eminence to those who suffer in witness of the truth of the Gospel.

The Christian church has abounded with martyrs, and history is filled with surprising accounts of their singular constancy and fortitude under the cruellest torments human nature was capable of suffering. The primitive Christians were accused by their enemies of paying a sort of divine worship to martyrs. Of this we have an instance in the answer of the church of Smyrna to the suggestion of the Jews, who, at the martyrdom of Polycarp, desired the heathen judge not to suffer the Christians to carry off his body, lest they should leave their crucified master, and worship him in his stead. To which they answered, "We can neither forsake Christ nor worship any other; for we worship him as the Son of God; but love the martyrs as the disciples and followers of the Lord, for the great affection they have shown to their King and Master." A like answer was given at the martyrdom of Fructuosus in Spain; for when the judge asked Eulogius, his deacon, whether he would not worship Fructuosus, as thinking, that, though he refused to worship the heathen idols, he might yet be inclined to worship a Christian martyr, Eulogius replied, "I do not worship Fructuosus, but him whom Fructuosus worships." The primitive Christians believed that the martyrs enjoyed very singular privileges; that upon their death they were immediately admitted to the beatific vision, while other souls waited for the completion of their happiness till the day of judgment; and that God would grant to their prayers the hastening of his kingdom, and shortening the times of persecution. Perhaps this consideration might excite many to court martyrdom, as we believe many did. It must be recollected, however, that martyrdom in itself is no proof of the goodness of our cause, only that we ourselves are persuaded that it is so. "It is not the *blood*, but the *cause* that makes the martyr." (*Mead.*) Yet we may consider the number and fortitude of those who have suffered for Christianity as a collateral proof at least of its excellency; for the thing for which they suffered was not a point of speculation, but a plain matter of fact, in which (had it been false,) they could not have been mistaken. The martyrdom, therefore, of so many wise and good men, taken with a view of the whole system of Christianity, will certainly afford something considerable in its favour.

The churches built over the graves of the martyrs, and called by their names, in order to preserve the memory of their sufferings, were distinguished by the title *martyrum confessio*, or *memoria*.

The festivals of the martyrs are of very ancient date in the Christian church, and may be carried back at least from the time of Polycarp, who suffered martyrdom about the year of Christ 168. On these days the Christians met at the graves of the martyrs, and offered prayers and thanksgivings to God for the example they had afforded them; they celebrated the eucharist, and gave alms to the poor; which, together with a panegyrical oration or sermon, and reading the acts of the martyrs, were the spiritual exercises of these anniversaries.

Of the sayings, sufferings, and deaths of the martyrs, though preserved with great care for the above purpose, and to serve as models to future ages, we have but very little left, the greatest part of them having been destroyed during that dreadful persecution which Diocletian carried on for ten years with fresh fury against the Christians for a most diligent search was then made after all their books and papers; and all of them that were found were committed to the flames. Eusebius, indeed, composed a martyrology, but it never reached down to us; and those since compiled are extremely suspected. From the eighth century downwards, several Greek and Latin authors endeavoured to make up the loss, by compiling, with vast labour, accounts of the lives and actions of the ancient martyrs, but which consist of little else than a series of fables: nor are those records that pass under the name of martyrology worthy of superior credit, since they bear the most evident marks both of ignorance and falsehood.

MARTYROLOGY, a catalogue or list of martyrs, including the history of their lives and sufferings for the sake of religion. The term comes from μαρτυρ, "witness," and λεγω, *dico*, or λεγω, *colligo*.

The martyrologies draw their materials from the calendars of particular churches, in which the several festivals dedicated to them are marked; and which seem to be derived from the practice of the ancient Romans, who inserted the names of heroes and great men in their fasti, or public registers.

The martyrologies are very numerous, and contain many ridiculous and even contradictory narratives; which is easily accounted for, if we consider how many forged and spurious accounts of the lives of saints and martyrs appeared in the first ages of the church, which the legendary writers afterwards adopted without examining into the truth of them. However, some good critics, of late years, have gone a great way towards clearing the lives of the saints and martyrs from the monstrous heap of fiction they laboured under. See article LEGEND.

The martyrology of Eusebius of Cæsarea was the most celebrated in the ancient church. It was translated into Latin by St. Jerome; but the learned agree that it is not now extant. That attributed to Beda, in the eighth century, is of very doubtful authority; the names of several saints being there found who did not live till after the time of Beda. The ninth century was very fertile in martyrologies; then appeared that of Florus, subdeacon of the church at Lyons, who, however, only filled up the chasms in Beda. This was published about the year 830, and was followed by that of Waldenburtus, monk of the diocese of Treves, written in verse about the year 848; and this by that of Usard, a French monk, and written by the command of Charles the Bald, in 875, which last is the martyrology now ordinarily used in the Romish church. That of Rabanus Maurus is an improvement on Beda and Florus; written about the year 845; that of Noker, monk of St. Gal, was written about the year 894. The martyrology of Ado, monk of Ferriers, in the diocese of Treves, afterwards archbishop of Vienne, is a descendant of the Roman, if we may so call it; for Du Sollier gives its genealogy thus: The martyrology of St. Jerome is the great Ro-

nan martyrology; from this was made the little Roman one printed by Rosweyd; of this little Roman martyrology was formed that of Beda, augmented by Florus. Ado compiled his in the year 858. The martyrology of Nevelon, monk of Corbie, written about the year 1089, is little more than an abridgement of that of Ado: father Kircher also makes mention of a Coptic martyrology, preserved by the Maronites at Rome.

We have also several Protestant martyrologies, containing the sufferings of the reformed under the Papists, viz. an English martyrology, by J. Fox; with others by Clark, Bray, &c. See PERSECUTION.

Martyrology is also used in the Romish church for a roll or register kept in the vestry of each church, containing the *names* of all the saints and martyrs, both of the universal church and of the particular ones of that city or monastery.

Martyrology is also applied to the painted or written catalogues in the Roman churches, containing the foundations, obits, prayers, and masses, to be said each day.

MASORA, a term, in the Jewish theology, signifying a work on the Bible, performed by several learned rabbins, to secure it from any alterations which might otherwise happen.

Their work regards merely the letter of the Hebrew text, in which they have first fixed the true reading by vowels and accents: they have, secondly, numbered not only the chapters and sections, but the verses, words, and letters of the text; and they find in the Pentateuch 5245 verses, and in the whole Bible 23,206. The masora is called by the Jews, the *hedge or fence of the law*, because this enumeration of the verses, &c., is a means of preserving it from being corrupted and altered. They have, thirdly, marked whatever irregularities occur in any of the letters of the Hebrew text; such as the different size of the letters, their various positions and inversions, &c.; and they have been fruitful in finding out reasons for these mysteries and irregularities in them. They are, fourthly, supposed to be the authors of the Keri and Chetibh, or the marginal corrections of the text in our Hebrew Bibles. The text of the sacred books, it is to be observed, was originally written without any breaks or divisions into chapters or verses, or even into words; so that a whole book, in the ancient manner, was but one continued word: of this kind we have still several ancient manuscripts, both Greek and Latin. In this regard, therefore, the sacred writings had undergone an infinite number of alterations; whence various readings had arisen, and the original was become much mangled and disguised. The Jews had recourse to a canon, which they judged infallible, to fix and ascertain the reading of the Hebrew text; and this rule they call *masora*, "tradition;" from מסר, *tradit*, as if this critique were nothing but a tradition which they had received from their forefathers. Accordingly they say, that, when God gave the law to Moses at Mount Sinai, he taught him first the true reading of it: and, secondly, its true interpretation; and that both these were handed down by oral tradition from generation to generation, till at length they were committed to writing. The former of these, viz. the true reading, is the subject of the masora; the latter, or true interpretation, that of the mishna and gemara.

According to Elias Levita, they were the Jews of a famous school at Tiberias, about five hundred years after Christ, who composed, or at least began the masora; whence they are called *masorites* and *masoretic doctors*. Aben Ezra makes them the authors of the points and accents in the Hebrew text, as we now find it, and which serve for vowels.

The age of the masorites has been much disputed. Archbishop Usher places them before Jerome; Capel, at the end of the fifth century; father Morin, in the tenth century. Basnage says, that they were not a society, but a succession of men; and that the masora was the work of many grammarians, who, without associating and communicating their notions, composed this collection of criticisms on the Hebrew text. It is urged, that there were masorites from the time of Ezra and the men of the great synagogue, to about the year of Christ 1030; and that Ben Asher and Ben Naphtali, who were the best of the profession, and who, according to Basnage, were the inventors of the masora, flourished at this time. Each of these published a copy of the whole Hebrew text, as correct, says Dr. Prideaux, as they could make it. The eastern Jews have followed that of Ben Naphtali, and the western that of Ben Asher; and all that has been done since is to copy after them, without making any more corrections, or masoretical criticisms.

The Arabs have done the same thing by their Koran that the masorites have done by the Bible; nor do the Jews deny having borrowed this expedient from the Arabs, who first put it in practice in the seventh century.

There is a great and little masora printed at Venice and at Basil, with the Hebrew text in a different character. Buxtorf has written a masoretic commentary, which he calls *Tiberias*.

MASS, *Missa*, in the church of Rome, the office or prayers used at the celebration of the eucharist; or, in other words, consecrating the bread and wine into the body and blood of Christ, and offering them, so transubstantiated, as an expiatory sacrifice for the quick and the dead.

As the mass is in general believed to be a representation of the passion of our blessed Saviour, so every action of the priest, and every particular part of the service, is supposed to allude to the particular circumstances of his passion and death.

Nicod, after Baronius, observes, that the word comes from the Hebrew *missach* (*oblatum;*) or from the Latin *missa, missorum;* because in the former times the catechumens and excommunicated were sent out of the church, when the deacons said, *Ite, missa est*, after sermon and reading of the epistle and Gospel; they not being allowed to assist at the consecration. Menage derives the word from *missio*, "dismissing;" others from *missa*, "mission, sending;" because in the mass the prayers of men on earth are sent up to heaven.

The general division of masses consists in high and low. The first is that sung by the choristers, and celebrated with the assistance of a deacon and sub-deacon: low masses are those in which the prayers are barely rehearsed without singing.

There are a great number of different or occasional masses in the Romish church, many of which have nothing peculiar but the name: such are the masses of the saints; that of St. Mary of

the Snow, celebrated on the fifth of August; that of St. Margaret, patroness of lying-in women; that at the feast of St. John the Baptist, at which are said three masses; that of the Innocents, at which the *gloria in excelsis* and *hallelujah* are omitted, and, it being a day of mourning, the altar is of a violet colour. As to ordinary masses, some are said for the dead, and, as is supposed, contribute to fetch the soul out of purgatory. At these masses the altar is put in mourning, and the only decorations are a cross in the middle of six yellow wax lights; the dress of the celebrant, and the very mass-book are black; many parts of the office are omitted, and the people are dismissed without the benediction. If the mass be said for a person distinguished by his rank or virtues, it is followed with a funeral oration: they erect a *chapelle ardente*, that is, a representation of the deceased, with branches and tapers of yellow wax, either in the middle of the church, or near the deceased's tomb, where the priest pronounces a solemn absolution of the deceased. There are likewise private masses said for stolen or strayed goods or cattle, for health, for travellers, &c., which go under the name of *votive masses*.—There is still a further distinction of masses, denominated from the countries in which they were used: thus the Gothic mass, or *missa mosarabum*, is that used among the Goths when they were masters of Spain, and which is still kept up at Toledo and Salamanca; the Ambrosian mass is that composed by St. Ambrose, and used only at Milan, of which city he was bishop; the Gallic mass, used by the ancient Gauls; and the Roman mass, used by almost all the churches in the Romish communion.

Mass of the presanctified (*missa præsanctificatorum*,) is a mass peculiar to the Greek church, in which there is no consecration of the elements; but, after singing some hymns, they receive the bread and wine which were before consecrated. This mass is performed all Lent, except on Saturdays, Sundays, and the Annunciation. The priest counts, upon his fingers, the days of the ensuing week on which it is to be celebrated, and cuts off as many pieces of bread at the altar as he is to say masses; and after having consecrated them, steeps them in wine, and puts them in a box; out of which, upon every occasion, he takes some of it with a spoon, and, putting it on a dish, sets it on the altar.

MASSACRE, a term used to signify the sudden and promiscuous butchery of a multitude.—See PERSECUTION.

MASSALIANS, or MESSALIANS, a sect which sprung up about the year 361, in the reign of the emperor Constantius, who maintained that men have two souls, a celestial and a diabolical; and that the latter is driven out by prayer. From those words of our Lord, "Labour not for the meat that perisheth," it is said, that they concluded they ought not to do any work to get their bread. We may suppose, says Dr. Jortin, that this sect did not last long: that these sluggards were soon starved out of the world; or, rather, that cold and hunger sharpened their wits, and taught them to be better interpreters of Scripture.

MASTER, a person who has servants under him; a ruler, or instructor. *The duties of masters relate to the civil concerns of the family.* To arrange the several businesses required of servants; to give particular instructions for what is to be done, and how it is to be done; to take care that no more is required of servants than they are equal to; to be gentle in our deportment towards them; to reprove them when they do wrong, to commend them when they do right; to make them an adequate recompense for their services, as to protection, maintenance, wages, and character.—2. *As to the morals of servants.* Masters must look well to their servants' characters before they hire them; instruct them in the principles and confirm them in the habits of virtue; watch over their morals, and set them good examples.—3. *As to their religious interests.*—They should instruct them in the knowledge of divine things, Gen. xiv. 14; xviii. 19. Pray with them and for them, Joshua xxiv. 15. Allow them time and leisure for religious services, &c. Eph. vi. 9. See *Stennett on Domestic Duties*, ser. 8; *Paley's Mor. Phil.* vol. i. 233, 235; *Beattie's Elements of Moral Science*, vol. i. 150, 153; *Doddridge's Lec.* vol. ii. 265.

MATERIALISTS, a sect in the ancient church, composed of persons, who, being prepossessed with that maxim in philosophy, "ex nihilo nihil fit," out of nothing nothing can arise, had recourse to an eternal matter, on which they supposed God wrought in the creation, instead of admitting Him alone as the sole cause of the existence of all things. Tertullian vigorously opposed them in his treatise against Hermogenes, who was one of their number.

Materialists are also those who maintain that the soul of man is material, or that the principle of perception and thought is not a substance distinct from the body, but the result of corporeal organization. There are others called by this name, who have maintained that there is nothing but matter in the universe.

The followers of the late Dr. Priestley are considered as Materialists, or Philosophical Necessarians. According to the doctor's writing, he believed,—

1. That man is no more than what we now see of him: his being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together; and whenever the system is dissolved, it continues in a state of dissolution, till it shall please that Almighty Being, who called it into existence, to restore it to life again. For if the mental principle were, in its own nature, immaterial and immortal, all its peculiar faculties would be so too; whereas we see that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct, before death. Since, therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, must be pronounced mortal too. Thus we might conclude that the body was mortal, from observing that all the separate senses and limbs were liable to decay and perish.

This system gives a real value to the doctrine of the resurrection from the dead, which is peculiar to revelation; on which alone the sacred writers build all our hope of future life: and it explains the uniform language of the Scriptures, which speak of one day of judgment for all mankind; and represent all the rewards of virtue, and all the punishments of vice, as taking place at

that awful day, and not before. In the Scriptures, the heathens are represented as without hope, and all mankind as perishing at death, if there be no resurrection of the dead.

The apostle Paul asserts, in 1 Cor. xv. 16, that *if the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is vain, ye are yet in your sins: then they also who are fallen asleep in Christ are perished.* And again, ver. 32, *If the dead rise not, let us eat and drink, for to-morrow we die.* In the whole discourse, he does not even mention the doctrine of happiness or misery without the body.

If we search the Scriptures for pasages expressive of the state of man at death, we find such declarations as expressly exclude any trace of sense, thought, or enjoyment. See Ps. vi. 5; Job. xiv. 7, &c.

2. That there is some fixed law of nature respecting the will, as well as the other powers of the mind, and every thing else in the constitution of nature; and consequently that it is never determined without some real or apparent cause foreign to itself; i. e. without some motive of choice; or that motives influence us in some definite and invariable manner, so that every volition, or choice, is constantly regulated and determined by what precedes it; and this constant determination of mind, according to the motives presented to it, is what is meant by its *necessary determination.* This being admitted to be the fact, there will be a necessary connexion between all things past, present, and to come, in the way of proper cause and effect, as much in the intellectual as in the natural world; so that according to the established laws of nature, no event could have been otherwise than it *has been* or *is to be*, and therefore all things past, present, and to come, are precisely what the Author of Nature really intended them to be, and has made provision for.

To establish this conclusion, nothing is necessary but that, throughout all nature, the same consequences should invariably result from the same circumstances. For if this be admitted, it will necessarily follow, that at the commencement of any system, since the several parts of it and their respective situations were appointed by the Deity, the first change would take place according to a certain rule established by himself, the result of which would be a new situation; after which the same laws continuing, another change would succeed, according to the same rules, and so on for ever; every new situation invariably leading to another, and every event, from the commencement to the termination of the system, being strictly connected; so that unless the fundamental laws of the system were changed, it would be impossible that any event should have been otherwise than it was. In all these cases, the circumstances preceding any change are called the causes of that change: and since a determinate event or effect, constantly follows certain circumstances, or causes, the connexion between cause and effect is concluded to be invariable, and therefore necessary.

It is universally acknowledged, that there can be no effect without an adequate cause. This is even the foundation on which the only proper argument for the being of a God rests. And the Necessarian asserts, that if, in any given state of mind, with respect both to dispositions and motives, two different determinations, or volitions, be possible, it can be on no other principle, than that one of them should come under the description of an effect without a cause; just as if the beam of balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could arise without an adequate cause, any thing else, the mind itself, or the whole universe, might likewise exist without an adequate cause.

This scheme of philosophical necessity implies a chain of causes and effects established by infinite wisdom, and terminating in the greatest good of the whole universe; evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it. Vice is productive not of good, but of evil to us, both here and hereafter, though good may result from it to the whole system; and according to the fixed laws of nature, our present and future happiness necessarily depend on our cultivating good dispositions.

This scheme of philosophical necessity is distinguished from the Calvinistic doctrine of predestination in the following particulars:

1. No Necessarian supposes that any of the human race will suffer eternally; but that future punishments will answer the same purpose as temporal ones are found to do; all of which tend to good, and are evidently admitted for that purpose. Upon the doctrine of necessity, also, the most indifferent actions of men are equally necessary with the most important; since every volition, like any other effect, must have an adequate cause depending upon the previous state of the mind, and the influence to which it is exposed.

2. The Necessarian believes that his own dispositions and actions are the necessary and sole means of his present and future happiness; so that, in the most proper sense of the words, it depends entirely on himself whether he be virtuous or vicious, happy or miserable.

3. The Calvinistic system entirely excludes the popular notion of free-will, viz. the liberty or power of doing what we please, virtuous or vicious, as belonging to every person, in every situation; which is perfectly consistent with the doctrine of philosophical necessity, and indeed results from it.

4. The Necessarian believes nothing of the posterity of Adam's sinning in him, and of their being liable to the wrath of God on that account; or the necessity of an infinite Being making atonement for them by suffering in their stead, and thus making the Deity propitious to them. He believes nothing of all the actions of any man being necessarily sinful; but, on the contrary, thinks that the very worst of men are capable of benevolent intentions in many things that they do; and likewise that very good men are capable of falling from virtue, and consequently of sinking into final perdition. Upon the principles of the Necessarian, also, all late repentance, and especially after long and confirmed habits of vice, is altogether and necessarily ineffectual; there not being sufficient time left to produce a change of disposition and character, which can only be done by a change of conduct of proportionably long continuance.

In short, the three doctrines of Materialism, Philosophical Necessity, and Socinianism, are

considered as equally parts of one system. The scheme of Necessity is the immediate result of the materiality of man; for mechanism is the undoubted consequence of materialism, and that man is wholly material, is eminently subservient to the proper or mere humanity of Christ. For if no man have a soul distinct from his body, Christ, who in all other respects appeared as a man, could not have a soul which had existed before his body; and the whole doctrine of the pre-existence of souls, of which the opinion of the pre-existence of Christ is a branch, will be effectually overturned. See NECESSITY, PRE-EXISTENCE, SPINOSISM, SOUL, UNITARIAN, and books under those articles.

MEANS OF GRACE denote those duties we perform for the purpose of improving our minds, affecting our hearts, and of obtaining spiritual blessings; such as hearing the Gospel, reading the Scriptures, self-examination, meditation, prayer, praise, Christian conversation, &c. The means are to be used without any reference to merit, but solely with a dependence on the Divine Being; nor can we ever expect happiness in ourselves, nor be good exemplars to others, while we live in the neglect of them. It is in vain to argue that the divine decree supersedes the necessity of them, since God has as certainly appointed the means as the end. Besides, he himself generally works by them; and the more means he thinks proper to use, the more he displays his glorious perfections. Jesus Christ, when on earth, used means; he prayed, he exhorted, and did good, by going from place to place. Indeed, the systems of nature, providence, and grace, are all carried on by means. The Scriptures abound with exhortations to them, Matt. v.; Rom. xii.; and none but enthusiasts or immoral characters ever refuse to use them.

MEDIATOR, a person that intervenes between two parties at variance, in order to reconcile them. Thus Jesus Christ is the Mediator between an offended God and sinful man, 1 Tim. ii. 5. Both Jews and Gentiles have a notion of a Mediator: the Jews call the Messiah אמצעא, the Mediator or Middle One. The Persians call their God Mithras, μεσιτης, a Mediator; and the dæmons, with the heathens, seem to be, according to them, mediators between the superior gods and men. Indeed, the whole religion of Paganism was a system of mediation and intercession. The idea, therefore, of salvation by a Mediator, is not so novel or restricted as some imagine; and the Scriptures of truth inform us, that it is only by this way human beings can arrive to eternal felicity, Acts iv. 12; John xiv. 6. Man, in his state of innocence, was in friendship with God; but, by sinning against him, he exposed himself to his just displeasure; his powers became enfeebled, and his heart filled with enmity against him, Rom. viii. 6; he was driven out of his paradisaical Eden, and totally incapable of returning to God, and making satisfaction to his justice. Jesus Christ, therefore, was the appointed Mediator to bring about reconciliation, Gen. iii. 12; Col. i. 21; and in the fulness of time, he came into this world, obeyed the law, satisfied justice, and brought his people into a state of grace and favour; yea, into a more exalted state of friendship with God than was lost by the fall, Eph. ii. 18. Now, in order to the accomplishing of this work, it was necessary that the Mediator should be God and man in one person. It was necessary that he should be man, 1. That he might be related to those he was a Mediator and Redeemer of.—2. That sin might be satisfied for, and reconciliation be made for it, in the same nature which sinned.—3. It was proper that the Mediator should be capable of obeying the law broken by the sin of man, as a divine person could not be subject to the law, and yield obedience to it, Gal. iv. 4; Rom. v. 19.—4. It was meet that the Mediator should be man, that he might be capable of suffering death; for, as God, he could not die, and without shedding of blood there was no remission, Heb. ii. 10, 15, viii. 3.—5. It was fit he should be man, that he might be a faithful high priest, to sympathise with his people under all their trials, temptations, &c., Heb. ii. 17, 18; iv. 15.—6. It was fit that he should be a holy and righteous man, free from all sin, original and actual, that he might offer himself without spot to God, take away the sins of men, and be an advocate for them, Heb. vii. 26, ix. 14; 1 John iii. 5. But it was not enough to be truly man, and an innocent person; he must be more than man: it was requisite that he should be God also, for, 1. No mere man could have entered into a covenant with God to mediate between him and sinful men.—2. He must be God to give virtue and value to his obedience and sufferings; for the sufferings of men or angels would not have been sufficient.—3. Being thus God-man, we are encouraged to hope in him. In the person of Jesus Christ the object of trust is brought nearer to ourselves; and those well-known tender affections which are only figuratively ascribed to the Deity, are, in our great Mediator, thoroughly realized. Further, were he God, and not man, we should approach him with fear and dread; were he man and not God, we should be guilty of idolatry to worship and trust in him at all, Jer. xvii. 5. The plan of salvation, therefore, by such a Mediator, is the most suitable to human beings that possibly could be; for here "Mercy and truth meet together, righteousness and peace kiss each other." Ps. lxxxv. 10. The properties of Christ as Mediator are these: 1. He is the only Mediator, 1 Tim. ii. 4. Praying, therefore, to saints and angels is an error of the church of Rome, and has no countenance from the Scripture.—2. Christ is a Mediator of men only, not of angels; good angels need not any; and as for evil angels, none is provided nor admitted.—3. He is the Mediator both for Jews and Gentiles, Eph. ii. 18; 1 John ii. 2.—4. He is Mediator both for Old and New Testament saints.—5. He is a suitable, constant, willing, and prevailing Mediator; his mediation always succeeds, and is infallible. *Gill's Body of Div.* vol. i. oct. ed. p. 336; *Witsii Œcon. Fœd.* lib. ii. ch. 4; *Fuller's Gospel its own Witness*, ch. 4, p. 2; *Hurrion's Christ Crucified*, p. 103, &c.; *Dr. Owen on the Person of Christ*; *Dr. Goodwin's Works*, b. iii.

MEDITATION is an act by which we consider any thing closely, or wherein the soul is employed in the search or consideration of any truth. In religion it is used to signify the serious exercise of the understanding, whereby our thoughts are fixed on the observation of spiritual things, in order to practice. Mystic divines make a great difference between meditation and contemplation: the former consists in discursive acts

of the soul, considering methodically and with attention the mysteries of faith and the precepts of morality; and is performed by reflections and reasonings which leave behind them manifest impressions on the brain. The pure contemplative, they say, have no need of meditation, as seeing all things in God at a glance, and without any reflection. See BEGUINES and QUIETISTS.

1. *Meditation* is a duty which ought to be attended to by all who wish well to their spiritual interests. It ought to be *deliberate, close,* and *perpetual,* Psal. cxix. 97; i. 2.—2. The *subjects* which ought more especially to engage the Christian mind are the works of creation, Psal. xix.: the perfections of God, Deut. xxxii. 4; the excellencies, offices, characters, and works of Christ, Heb. xii. 2, 3; the offices and operations of the Holy Spirit, John xv. and xvi.; the various dispensations of Providence, Ps. xcvii. 1, 2; the precepts, declarations, promises, &c., of God's word, Ps. cxix.; the value, powers, and immortality of the soul, Mark viii. 36; the noble, beautiful, and benevolent plan of the Gospel, 1 Tim. i. 11; the necessity of our personal interest in and experience of its power, John iii. 3; the depravity of our nature, and the freedom of divine grace in choosing, adopting, justifying, and sanctifying us, 1 Cor. vi. 11; the shortness, worth, and swiftness of time, James iv. 14; the certainty of death, Heb. ix. 27; the resurrection and judgment to come, 1 Cor. xv. 50, &c.; and the future state of eternal rewards and punishments, Matt. xxv. These are some of the most important subjects on which we should meditate.—3. *To perform this duty aright,* we should be much in prayer, Luke xviii. 1; avoid a worldly spirit, 1 John ii. 15; beware of sloth, Heb. vi. 11; take heed of sensual pleasures, James iv. 4; watch against the devices of Satan, 1 Pet. v. 8; be often in retirement, Ps. iv. 4; embrace the most favourable opportunities, the calmness of the morning, Ps. v. 1, 3; the solemnity of the evening, Gen. xxiv. 63; sabbath days, Psal. cxviii. 24; sacramental occasions, &c. 1 Cor. xi. 28.—4. The *advantages* resulting from this are, improvement of the faculties of the soul, Prov. xvi. 22; the affections are raised to God, Ps. xxxix. 1, 4; an enjoyment of divine peace and felicity, Phil. iv. 6, 7; holiness of life is promoted, Psal. cxix. 59, 60; and we thereby experience a foretaste of eternal glory, Ps. lxxiii. 25, 26; 2 Cor. v. 1, &c.

MEEKNESS, a temper of mind not easily provoked to resentment. In the Greek language it is πραος, *quasi* ραος, *facilis, easiness* of spirit, and thus it may be justly called; for it accommodates the soul to every occurrence, and so makes a man easy to himself, and to all about him. The Latins call a meek man *mansuetus,* qu. *mana assuetus, used to the hand;* which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar, James iii. 7, 8: so, where the grace of meekness reigns, it subdues the impetuous disposition, and learns it submission and forgiveness. It teaches us to govern our own anger whenever we are at any time provoked, and patiently to bear the anger of others, that it may not be a provocation to us. The former is its office, especially in superiors; the latter in inferiors, and both in equals, James iii. 13. *The excellency of such a spirit appears,* if we consider that it enables us to gain a victory over corrupt nature, Prov. xvi. 32; that it is a beauty and an ornament to human beings, 1 Pet. iii. 4; that it is obedience to God's word, and conformity to the best patterns, Eph. v. 1, 2; Phil. iv. 8. It is productive of the highest peace to the possessor, Luke xxi. 19; Matt. xi. 28, 29. It fits us for any duty, instruction, relation, condition, or persecution, Phil. iv. 11, 12. *To obtain this spirit,* consider that it is a divine injunction, Zeph. ii. 3; Col. iii. 12: 1 Tim. vi. 11. Observe the many examples of it: Jesus Christ, Matt. xi. 28; Abraham, Gen. xiii. xvi. 5, 6; Moses, Numb. xii. 3; David, Zech. xii. 8; 2 Sam. xvi. 10, 12; Psalm cxxxi. 2; Paul, 1 Cor. ix. 19. How lovely a spirit it is in itself, and how it secures us from a variety of evils. That peculiar promises are made to such, Matt. v. 5; Isa. lxvi. 2. That such give evidence of their being under the influence of divine grace, and shall enjoy the divine blessing, Isaiah lvii. 15. See *Henry on Meekness; Dunlop's Serm.* vol. ii. p. 434; *Evans's Sermons on the Chris. Temper,* ser. 29; *Tillotson on* 1 *Pet.* ii. 21; *and on Matt.* v. 44; *Logan's Sermons,* vol. i. ser. 10; and *Jortin's Sermons,* ser. 11. vol. iii.

MEETING-HOUSE, a place appropriated by Dissenters to the purpose of public worship. Since the Act of Uniformity, passed 1662, by which so many hundreds of ministers were ejected from their livings, meeting-houses have become very numerous. For a considerable time, indeed, they were prohibited by the Conventicle Act; but, at last, toleration being granted to Dissenters, they enjoyed the privilege of meeting and worshipping God according to the dictates of their own consciences, and which they still possess to this day. The number of meeting-houses in London may, perhaps, amount to about 150, though some reckon upwards of 200. In all the respectable towns, and even in many villages of England, there are meeting-houses; and, within a few years, they have greatly increased.

MELANCHOLY, sadness, or gloom; arising either from the habit of body, or the state of the mind. To remove it, the following remedies may be applied. 1. Early rising. 2. Plain, nourishing food. 3. Exercise in the open air. Or if it arises particularly from the mind, 1. Associate with the cheerful. 2. Study the Scriptures. 3. Consider the amiable character of God. 4. Avoid sin. 5. Be much in prayer. See *Burton, Baxter, and Rogers on Melancholy.*

MELATONI, so called from one Mileto, who taught, that not the soul, but the body of man, was made after God's own image.

MELCHIZEDIANS, a denomination which arose about the beginning of the third century. They affirmed that Melchizedek was not a man, but a heavenly power superior to Jesus Christ; for Melchizedek, they said, was the intercessor and mediator of the angels; and Jesus Christ was only so for man, and his priesthood only a copy of that of Melchizedek.

MELCHITES, the name given to the Syriac, Egyptian, and other Christians of the Levant. The Melchites, excepting some few points of little or no importance, which relate only to ceremonies, and ecclesiastical discipline, are, in every respect, professed Greeks; but they are governed by a particular patriarch, who assumes the title of Patriarch of Antioch. They celebrate mass in the Arabian language. The religious

among the Melchites follow the rule of St. Basil, the common rule of all the Greek monks.

MELETIANS, the name of a considerable party who adhered to the cause of Meletius, bishop of Lycopolis, in Upper Egypt, after he was deposed, about the year 306, by Peter, bishop of Alexandria, under the charge of his having sacrificed to the gods, and having been guilty of other heinous crimes; though Epiphanius makes his only failing to have been an excessive severity against the lapsed. This dispute, which was at first a personal difference between Meletius and Peter, became a religious controversy; and the Meletian party subsisted in the fifth century, but was condemned by the first council of Nice.

MEMORY, a faculty of the mind, which presents to us ideas or notions of things that are past, accompanied with a persuasion that the things themselves were formerly real and present. When we remember with little or no effect, it is called remembrance simply, or memory, and sometimes passive memory. When we endeavour to remember what does not immediately and of itself occur, it is called active memory, or recollection. A good memory has these several qualifications: 1. It is ready to receive and admit with great ease the various ideas, both of words and things, which are learned or taught.—2. It is large and copious to treasure up these ideas in great number and variety.—3. It is strong and durable to retain, for a considerable time, those words or thoughts which are committed to it.—4. It is faithful and active to suggest and recollect, upon every proper occasion, all those words or thoughts which it hath treasured up. As this faculty may be injured by neglect and slothfulness, we will here subjoin a few of the best rules which have been given for the improvement of it. 1. We should form a clear and distinct apprehension of the things which we commit to memory.—2. Beware of every sort of intemperance, for that greatly impairs the faculties.—3. If it be weak, we must not overload it, but charge it only with the most useful and solid notions.—4. We should take every opportunity of uttering our best thoughts in conversation, as this will deeply imprint them.—5. We should join to the idea we wish to remember, some other idea that is more familiar to us, which bears some similitude to it, either in its nature, or in the sound of the word.—6. We should think of it before we go to sleep at night, and the first thing in the morning, when the faculties are fresh.—7. Method and regularity in the things we commit to the memory are necessary.—8. Often thinking, writing, or talking, on the subjects we wish to remember.—9. Fervent and frequent prayer. See *Watts on the Mind*, ch. 17; *Grey's Memoria Technica; Rogers's Pleasures of Memory; Reid's Intell. Powers of Man*, 303, 310, 338, 356.

MENANDRIANS, the most ancient branch of Gnostics; thus called from Menander their chief, said by some, without sufficient foundation, to have been a disciple of Simon Magus, and himself a reputed magician.

He taught, that no person could be saved unless he were baptized in his name; and he conferred a peculiar sort of baptism, which would render those who received it immortal in the next world; exhibiting himself to the world with the frenzy of a lunatic, more than the founder of a sect as a promised saviour; for it appears by the testimonies of Irenæus, Justin, and Tertullian, that he pretended to be one of the æons sent from the pleroma, or ecclesiastical regions, to succour the souls that lay groaning under bodily oppression and servitude; and to maintain them against the violence and stratagems of the dæmons that hold the reins of empire in this sublunary world. As this doctrine was built upon the same foundation with that of Simon Magus, the ancient writers looked upon him as the instructor of *Menander*. See SIMONIANS.

MENDICANTS, or BEGGING FRIARS, several orders of religious in popish countries, who, having no settled revenues, are supported by the charitable contributions they receive from others.

This sort of society began in the thirteenth century, and the members of it, by the tenour of their institution, were to remain entirely destitute of all fixed revenues and possessions; though in process of time their number became a heavy tax upon the people. Innocent III. was the first of the popes who perceived the necessity of instituting such an order; and accordingly he gave such monastic societies as made a profession of poverty, the most distinguishing marks of his protection and favour. They were also encouraged and patronized by the succeeding pontiffs; when experience had demonstrated their public and extensive usefulness. But when it became generally known that they had such a peculiar place in the esteem and protection of the rulers of the church, their number grew to such an enormous and unwieldy multitude, and swarmed so prodigiously in all the European provinces, that they became a burden, not only to the people, but to the church itself. The great inconvenience that arose from the excessive multiplication of the Mendicant orders was remedied by Gregory X., in a general council, which he assembled at Lyons in 1272; for here all the religious orders that had sprung up after the council held at Rome in 1215, under the pontificate of Innocent III. were suppressed; and the extravagant multitude of Mendicants, as Gregory called them, were reduced to a smaller number, and confined to the four following societies or denominations, viz. Dominicans, the Franciscans, the Carmelites, and the Augustins, or hermits of St. Augustin.

As the pontiffs allowed these four Mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of every rank, of instructing the youth and multitude wherever they went; and as those monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies, they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration through all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far, that, as we learn from the most authentic records, several cities were divided or cantoned out into four parts, with a view to these four orders: the first part being assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustins. The people were unwilling to receive the sacraments from any other hands than those of the Mendicants, to whose churches they crowded to perform their devotions while living, and were extremely desirous to deposit there their remains after death.

Nor did the influence and credit of the Mendicants end here; for we find in the history of this and of the succeeding ages, that they were employed not only in spiritual matters, but also in temporal and political affairs of the greatest consequence, in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations, not only remote from, but absolutely inconsistent with the monastic character and profession. However, the power of the Dominicans and Franciscans greatly surpassed that of the other two orders, insomuch that these two orders were, before the reformation, what the Jesuits have been since that happy and glorious period; the very soul of the hierarchy, the engines of the state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event, both in the religious and political world. By very quick progression their pride and confidence arrived at such a pitch, that they had the presumption to declare publicly, that they had a divine impulse and commission to illustrate and maintain the religion of Jesus. They treated with the utmost insolence and contempt all the different orders of the priesthood; they affirmed, without a blush, that the true method of obtaining salvation was revealed to them alone; proclaimed with ostentation the superior efficacy and virtue of their indulgences; and vaunted beyond measure their interest at the court of heaven, and their familiar connexions with the Supreme Being, the Virgin Mary, and the saints in glory. By these impious wiles they so deluded and captivated the miserable, and blinded the multitude, that they would not intrust any other but the Mendicants with the care of their souls. They retained their credit and influence to such a degree towards the close of the fourteenth century, that great numbers of both sexes, some in health, others in a state of infirmity, others at the point of death, earnestly desired to be admitted into the Mendicant order, which they looked upon as a sure and infallible method of rendering heaven propitious.—Many made it an essential part of their last wills, that their bodies after death should be wrapped in old ragged Dominican or Franciscan habits, and interred among the Mendicants. For such was the barbarous superstition and wretched ignorance of this age, that people universally believed they should readily obtain mercy from Christ at the day of judgment, if they appeared before his tribunal associated with the Mendicant friars.

About this time, however, they fell under an universal odium; but, being resolutely protected against all opposition, whether open or secret, by the popes, who regarded them as their best friends and most effectual supports, they suffered little or nothing from the efforts of their numerous adversaries. In the fifteenth century, besides their arrogance, which was excessive, a quarrelsome and litigious spirit prevailed among them, and drew upon them justly the displeasure and indignation of many. By affording refuge at this time to the Beguins in their order, they became offensive to the bishops, and were hereby involved in difficulties and perplexities of various kinds. They lost their credit in the sixteenth century by their rustic impudence, their ridiculous superstitions, their ignorance, cruelty, and

brutish manners. They discovered the most barbarous aversion to the arts and sciences, and expressed a like abhorrence of certain eminent and learned men, who endeavoured to open the paths of science to the pursuits of the studious youth, recommended the culture of the mind, and attacked the barbarism of the age in their writings and discourses. Their general character, together with other circumstances, concurred to render a reformation desirable, and to accomplish this happy event.

Among the number of Mendicants are also ranked the Capuchins, Recollets, Minims, and others, who are branches or derivations from the former.

Buchanan tells us, the Mendicants in Scotland, under an appearance of beggary, lived a very luxurious life; whence one wittily called them not *Mendicant*, but *Manducant* friars.

MENNONITES, a sect in the United Provinces, in most respects the same with those in other places called *Anabaptists*. They had their rise in 1536, when Menno Simon, a native of Friesland, who had been a Romish priest, and a notorious profligate, resigned his rank and office in the Romish church, and publicly embraced the communion of the Anabaptists.

Menno was born at Witmarsum, a village in the neighbourhood of Bolswert in Friesland, in the year 1505, and died in 1561, in the duchy of Holstein, at the country-seat of a certain nobleman not far from the city of Oldesloe, who, moved with compassion by the view of the perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, with certain of his associates, into his protection, and gave him an asylum. The writings of Menno, which are almost all composed in the Dutch language, were published in folio at Amsterdam, in the year 1651. About the year 1537, Menno was earnestly solicited by many of the sect with which he connected himself, to assume among them the rank and functions of a public teacher; and, as he looked upon the persons who made this proposal to be exempt from the fanatical phrenzy of their brethren at Munster (though according to other accounts they were originally of the same stamp, only rendered somewhat wiser by their sufferings) he yielded to their entreaties. From this period to the end of his life, he travelled from one country to another with his wife and children, exercising his ministry, under pressures and calamities of various kinds, that succeeded each other without interruption, and constantly exposed to the danger of falling a victim to the severity of the laws. East and West Friesland, together with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; from whence he directed his course into Holland, Guelderland, Brabant, and Westphalia; continued it through the German provinces that lie on the coast of the Baltic sea, and penetrated as far as Livonia. In all these places his ministerial labours were attended with remarkable success, and added to his sect a prodigious number of followers. Hence he is deservedly considered as the common chief of almost all the *Anabaptists*, and the parent of the sect that still subsists under that denomination. Menno was a man of genius, though not of a very sound judgment: he possessed a natural and persuasive eloquence, and such a degree of learning

as made him pass for an oracle in the estimation of the multitude. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts. The plan of doctrine and discipline drawn up by Menno was of a much more mild and moderate nature than that of the furious and fanatical Anabaptists (whose tumultuous proceedings have been recited under that article,) but somewhat more severe, though more clear and consistent than the doctrine of the wiser branches of that sect, who aimed at nothing more than the restoration of the Christian church to its primitive purity. Accordingly, he condemned the plan of ecclesiastical discipline that was founded on the prospect of a new kingdom, to be miraculously established by Jesus Christ on the ruins of civil government, and the destruction of human rulers, and which had been the fatal and pestilential source of such dreadful commotions, such execrable rebellions, and such enormous crimes. He declared publicly his dislike of that doctrine which pointed out the approach of a marvellous reformation in the church by the means of a new and extraordinary effusion of the Holy Spirit. He expressed his abhorrence of the licentious tenets which several of the Anabaptists had maintained with respect to the lawfulness of polygamy and divorce; and, finally, considered as unworthy of toleration those fanatics who were of opinion, that the Holy Ghost continued to descend into the minds of many chosen believers, in as extraordinary a manner as he did at the first establishment of the Christian church, and that he testified his peculiar presence to several of the faithful by miracles, predictions, dreams, and visions of various kinds. He retained, indeed, the doctrines commonly received among the Anabaptists, in relation to the baptism of infants; the *millennium*, or one thousand years' reign of Christ upon earth: the exclusion of magistrates from the Christian church; the abolition of war; and the prohibition of oaths enjoined by our Saviour; and the vanity, as well as the pernicious effects of human science. But while Menno retained these doctrines in a general sense, he explained and modified them in such a manner as made them resemble the religious tenets that were universally received in the Protestant churches; and this rendered them agreeable to many, and made them appear inoffensive even to numbers who had no inclination to embrace them. It, however, so happened, that the nature of the doctrines considered in themselves, the eloquence of Menno, which set them off to such advantage, and the circumstances of the times, gave a high degree of credit to the religious system of this famous teacher among the Anabaptists, so that it made a rapid progress in that sect. And thus it was in consequence of the ministry of Menno, that the different sorts of Anabaptists agreed together in excluding from their communion the fanatics that dishonoured it, and in renouncing all tenets that were detrimental to the authority of civil government, and by an unexpected coalition formed themselves into one community.

Though the Mennonites usually pass for a sect of Anabaptists, yet Mr. Herman Schyn, a

Mennonite minister, who has published their history and apology, maintains that they are not Anabaptists either by principle or by origin. However, nothing can be more certain than this fact, viz. that the first Mennonite congregations were composed of the different sorts of Anabaptists; of those who had been always inoffensive and upright, and of those who before their conversion by the ministry of Menno, had been seditious fanatics: besides, it is alleged, that the Mennonites do actually retain at this day some of those opinions and doctrines which led the seditious and turbulent Anabaptists of old to the commission of so many and such enormous crimes; such particularly is the doctrine concerning the nature of Christ's kingdom, or of the church of the New Testament, though modified in such a manner as to have lost its noxious qualities, and to be no longer pernicious in its influence.

The Mennonites are subdivided into several sects, whereof the two principal are the *Flandrians*, or Flamingians, and the *Waterlandians*. The opinions, says Mosheim, that are held in common by the Mennonites, seem to be all derived from this fundamental principle,—that the kingdom which Christ established upon earth is a visible church, or community, into which the holy and just alone are to be admitted; and which is consequently exempt from all those institutions and rules of discipline that have been invented by human wisdom for the correction and reformation of the wicked. This principle, indeed, was avowed by the ancient Mennonites, but it is now almost wholly renounced: nevertheless, from this ancient doctrine many of the religious opinions that distinguish the Mennonites from all other Christian communities seem to be derived. In consequence of this doctrine, they admit none to the sacrament of baptism but persons that are come to the full use of their reason; they neither admit civil rulers into their communion, nor allow any of their members to perform the functions of magistracy; they deny the lawfulness of repelling force by force; and consider war, in all its shapes, as unchristian and unjust: they entertain the utmost aversion to the execution of justice, and more especially to capital punishments; and they also refuse to confirm their testimony by an oath. The particular sentiments that divided the more considerable societies of the Mennonites are the following: The rigid Mennonites, called the *Flamingians*, maintain with various degrees of rigour the opinions of their founder Menno, as to the human nature of Christ, alleging that it was produced in the womb of the Virgin by the creating power of the Holy Ghost; the obligation that binds us to wash the feet of strangers, in consequence of our Saviour's command; the necessity of excommunicating and avoiding, as one would do the plague, not only avowed sinners, but also all those who depart, even in some light instances pertaining to dress, &c. from the simplicity of their ancestors; the contempt due to human learning; and other matters of less moment. However, this austere system declines, and the rigid Mennonites are gradually approaching towards the opinions and discipline of the more moderate, or *Waterlandians*.

The first settlement of the Mennonites in the United Provinces was granted them by William, prince of Orange, towards the close of the sixteenth century; but it was not before the following con-

tury that their liberty and tranquillity were fixed upon solid foundations, when, by a confession of faith published in the year 1626, they cleared themselves from the imputations of those pernicious and detestable errors that had been laid to their charge. In order to appease their intestine discords, a considerable part of the Anabaptists of Flanders, Germany, and Friesland, concluded their debates in a conference held at Amsterdam in the year 1630, and entered into the bonds of fraternal communion, each reserving to themselves a liberty of retaining certain opinions. This association was repewed and confirmed by new resolutions in the year 1649; in consequence of which the rigorous laws of Menno and his successors were in various respects mitigated and corrected. According to Benedict, there were, in 1824, 200 Mennonite churches in America. They are a simple, harmless people, and make it an article of their faith never to bear arms. See ANABAPTISTS.

MEN OF UNDERSTANDING. This title distinguished a denomination which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man, whose name was Egidius Cantor, and to William of Hildenison, a Carmelite monk. They pretended to be honoured with celestial visions, denied that any could arrive at perfect knowledge of the Holy Scriptures without the extraordinary succours of a divine illumination, and declared the approach of a new revelation from heaven, more perfect than the Gospel of Christ. They said that the resurrection was accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; that the pains of hell were to have an end; and not only all mankind, but even the devils themselves, were to return to God, and be made partakers of eternal felicity. They also taught, among other things, that Christ alone had merited eternal life and felicity for the human race; and that therefore men could not acquire this inestimable privilege by their own actions alone—that the priests, to whom the people confessed their transgressions, had not the power of absolving them, but this authority was vested in Christ alone—that voluntary penance and mortification was not necessary to salvation.

This denomination appears to have been a branch of the Brethren and Sisters of the Free Spirit.

MERCY is that disposition of mind which excites us to pity and relieve those who are in trouble, or to pass by their crimes without punishing them. It is distinguished from *love*, thus: The object of love is the creature simply; the object of *mercy* is the creature fallen into misery. Parents love their children simply as they are their children: but if they fall into misery, love works in a way of pity and compassion; love is turned into mercy.

"As we all are the objects of mercy in one degree or another, the mutual exercise of it towards each other is necessary to preserve the harmony and happiness of society. But there are those who may be more particularly considered as the objects of it; such as the *guilty*, the *indigent*, and the *miserable*. As it respects the *guilty*, the greatest mercy we can show to them is to endeavour to reclaim them, and prevent the bad consequences of their misconduct, James v. 20. Mercy may also be shown to them by a proper mitigation of justice, and not extending the punishment beyond the nature or desert of the crime. With regard to those who are in *necessity* and *want*, mercy calls upon us to afford the most suitable and seasonable supplies; and here our benefactions must be dispensed in proportion to our circumstances, and the real distress of the object, 1 John iii. 17. As to those who are in *misery* and *distress*, mercy prompts us to relieve and comfort them by doing what we can to remove or alleviate their burdens. Our Lord strongly recommended this act of mercy in the parable of the man who fell among thieves, and was relieved by the poor Samaritan; and in the conclusion he adds, 'Go and do thou likewise,' Luke x. 30—37.

"This merciful temper will show and exert itself not only towards those of our own party and acquaintance, but to the whole human species; and not only to the whole human species, but to the animal creation. It is a degree of inhumanity to take pleasure in giving any thing pain, and more in putting useful animals to extreme torture for our own sport. This is not that dominion which God originally gave to man over the *beasts of the field*. It is, therefore, an usurped authority, which man has no right to exercise over brute creatures, which were made for his service, convenience, support, and ease; but not for the gratification of unlawful passions, or cruel dispositions.

"Mercy must be distinguished from those weaknesses of a natural temper which often put on the appearance of it. With regard to criminals or delinquents, it is false compassion to suppress the salutary admonition, and refuse to set their guilt before them, merely because the sight of it will give their conscience pain; such unseasonable tenderness in a surgeon may prove the death of his patient: this, however, it may appear, is not mercy, but cruelty. So is that fondness of a parent that withholds the hand of discipline from a beloved child, when its frowardness and faults render seasonable and prudent correction necessary to save it from ruin. In like manner, when a magistrate, through excessive clemency, suffers a criminal who is a pest to society to escape unpunished, or so mitigates the sentence of the law as to put it into his power to do still greater hurt to others, he violates not only the laws of justice, but of mercy too.

"Mercy to the indigent and necessitous has been no less abused and perverted by acts of mistaken beneficence, when impudence and clamour are permitted to extort from the hand of charity that relief which is due to silent distress and modest merit; or when one object is lavishly relieved to the detriment of another who is more deserving. As it respects those who are in tribulation or misery, to be sure, every such person is an object of our compassion; but that compassion may be, and often is, exercised in a wrong manner. Some are of so tender a make, that they cannot bear the sight of distress, and stand aloof from a friend in pain and affliction, because it affects them too sensibly, when their presence would at least give them some little comfort, and might possibly administer lasting relief. This weakness should be opposed, because it not only looks like unkindness to our friends, but is really

showing more tenderness to ourselves than to them; nor is it doing as we would be done by. Again; it is false pity, when, out of mere tenderness of nature, we either advise or permit our afflicted friend to take or do any thing which will give him a little transient ease, but which we know at the same time will increase his future pain, and aggravate the symptoms of his disease." Seeing, therefore, the extremes to which we are liable, let us learn to cultivate that wisdom and prudence which are necessary to regulate this virtue. To be *just* without being cruel, and *merciful* without being weak, should be our constant aim, under all the circumstances of guilt, indigence, and misery, which present themselves to our view. See BENEFICENCE, CHARITY, LOVE.

MERCY OF GOD is his readiness to relieve the miserable, and to pardon the guilty. 1. It is essential to his nature, Exod. xxxiv. 6, 7; not, indeed, as a passion or affection, as it is in men, but the result of his sovereign will, and guided by his infinite wisdom.—2. It is free, as nothing out of himself can be the cause of it; for then there would be a cause prior to him, the cause of himself. The misery of the creature is not the cause of mercy, for he is not wrought upon as creatures are; nor are the merits of the creature the cause, Tit. iii. 5; nor are even the sufferings of Christ the cause, but the effects of it; but it arises from the goodness of his nature, and from his sovereign will and pleasure, Exod. xxxiii. 19; Rom. ix. 18.—3. His mercy is infinite; it pardons offences committed against an infinitely holy Being, and bestows an infinite good on all who believe, even Jesus Christ, Luke i. 78.—4. It is immutable; nothing can change it; it is invariably the same, Mal. iii. 6; Luke i. 50.—5. Shall be forever celebrated in a future state, Psal. lxxxix. 2; ciii. 17.—6. It is only displayed in and through Christ, Eph. ii. It has been further distinguished into, 1. Preventing mercy, Psal. lix. 10.—2. Forbearing mercy, Rom. ii. 4.—3. Comforting mercy, 2 Cor. i. 4.—4. Relieving mercy, Psal. cxlv. 8, 9.—5. Pardoning mercy, Isa. lv. 6.—6. Universal or extensive mercy. It extends to all kinds of beings and fallen creatures. The brute creation share in it, Psal. cxlv. 9; xxxvi. 5, 6. The ungodly are the objects of it in a general way, Matt. v. 45; 1 Tim. iv. 10. The saints on earth are continual monuments of it, Rom. ix. 23; and the spirits of just men made perfect in glory are always praising God for it. Finally, it is enjoyed in an especial manner by all who are true believers, of every nation, in every age, in every circumstance, in all places, and at all times. See GRACE, PARDON: *Gill's Body of Div.* vol. i. p. 124, oct. ed.; *Saurin's Ser.* vol. i. ser. 8; *Dr. Goodwin's Works*, vol. v. part 2; *Tillotson's Ser.* ser. 147; *Hill's Ser.* ser. 10.

MERIT signifies desert, or to earn: originally the word was applied to soldiers and other military persons, who, by their labours in the field, and by the various hardships they underwent during the course of a campaign, as also by other services they might occasionally render to the commonwealth, were said, *merere stipendia*, to merit or earn their pay; which they might properly be said to do, because they yielded in real service an equivalent to the state for the stipend they received, which was therefore due to them in justice. Here, then, we come at the true meaning of the word *merit*; from which it is very clearly to be seen that there can be no such thing as merit in our best obedience. One man may merit of another, but all mankind together cannot merit from the hand of God. This evidently appears, if we consider the imperfections of all our services, and the express declaration of the divine word, Eph. ii. 8, 9; Rom. xi. 5, 6; Tit. iii. 5; Rom. x. 1, 4. *The Doctrine of Merit stated*, ser. i. vol. iii.; *South's Serm.; Toplady's Works*, p. 471, vol. iii.; *Hervey's Eleven Letters to Wesley; Robinson's Claude*, vol. ii. p. 218.

MERITS OF CHRIST, a term used to denote the active and passive obedience of Christ; all that he wrought and all that he suffered for the salvation of mankind. See articles ATONEMENT, IMPUTATION, RIGHTEOUSNESS OF CHRIST.

MESSIAH signifies anointed, the title given by way of eminence to our Saviour; meaning the same in Hebrew as Christ in Greek, and alludes to the authority he had to assume the characters of prophet, priest, and king, and that of Saviour of the world. The ancient Jews had just notions of the Messiah, which came gradually to be corrupted, by expecting a temporal monarch and conqueror; and finding Jesus Christ to be poor, humble, and of an unpromising appearance, they rejected him. Most of the modern rabbins, according to Buxtorf, believe that the Messiah is come, but that he lies concealed because of the sins of the Jews. Others believe he is not yet come, fixing different times for his appearance, many of which are elapsed; and, being thus baffled, have pronounced an anathema against those who shall pretend to calculate the time of his coming. To reconcile the prophecies concerning the Messiah that seemed to be contradictory, some have had recourse to a twofold Messiah; one in a state of poverty and suffering, the other of splendour and glory. The first, they say, is to proceed from the tribe of Ephraim, who is to fight against Gog, and to be slain by Annillus, Zech. xii. 10; the second is to be of the tribe of Judah and lineage of David, who is to conquer and kill Annillus; to bring the first Messiah to life again, to assemble all Israel, and rule over the whole world.

That Jesus Christ is the true Messiah, and actually come in the flesh, is evident, if we consider (as Mr. Fuller observes) that it is intimated that whenever he should come, the sacrifices and ceremonies of the Mosaic law were to be superseded by him, Ps. xl. 6—8: 1 Sam. xv. 22; Dan. ix. 27; Jer. xxxi. 31, 34; Heb. viii. 13. Now sacrifice and oblation have ceased. They *virtually* ceased when Jesus offered himself a sacrifice, and in a few years after, they actually ceased. A few of the ancient ceremonies are indeed adhered to, but as one of the Jewish writers acknowledges, "The sacrifices of the Holy Temple have ceased." Let every Jew therefore ask himself this question: Should Messiah the Prince come at some future period, how are the sacrifice and oblation to cease on his appearance, when they have already ceased near 1800 years?

Again, it is suggested in the Scripture, that the great body of sacred prophecy should be accomplished in him; Gen. iii. 16; xxii. 18; Is. xlix. 10; liii. 1. The time when he was to come is clearly marked out in prophecy; Is. xlix. 10; Hag. ii. 6—9; Dan. ix. 24. He actually came according to that time.—2 The place

where Messiah should be born, and where he should principally impart his doctrine, is determined; Mic. v. 2; Isa. ix. 2; and was literally fulfilled in Jesus.—3. The house or family from whom he should descend, is clearly ascertained. So much is said of his descending from David, that we need not refer to particular proofs; and the rather as no Jew will deny it. The genealogies of Matthew and Luke, whatever varieties there are between them, agree in tracing his pedigree to David. And though, in both, it is traced in the name of Joseph, yet this appears to be only in conformity to the Jewish custom of tracing no pedigree in the name of a female. The father of Joseph, as mentioned by Luke, seems to have been his father by marriage only; so that it was, in reality, Mary's pedigree that is traced by Luke, though under her husband's name; and this being the natural line of descent, and that of Matthew the legal one, by which, as a king, he would have inherited the crown, there is no inconsistency between them.—4. The kind of miracles that Messiah should perform is specified; Is. xxxv. 5, 6. He actually performed the miracles there predicted, his enemies themselves being judges.—5. It was prophesied that he should, as a King, be distinguished by his *lowliness*; entering into Jerusalem, not in a chariot of state, but in a much humbler style; Zech. ix. 9; this was really the case, Matt. xxi.—6. It was predicted that he should suffer and die by the hands of wicked men; Isa. xlix. 7; liii. 9; Dan. ix. 26. Nothing could be a more striking fulfilment of prophecy than the treatment the Messiah met with in almost every particular circumstance.—7. It was foretold that he should rise from the dead; Isa. liii. 11; Psal. lxviii. 18; xvi. 10; his resurrection is proved by indubitable evidence.—8. It was foretold that the great body of the Jewish nation would not believe in him, and that he would set up his kingdom among the Gentiles; Is. liii. 1; xlix. 4—6; vi. 9—12. Never was a prophecy more completely fulfilled than this, as facts evidently prove.

Lastly, It is declared that when the Messiah should come, the will of God would be perfectly fulfilled by him, Is. xlii. 1; xlix. 3—5. And what was his whole life but perfect conformity to him? He finished the work the Father gave him to do; never was there such a character seen among men. Well therefore may we say, Truly this was the Son of God. See article CHRISTIANITY, JESUS CHRIST.

There have been numerous false Messiahs which have arisen at different times. Of these the Saviour predicted, Matt. xxiv. 14. Some have reckoned as many as twenty-four, of whom we shall here give an account.

1. Cazibа was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Adrian, he set himself up at the head of the Jewish nation, and proclaimed himself their long-expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans; and had become so powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this bold enterprise, he changed his name from Cazibа, which it was at first, to that of Barchochebа, alluding to the star foretold by Balaam; for he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed king, coined money inscribed with his own name, and proclaimed himself Messiah and prince of the Jewish nation. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchochebа was killed in the siege, the city was taken, and a dreadful havock succeeded. The Jews themselves allow, that, during this short war against the Romans in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius the younger, in the year of our Lord 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that they neglected their lands, houses, and all other concerns, and took only so much with them as they could conveniently carry. And on the day appointed, this false Moses, having led them to the top of a rock, men, women, and children, threw themselves headlong down into the sea, without the least hesitation or reluctance, till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he disappeared, and escaped out of their hands.

3. In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elesban, an Æthiopian general.

4. In the year 529 the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian for their king; and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

5. In the year 571 was born Mahomet, in Arabia. At first he professed himself the Messiah, who was promised to the Jews. By this means he drew many of that unhappy people after him. In some sense, therefore, he may be considered in the number of false Messiahs. See MAHOMETANISM.

6. About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain; his name was Serenus. He drew great numbers after him, to their no small loss and disappointment, but all his pretensions came to nothing.

7. The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, and many of those who followed him.

8. In the year 1138 the Persians were disturbed with a Jew, who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed

in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah arose in the kingdom of Fez, which brought great troubles and persecution upon the Jews that were scattered through that country.

11. In the same year an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied that he was a prophet sent from God. The king then asked him what sign he could show to confirm his mission. Cut off my head, said he, and I will return to life again. The king took him at his word, promising to believe him if his prediction came to pass. The poor wretch, however, never returned to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation condemned to a very heavy fine.

12. Not long after this, a Jew who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it, that he had been leprous, and was cured in the course of one night. He, like the rest, perished in the attempt, and brought great persecution on his countrymen.

13. In the year 1174, a magician and false Christ arose in Persia, who was called David Almusser. He pretended that he could make himself invisible; but he was soon taken and put to death, and a heavy fine laid upon his brethren the Jews.

14. In the year 1176, another of these impostors arose in Moravia. But the reign of delusion is short, and his fate appears to have been similar to that of his predecessor.

15. In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned; and, having made his escape, was afterwards seized again, and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

16. We are told of another false Christ in this same century by Maimonides and Solomon; but they take no notice either of his name, country, or good or ill success.

Here we may observe, that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

17. In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy Land next year.

19. In the year 1509, one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterwards affected, however, to turn Christian.

20. In the year 1534, Rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles the Fifth of Spain.

21. In the year 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews, who were scattered over that country.

22. In the year 1624, another in the Low Countries pretended to be the Messiah of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire.

23. In the year 1666 appeared the false Messiah Sabatai Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mahometan, and was at last beheaded. As the history of this impostor is more entertaining than that of those we have already mentioned, I will give it at some length.

The year 1666 was a year of great expectation, and some wonderful thing was looked for by many. This was a fit time for an impostor to set up; and, accordingly, lying reports were carried about. It was said, that great multitudes marched from unknown parts to the remote deserts of Arabia, and they were supposed to be the ten tribes of Israel, who had been dispersed for many ages; that a ship was arrived in the north part of Scotland with sails and cordage of silk; that the mariners spake nothing but Hebrew; that on the sails was this motto, *The Twelve Tribes of Israel.* Thus were credulous men possessed at that time.

Then it was that Sabatai Sevi appeared at Smyrna, and professed himself to be the Messias. He promised the Jews deliverance and a prosperous kingdom. This which he promised they firmly believed. The Jews now attended to no business, discoursed of nothing but their return, and believed Sabatai to be the Messias as firmly as we Christians believe any article of faith. A right reverend person, then in Turkey, meeting with a Jew of his acquaintance at Aleppo, he asked him what he thought of Sabatai. The Jew replied, that he believed him to be the Messias; and that he was so far of that belief, that if he should prove an impostor, he would then turn Christian. It is fit we should be particular in this relation, because the history is so very surprising and remarkable; and we have the account of it from those who were in Turkey.

Sabatai Sevi was the son of Mordecai Sevi, a mean Jew of Smyrna. Sabatai was very bookish, and arrived to great skill in the Hebrew learning. He was the author of a new doctrine, and for it was expelled the city. He went thence to Salonichi, of old called Thessalonica, where he married a very handsome woman, and was divorced from her. Then he travelled into the Morea, then to Tripoli, Gaza, and Jerusalem. By the way he picked up a third wife. At Jerusalem he began to reform the Jews' constitutions, and abolish one of their solemn fasts, and communicated his designs of professing himself to be the Messias to one Nathan. He was pleased with it, and set up for his Elias, or forerunner, and took upon him to abolish all the Jewish fasts, as not beseeming when the bridegroom was now come. Nathan prophesied that the Messias should appear before the Grand Seignior in less than two years, and take from him his crown, and lead him in chains.

At Gaza, Sabatai preached repentance, to-

gether with a faith in himself, so effectually, that the people gave themselves up to their devotions and alms. The noise of this Messias began to fill all places. Sabatai now resolves for Smyrna, and then for Constantinople. Nathan writes to him from Damascus, and thus he begins his letter: "To the king, our king, lord of lords, who gathers the dispersed of Israel, who redeems our captivity, the man elevated to the height of all sublimity, the Messias of the God of Jacob, the true Messias, the celestial Lion, Sabatai Sevi."

And now, throughout Turkey, the Jews were in great expectation of glorious times. They now were devout and penitent, that they might not obstruct the good which they hoped for.

Some fasted so long, that they were famished to death; others buried themselves in the earth till their limbs grew stiff; some would endure melting wax dropped on their flesh; some rolled in snow; others, in a cold season, would put themselves into cold water; and many buried themselves. Business was laid aside; superfluities of household utensils were sold; the poor were provided for by immense contributions. Sabatai comes to Smyrna, where he was adored by the people, though the Chacham contradicted him, for which he was removed from his office. There he in writing styles himself the only and first-born Son of God, the Messias, the Saviour of Israel. And though he met with some opposition, yet he prevailed there at last to that degree, that some of his followers prophesied, and fell into strange ecstacies: four hundred men and women prophesied of his growing kingdom; and young infants, who could hardly speak, would plainly pronounce Sabatai, Messias, and Son of God. The people were for a long time possessed, and voices heard from their bowels: some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, and the triumphs of Sabatai. All which, says the relater, were certainly true, being effects of diabolical delusions, as the Jews themselves have since confessed.

Now the impostor swells and assumes. Whereas the Jews, in their synagogues, were wont to pray for the Grand Seignior, he orders those prayers to be forborne for the future, thinking it an indecent thing to pray for him who was shortly to be his captive; and instead of praying for the Turkish emperor, he appoints prayers for himself. He also elected princes to govern the Jews in their march towards the Holy Land, and to minister justice to them when they should be possessed of it. These princes were men well known in the city of Smyrna at that time. The people were now pressing to see some miracle to confirm their faith, and to convince the Gentiles. Here the impostor was puzzled, though any juggling trick would have served their turn. But the credulous people supplied this defect. When Sabatai was before the Cadi (or justice of peace,) some affirmed they saw a pillar of fire between him and the Cadi; and after some had affirmed it, others were ready to swear to it and did swear it also; and this was presently believed by the Jews of that city. He that did not now believe him to be the Messias was to be shunned as an excommunicated person. The impostor now declares that he was called of God to see Constantinople, where he had much to do. He ships himself to that end, in a Turkish saick, in

January, 1666. He had a long and troublesome voyage; he had not power over the sea and winds. The Vizier, upon the news, sends for him, and confines him in a loathsome prison. The Jews pay him their visits; and they of this city are as infatuated as those in Smyrna. They forbid traffic, and refuse to pay their debts. Some of our English merchants, not knowing how to recover their debts from the Jews, took this occasion to visit Sabatai, and make their complaints to him against his subjects; whereupon he wrote the following letter to the Jews.

"To you of the nation of the Jews, who expect the appearance of the Messias, and the salvation of Israel, peace without end. Whereas we are informed that you are indebted to several of the English nation, it seemeth right unto us to order you to make satisfaction to these your just debts, which, if you refuse to do, and not obey us herein, know you that then you are not to enter with us into our joys and dominions."

Sabatai remained a prisoner in Constantinople, for the space of two months. The Grand Vizier, designing for Candia, thought it not safe to leave him in the city during the Grand Seignior's absence and his own. He, therefore, removed him to the Dardanelli, a better air, indeed, but yet out of the way, and consequently importing less danger to the city; which occasioned the Jews to conclude that the Turks could not, or durst not, take away his life; which had, they concluded, been the surest way to have removed all jealousy. The Jews flocked in great numbers to the castle where he was a prisoner; not only those that were near, but from Poland, Germany, Leghorn, Venice, and other places; they received Sabatai's blessing, and promises of advancement. The Turks made use of this confluence; they raised the price of their lodgings and provisions, and put their price upon those who desired to see Sabatai, for their admittance. This profit stopped their mouths, and no complaints were for this cause sent to Adrianople.

Sabatai, in his confinement, appoints the manner of his own nativity. He commands the Jews to keep it on the ninth day of the month Ab, and to make it a day of great joy, to celebrate it with pleasing meats and drinks, with illuminations and music. He obligeth them to acknowledge the love of God, in giving them that day of consolation for the birth of their king Messias, Sabatai Sevi, his servant and first-born Son in love.

We may observe, by the way, the insolence of this impostor. This day was a solemn day of fasting among the Jews formerly, in memory of the burning of the temple by the Chaldees: several other sad things happened in this month, as the Jews observe; that then, and upon the same day, the second temple was destroyed; and that in this month it was decreed in the wilderness that the Israelites should not enter into Canaan, &c. Sabatai was born on this day; and, therefore, the fast must be turned to a feast; whereas, in truth, it had been well for the Jews had he not been born at all; and much better for himself, as will appear from what follows.

The Jews of that city paid Sabatai Sevi great respect. They decked their synagogues with S. S. in letters of gold, and made for him in the wall a crown: they attributed the same titles and prophecies to him which we apply to our Saviour. He was also, during this imprisonment, visited by

pilgrims from all parts, that had heard his story. Among whom Nehemiah Cohen, from Poland, was one,—a man of great learning in the Cabala and eastern tongues, who desired a conference with Sabatai, and at the conference maintained that, according to the Scripture, there ought to be a twofold Messias; one the son of Ephraim, a poor and despised teacher of the law; the other the son of David, to be a conqueror. Nehemiah was content to be the former, the son of Ephraim, and to leave the glory and dignity of the latter to Sabatai. Sabatai, from what appears, did not dislike this. But here lay the ground of the quarrel: Nehemiah taught that the son of Ephraim ought to be the forerunner of the son of David, and to usher him in; and Nehemiah accused Sabatai of too great forwardness in appearing as the son of David, before the son of Ephraim had led him the way. Sabatai could not brook this doctrine; for he might fear that the son of Ephraim, who was to lead the way, might pretend to be the son of David, and so leave him in the lurch; and, therefore, he excluded him from any part or share in this matter, which was the occasion of the ruin of Sabatai, and all his glorious designs. Nehemiah, being disappointed, goes to Adrianople, and informs the great ministers of state against Sabatai, as a lewd and dangerous person to the government, and that it was necessary to take him out of the way. The Grand Seignior, being informed of this, sends for Sabatai, who, much dejected, appears before him. The Grand Seignior requires a miracle, and chooses one himself; and it was this: that Sabatai should be stripped naked, and set as a mark for his archers to shoot at; and if the arrows did not pierce his flesh, he would own him to be the Messias. Sabatai had not faith enough to bear up under so great a trial. The Grand Seignior let him know that he would forthwith impale him, and that the stake was prepared for him, unless he would turn Turk. Upon which he consented to turn Mahometan, to the great confusion of the Jews. And yet some of the Jews were so vain as to affirm that it was not Sabatai himself, but his shadow, that professed the religion, and was seen in the habit of a Turk; so great was their obstinacy and infidelity, as if it were a thing impossible to convince these deluded and infatuated wretches.

After all this, several of the Jews continued to use the forms in their public worship, prescribed by this Mahometan Messias, which obliged the principal Jews of Constantinople to send to the synagogue of Smyrna to forbid this practice. During these things, the Jews, instead of minding their trade and traffic, filled their letters with news of Sabatai their Messias, and his wonderful works. They reported, that, when the Grand Seignior sent to take him, he caused all the messengers that were sent to die; and when other Janizaries were sent, they fell dead by a word from his mouth; and being requested to do it, he caused them to revive again. They added, that, though the prison where Sabatai lay was barred and fastened with strong iron locks, yet he was seen to walk through the streets with a numerous train; that the shackles which were upon his neck and feet did not fall off, but were turned into gold, with which Sabatai gratified his followers. Upon the fame of these things, the Jews of Italy sent legates to Smyrna, to inquire into the truth of these matters. When the legates arrived at Smyrna, they heard of the news that Sabatai was turned Turk, to their very great confusion; but going to visit the brother of Sabatai, he endeavoured to persuade them that Sabatai was still the true Messias; that it was not Sabatai that went about in the habit of a Turk, but his angel or spirit; that his body was taken into heaven, and should be sent down again when God should think it a fit season. He added, that Nathan, his forerunner, who had wrought many miracles, would soon be at Smyrna; that he would reveal hidden things to them, and confirm them. But this Elias was not suffered to come into Smyrna; and though the legates saw him elsewhere, they received no satisfaction at all.

24. The last false Christ that had made any considerable number of converts was one Rabbi Mordecai, a Jew of Germany; he appeared in the year 1632. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland, to save his life. What became of him afterwards, does not seem to be recorded.

This may be considered as true and exact an account of the false Christs that have arisen since the crucifixion of our blessed Saviour, as can well be given. See *Johannes à Lent's Hist. of False Messiahs; Jortin's Rem. on Eccl. Hist.* vol. iii. p. 330; *Kidder's Demonstration of the Messias; Harris's Sermon on the Messiah; The Eleventh Volume of the Modern Part of the Universal History; Simpson's Key to the Prophecies*, sec. 9; *Maclaurin on the Prophecies relating to the Messiah; Fuller's Jesus the true Messiah.*

METHODIST, a name applied to different sects, both Papists and Protestants.—1. *The Popish Methodists* were those polemical doctors who arose in France about the middle of the seventeenth century, in opposition to the Huguenots, or Protestants. These Methodists, from their different manner of treating the controversy with their opponents, may be divided into two classes. The one comprehends those doctors whose method of disputing with the Protestants was disingenuous and unreasonable; and who followed the example of those military chiefs, who shut up their troops in entrenchments and strong-holds, in order to cover them from the attacks of the enemy. Of this number were the Jesuit Veron, who required the Protestants to prove the tenets of their church by plain passages of Scripture, without being allowed the liberty of illustrating those passages, reasoning upon them, or drawing any conclusions from them; Nihusius, an apostate from the Protestant religion; the two Wallenburgs, and others, who confined themselves to the business of answering objections; and cardinal Richelieu, who confined the whole controversy to the single article of the divine institution and authority of the church.—2. The Methodists of the second class were of opinion, that the most expedient manner of reducing the Protestants to silence, was not to attack them by piecemeal, but to overwhelm them at once by the weight of some general principle, or presumption, or some universal argument, which comprehended or might be applied to all the points contested between the two churches; thus imitating the conduct of those

military leaders, who, instead of spending their time and strength in sieges and skirmishes, endeavoured to put an end to the war by a general and decisive action. Some of these polemics rested the defence of popery upon *prescription*; others upon the wicked lives of Protestant princes who had left the church of Rome; others, the crime of religious schism; the variety of opinions among Protestants with regard to doctrine and discipline, and the uniformity of the tenets and worship of the church of Rome; and thus, by urging their respective arguments, they thought they should stop the mouths of their adversaries at once.

METHODISTS, PROTESTANT, *origin of*.—It is not generally known that the name of Methodist had been given long before to a religious sect in England, or, at least, to a party in religion which was distinguished by some of the same marks as are now supposed to apply to the Methodists. John Spence, who was librarian of Sion College in 1657, in a book which he published, says, "Where are now our Anabaptists and plain pikestaff Methodists, who esteem all flowers of rhetoric in sermons no better than stinking weeds?"—But the denomination to which we here refer, was founded in the year 1729, by one Mr. Morgan and Mr. John Wesley. In the month of November that year, the latter, being then fellow of Lincoln College, began to spend some evenings in reading the Greek Testament, with Charles Wesley, student, Mr. Morgan, commoner of Christ Church, and Mr. Kirkham, of Merton College. Not long afterwards, two or three of the pupils of Mr. John Wesley obtained leave to attend these meetings. They then began to visit the sick in different parts of the town, and the prisoners also, who were confined in the castle. Two years after they were joined by Mr. Ingham, of Queen's College, Mr. Broughton, and Mr. Hervey; and in 1735, by the celebrated Mr. Whitfield, then in his eighteenth year. At this time their number in Oxford amounted to about fourteen. They obtained their name from the exact regularity of their lives, which gave occasion to a young gentleman of Christ Church to say, "Here is a new sect of Methodists sprung up!" alluding to a sect of ancient physicians who were called Methodists, because they reduced the whole healing art to a few common principles, and brought it into some method and order.

At the time that this society was formed, it is said that the whole kingdom of England was tending fast to infidelity. "It is come," says bishop Butler, "I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this were an agreement among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world." There is every reason to believe that the Methodists were the instruments of stemming this torrent. The sick and the poor also tasted the fruits of their labours and benevolence: Mr. Wesley abridged himself of all his superfluities, and proposed a fund for the relief of the indigent; and so prosperous was the scheme, that they quickly

increased their fund to eighty pounds per annum. This, which one should have thought would have been attended with praise instead of censure, quickly drew upon them a kind of persecution; some of the seniors of the university began to interfere, and it was reported "that the college censors were going to blow up the *godly club*." They found themselves, however, patronized and encouraged by some men eminent for their learning and virtue; so that the society still continued, though they had suffered a severe loss, in 1730, by the death of Mr. Morgan, who, it is said, was the founder of it. In October, 1735, John and Charles Wesley, Mr. Ingham, and Mr. Delamotte, son of a merchant in London, embarked for Georgia, in order to preach the Gospel to the Indians. After their arrival they were at first favourably received, but in a short time lost the affection of the people; and, on account of some differences with the storekeeper, Mr. Wesley was obliged to return to England. Mr. Wesley, however, was soon succeeded by Mr. Whitfield, whose repeated labours in that part of the world are well known.

II. *Methodists, tenets of*.—After Mr. Whitfield returned from America in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed the Arminian doctrine, and had printed in favour of perfection and universal redemption, and very strongly against election; a doctrine which Mr. Whitfield believed to be scriptural. The difference, therefore, of sentiments between these two great men caused a separation. Mr. Wesley preached in a place called the Foundry, where Mr. Whitfield preached but once, and no more. Mr. Whitfield then preached to very large congregations out of doors, and soon after, in connexion with Mr. Cennick, and one or two more, began a new house in Kingswood, Gloucestershire, and established a school that favoured Calvinistic preachers. The Methodists, therefore, were now divided; one part following Mr. Wesley, and the other Mr. Whitfield.

The doctrines of the Wesleyan Methodists, according to their own account, are the same as the church of England, as set forth in her liturgy, articles, and homilies. This, however, has been disputed. Mr. Wesley, in his appeal to men of reason and religion, thus declares his sentiments: "All I teach," he observes, "respects either the nature and condition of justification, the nature and condition of salvation, the nature of justifying and saving faith, or the Author of faith and salvation. That justification whereof our articles and homilies speak signifies present forgiveness, and consequently acceptance with God: I believe the condition of this is faith: I mean not only that without faith we cannot be justified, but also that, as soon as any one has true faith, in that moment he is justified. Good works follow this faith, but cannot go before it; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed that sanctification goes before our justification at the last day, Heb. xii. 14. Repentance, and fruits meet for repentance, go before faith. Repentance absolutely must go before faith; fruits meet for it, if there be opportunity. By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment; by salvation, I mean not barely de-

liverance from hell, but a present deliverance from sin. Faith, in general, is a divine supernatural evidence, or conviction of things not seen, not discoverable by our bodily senses: justifying faith implies not only a divine evidence or conviction that God was in Christ reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins, that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him: and as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved. From that time (unless he make shipwreck of the faith) salvation gradually increases in his soul.

"The Author of faith and salvation is God alone. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he has done and suffered for us, so all power is in the Spirit of God. And, therefore, every man, in order to believe unto salvation, must receive the Holy Ghost." So far Mr. Wesley. Respecting original sin, free will, the justification of men, good works, and works done before justification, he refers us to what is said on these subjects in the former part of the ninth, the tenth, the eleventh, the twelfth, and thirteenth articles of the church of England. One of Mr. Wesley's preachers bears this testimony of him and his sentiments: "The Gospel, considered as a general plan of salvation, he viewed as a display of the divine perfections, in a way agreeable to the nature of God; in which all the divine attributes harmonize, and shine forth with peculiar lustre.—The Gospel, considered as a means to attain an end, appeared to him to discover as great fitness in the means to the end as can possibly be discovered in the structure of natural bodies, or in the various operations of nature, from a view of which we draw our arguments for the existence of God.—Man he viewed as blind, ignorant, wandering out of the way, with his mind estranged from God.—He considered the Gospel as a dispensation of mercy to men, holding forth pardon, a free pardon of sin to all who repent and believe in Christ Jesus. The Gospel, he believed, inculcates universal holiness both in heart and in the conduct of life.—He showed a mind well instructed in the oracles of God, and well acquainted with human nature. He contended, that the first step to be a Christian is to repent; and that, till a man is convinced of the evil of sin, and is determined to depart from it; till he is convinced that there is a beauty in holiness, and something truly desirable in being reconciled to God, he is not prepared to receive Christ. The second important and necessary step, he believed to be faith, agreeable to the order of the apostle, 'Repentance toward God, and faith toward our Lord Jesus Christ,' Acts xx. 20, 21. In explaining sanctification, he accurately distinguished it from justification, or the pardon of sin. Justification admits us into a state of grace and favour with God, and lays the foundation of sanctification, or Christian holiness, in all its extent. There has been a great clamour raised against him because he called his view of sanctification by the word *perfection*; but he often explained what he meant by this term. He meant by the word *perfection*, such a degree of the love of God, and the love of man; such a degree of the love of justice, truth, holiness, and purity, as will remove

from the heart every contrary disposition towards God or man; and that this should be our state of mind in every situation and in every circumstance of life.—He maintained that God is a God of love, not to a part of his creatures only, but to all; that He who is the Father of all, who made all, who stands in the same relation to all his creatures, loves them all; that he loved the world, and gave his Son a ransom for all without distinction of persons. It appeared to him, that to represent God as partial, as confining his love to a few, was unworthy our notions of the Deity. He maintained that Christ died for all men; that he is to be offered to all; that all are to be invited to come to him; and that whosoever comes in the way which God has appointed, may partake of his blessings. He supposed that sufficient grace is given to all, in that way and manner which is best adapted to influence the mind. He did not believe salvation was by works. So far was he from putting works in the place of the blood of Christ, that he only gave them their just value: he considered them as the fruits of a living, operative faith, and as the measure of our future reward; for every man will be rewarded not for his works, but according to the measure of them. He gave the whole glory of salvation to God, from first to last. He believed that man would never turn to God, if God did not begin the work: he often said that the first approaches of grace to the mind are irresistible; that is, that a man cannot avoid being convinced that he is a sinner; that God, by various means, awakens his conscience; and, whether the man will or no, these convictions approach him." In order that we may form still clearer ideas respecting Mr. Wesley's opinions, we shall here quote a few questions and answers as laid down in the *Minutes of Conference*. Q. "In what sense is Adam's sin imputed to all mankind?" A. "In Adam all die, i. e. 1. Our bodies then became mortal.—2. Our souls died, i. e. were disunited from God. And hence,—3. We are all born with a sinful, devilish nature; by reason whereof,—4. We are children of wrath, liable to death eternal," Rom. v. 18; Eph. ii. 3. Q. "In what sense is the righteousness of Christ imputed to all mankind, or to believers?" A. "We do not find it expressly affirmed in Scripture that God imputes the righteousness of Christ to any, although we do find that faith is imputed for righteousness. That text, 'As by one man's disobedience all men were made sinners, so by the obedience of one all were made righteous,' we conceive, means by the merits of Christ all men are cleared from the guilt of Adam's actual sin." Q. "Can faith be lost but through disobedience?" A. "It cannot. A believer first inwardly disobeys; inclines to sin with his heart; then his intercourse with God is cut off, i. e. his faith is lost; and after this he may fall into outward sin, being now weak, and like another man." Q. "What is implied in being a *perfect Christian?*" A. "The loving the Lord our God with all our heart, and with all our mind, and soul, and strength." Q. "Does this imply that all inward sin is taken away?" A. "Without doubt; or how could we be said to be saved *from all our uncleanness?*" Ezek. xxxvi. 29. Q. "How much is allowed by our brethren who differ from us with regard to *entire sanctification?*" A. "They grant, 1. That every one must be entirely sanctified in the article of

death.—2. That till then a believer daily grows in grace, comes nearer and nearer to perfection.—3. That we ought to be continually pressing after this, and to exhort all others to do so." Q. "What do we allow them?" A. "We grant, 1. That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, not made perfect in love, till a little before death.—2. That the term *sanctified* is continually applied by St. Paul to all that were justified, that were true believers.—3. That by this term alone he rarely (if ever) means saved from all sin.—4. That consequently it is not proper to use it in this sense, without adding the word 'wholly, entirely,' or the like.—5. That the inspired writers almost continually speak of or to those who were justified, but very rarely either of or to those who were sanctified.—6. That it consequently behoves us to speak in public almost continually of the state of justification; but more rarely in full and explicit terms concerning entire sanctification." Q. "What, then, is the point wherein we divide?" A. "It is this: Whether we should expect to be saved from all sin before the article of death." Q. "Is there any clear Scripture promise of this, that God will save us from *all* sin?" A. "There is. Ps. cxxx. 8: 'He shall redeem Israel from *all* his iniquities.' This is more largely expressed in Ezek. xxxvi. 25, 29; 2 Cor. vii. 1; Deut. xxx. 6; 1 John iii. 8; Eph. v. 25, 27; John xvii. 20, 23; 1 John iv. 17."

Thus I have endeavoured to give a view of the tenets of the Wesleyan Methodists; and this I have chosen to do in their own words, in order to prevent misrepresentation.

As to the doctrines of the Calvinistic Methodists, they need not be inserted here, as the reader will find the substance of them under the article CALVINISTS.

III. *Methodists, government and discipline of.*—A considerable number both of the Calvinist and Arminian Methodists approve of the discipline of the church of England, while many, it is said, are dissenters in principle. Mr. Wesley and Mr. Whitfield were both brought up in, and paid peculiar respect to that church. They did not, however, as it is well known, confine themselves to her laws in all respects as it related to discipline.

Mr. Wesley having formed numerous societies in different parts, he, with his brother Charles, drew up certain rules, by which they were, and it seems in many respects still are governed. They state the nature and design of a Methodist society in the following words:

"Such a society is no other than a company of men having the form and seeking the power of godliness; united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

"That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called *classes*, according to their respective places of abode. There are about twelve persons (sometimes fifteen, twenty, or even more) in each class; one of whom is styled their leader. It is his business, 1. To see each person in his class once a week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give to the poor, or toward the Gospel.—2. To meet the minister and the stewards of the society once a week, in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

"There is only one condition previously required of those who desire admission into these societies, namely, *A desire to flee from the wrath to come; to be saved from their sins:* but wherever this is really fixed in the soul, it will be shown by its fruits. It is, therefore, expected of all who continue therein, that they should continue to evidence their desire of salvation,

"First, By doing no harm; by avoiding evil in every kind; especially that which is most generally practised, such as the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; *buying or selling spirituous liquors*, or *drinking them*, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling; the *buying or selling uncustomed goods*; the *giving or taking things on usury*, i. e. unlawful interest.

"*Uncharitable* or *unprofitable conversation*; particularly, speaking evil of magistrates, or of ministers.

"Doing to others as we would not they should do unto us.

"Doing what we know is not for the glory of God; as the *putting on gold or costly apparel*; the *taking such diversions* as cannot be used in the name of the Lord Jesus.

"The *singing* those *songs*, or *reading* those *books*, which do not tend to the knowledge or love of God; softness, and needless self-indulgence; laying up treasure upon earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them.

"It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,

"Secondly, By doing good; by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as possible to all men: to their *bodies*, of the ability which God giveth; by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison: to their *souls*, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that 'We are not to do good, unless *our hearts be free to it*.'

"By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only; by all possible *diligence and frugality* that the Gospel be not blamed; by running with patience the race set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world,

and looking that men should *say all manner of evil of them falsely for the Lord's sake.*

"It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

"Thirdly, By attending on all the ordinances of God: such are,—The public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the Scriptures; and fasting and abstinence.

"These are the general rules of our societies, all which we are taught of God to observe, even in his written word: the only true rule, and the sufficient rule, both of our faith and practice; and all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways: we will bear with him for a season; but then, if he repent not, he hath no more place among us: we have delivered our own souls.

"*May* 1, 1743. *John Wesley.*
Charles Wesley."

In Mr. Wesley's connexion, they have circuits and conferences, which we find were thus formed:—When the preachers at first went out to exhort and preach, it was by Mr. Wesley's permission and direction; some from one part of the kingdom, and some from another; and though frequently strangers to each other, and those to whom they were sent, yet on his credit and sanction alone they were received and provided for as friends by the societies wherever they came. But having little or no communication or intercourse with one another, nor any subordination among themselves, they must have been under the necessity of recurring to Mr. Wesley for directions how and where they were to labour. To remedy this inconvenience, he conceived the design of calling them together to an annual conference; by this means he brought them into closer union with each other, and made them sensible of the utility of acting in concert and harmony. He soon found it necessary, also, to bring their itinerancy under certain regulations, and reduce it to some fixed order, both to prevent confusion, and for his own ease; he therefore took fifteen or twenty societies, more or less, which lay round some principal society in those parts, and which were so situated, that the greatest distance from one to another was not much more than twenty miles, and united them into what was called a circuit. At the yearly conference he appointed two, three, or four preachers to one of these circuits, according to its extent, which at first was very often considerable, sometimes taking in a part of three or four counties. Here, and here only, were they to labour for one year, that is, until the next conference. One of the preachers on every circuit was called the assistant, because he assisted Mr. Wesley in superintending the societies and other preachers; he took charge of the societies within the limits assigned him; he enforced the rules every where, and directed the labours of the preachers associated with him. Having received a list of the societies forming his circuit, he took his own station in it, gave to the other preachers a plan of it, and pointed out the day when each should be at the place fixed for him, to begin a progressive motion round it, in such order as the plan directed. They now followed one another through all the societies belonging to that circuit, at stated distances of time, all being governed by the same rules, and undergoing the same labour. By this plan, every preacher's daily work was appointed beforehand; each knew, every day, where the others were, and each society when to expect the preacher, and how long he would stay with them.—It may be observed, however, that Mr. Wesley's design in calling the preachers together annually, was not merely for the regulation of the circuits, but also for the review of their doctrines and discipline, and for the examination of their moral conduct; that those who were to administer with him in holy things might be *thoroughly furnished for every good work.*

The first conference was held in June, 1744, at which Mr. Wesley met his brother, two or three other clergymen, and a few of the preachers whom he had appointed to come from various parts, to confer with them on the affairs of the societies.

"Monday, June 25," observes Mr. Wesley, "and the five following days, we spent in conference with our preachers, seriously considering by what means we might the most effectually save our own souls, and them that heard us; and the result of our consultations we set down to be the rule of our future practice."

Since that time a conference has been held annually, Mr. Wesley himself having presided at forty-seven. The subjects of their deliberations were proposed in the form of questions, which were amply discussed, and the questions with the answers, agreed upon, were afterwards printed, under the title of "Minutes of several Conversations between the Rev. Mr. Wesley and others," commonly called *Minutes of Conference.*

As to their preachers, the following extract from the above-mentioned Minutes of Conference will show us in what manner they are chosen and designated: Q. "How shall we try those who think they are moved by the Holy Ghost to preach?" A. "Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? 2. Have they *gifts* as well as *grace* for the work? Have they, in some tolerable degree, a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?—3. Have they *fruit?* Are any truly convinced of sin, and converted to God, by their preaching?

"As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is *moved thereto by the Holy Ghost.*

Q. "What method may we use in receiving a new helper?" A. "A proper time for doing this is at a conference, after solemn fasting and prayer; every person proposed is then to be present, and each of them may be asked,—

"Have *you* faith in Christ? Are *you going on to perfection?* Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to

God and to his work? Have you considered the rules of a *helper*? Will you keep them for conscience' sake? Are you determined to employ *all* your time in the work of God? Will you preach every morning and evening? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting both by precept and example?

"We then may receive him as a probationer, by giving him the Minutes of the Conference, inscribed thus:—'To A. B. You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.' Let him then read and carefully weigh what is contained therein, that if he has any doubt it may be removed."

"To the above it may be useful to add," says Mr. Benson, "a few remarks on the method pursued in the choice of the *itinerant preachers*, as many have formed the most erroneous ideas on the subject, imagining they are employed with hardly any prior preparation.—1. They are received as private members of the society on trial. 2. After a quarter of a year, if they are found deserving, they are admitted as proper members. 3. When their grace and abilities are sufficiently manifest, they are appointed leaders of classes.—4. If they then discover talents for more important services, they are employed to exhort occasionally in the smaller congregations, when the preachers cannot attend.—5. If approved in this line of duty, they are allowed to preach.—6. Out of these men who are called *local preachers*, are selected the *itinerant preachers*, who are first proposed at a quarterly meeting of the stewards and local preachers of the circuit; then at a meeting of the travelling preachers of the district; and lastly, in the conference; and if accepted, are nominated for a circuit.—7. Their characters and conduct are examined annually in the conference; and, if they continue faithful for four years of trial, they are received into full connexion. At these conferences, also, strict inquiry is made into the conduct and success of every preacher, and those who are found deficient in abilities are no longer employed as itinerants; while those whose conduct has not been agreeable to the Gospel, are expelled, and thereby deprived of all the privileges even of private members of the society."

IV. *Methodists, new connexion of.*—Since Mr. Wesley's death, his people have been divided; but this division, it seems, respects discipline more than sentiment. Mr. Wesley professed a strong attachment to the established church of England, and exhorted the societies under his care to attend her service, and receive the Lord's Supper from the regular clergy. But in the latter part of his time he thought proper to ordain some bishops and priests for America and Scotland; but as one or two of the bishops have never been out of England since their appointment to the office, it is probable that he intended a regular ordination should take place when the state of the connexion might render it necessary. During his life, some of the societies petitioned to have preaching in their own chapels in church hours, and the Lord's Supper administered by the travelling preachers. This request he generally refused, and where it could be conveniently done, sent some of the clergymen who officiated at the New Chapel in London, to perform these solemn services. At the first conference after his death, which was held at Manchester, the preachers published a declaration, in which they said that they would "take up the *Plan* as Mr. Wesley had left it." This was by no means satisfactory to many of the preachers and people, who thought that religious liberty ought to be extended to all the societies which desired it. In order to favour this cause, so agreeable to the spirit of Christianity, and the rights of Englishmen, several respectable preachers came forward; and by the writings which they circulated through the connexion, paved the way for a plan of pacification; by which it was stipulated, that in every society where a three-fold majority of class-leaders, stewards, and trustees desired it, the people should have preaching in church hours, and the sacraments of baptism and the Lord's Supper administered to them. The spirit of inquiry being roused did not stop here; for it appeared agreeable both to reason and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, vote in the election of church-officers, and give their suffrages in spiritual concerns. This subject produced a variety of arguments on both sides of the question: many of the preachers and people thought that an annual delegation of the general stewards of the circuits, to sit either in the conference or the district meetings, in order to assist in the disbursement of the yearly collection, the Kingswood School collection, and the preachers' fund, and in making new or revising old laws, would be a bond of union between the conference and connexion at large, and do away the very idea of arbitrary power among the travelling preachers. In order to facilitate this good work, many societies in various parts of the kingdom sent delegates to the conference held at Leeds in 1797; they were instructed to request, that the people might have a voice in *the formation of their own laws, the choice of their own officers, and the distribution of their own property.* The preachers proceeded to discuss two motions: Shall delegates from the societies be admitted into the conference? Shall circuit stewards be admitted into the district meetings? Both motions were negatived, and consequently all hopes of accommodation between the parties were given up. Several friends of religious liberty proposed a plan for a new itinerancy. In order that it might be carried into immediate effect, they formed themselves into a regular meeting, in Ebenezer Chapel. Mr. William Thom being chosen president, and Mr. Alexander Kilham, secretary. The meeting proceeded to arrange the plan for supplying the circuits of the new connexion with preachers; and desired the president and secretary to draw up the rules of the church government, in order that they might be circulated through the societies for their approbation. Accordingly, a form of church government, suited to an itinerant ministry, was printed by these two brethren, under the title of "Outlines of a Constitution proposed for the Examination, Amendment, and Acceptance of the Members of the Methodist New Itinerancy." The plan was examined by select committees in the different circuits of the connexion, and, with a few alterations, was accepted by the conference of preachers and delegates. The preachers and people are incorporated in all meetings for business, not by temporary concession, but by the essential principles of their con

stitution; for the private members choose the class-leaders; the leaders' meeting nominates the stewards; and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits, and the fourth quarterly meeting of the year appoints the preacher and delegate of every circuit that shall attend the general conference. For a further account of their principles and discipline, we must refer the reader to a pamphlet, entitled *General Rules of the United Societies of Methodists in the New Connexion.*

The Calvinistic Methodists are not incorporated into a body as the Arminians are, but are chiefly under the direction or influence of their ministers or patrons.

It is necessary to observe here that there are many congregations in London, and elsewhere, who, although they are called Methodists, yet are neither in Mr. Wesley's, Mr. Whitfield's, nor the new connexion. Some of these are supplied by a variety of ministers; and others, bordering more upon the congregational plan, have a resident minister. The clergy of the church of England who strenuously preach up her doctrines and articles, are called Methodists. A distinct connexion upon Mr. Whitfield's plan, was formed and patronised by the late Lady Huntingdon, and which still subsists. The term Methodist, also, is applied by way of reproach to almost every one who manifests more than common concern for the interests of religion, and the spiritual good of mankind.

V. *Methodists, numbers, and success of.*—Notwithstanding the general contempt once thrown upon them, and the opposition they met with, their numbers are now very considerable.

From the minutes of the Eighty-eighth Conference of the Wesleyan Methodists, held in Liverpool, July 26, 1826, it appears that the number of persons in their societies, are as follows. In Great Britain, 231,045; Ireland, 22,514; in foreign stations, 32,960; and the supposed grand total throughout the world, 630,081; of whom 2,418 are preachers in the connexion. The Methodists in America are not in immediate connexion with the Wesleyans here. Their church is Episcopal. Among the Calvinistic Methodists, there are also a considerable number of preachers, whose congregations and societies are very extensive: some of their chapels in London are the largest and best attended in the world: it is almost incredible to see the numbers of people who flock to these places. As to their success in doing good, it is evident, that though many ignorant enthusiasts have been found among them, yet no people have done more to moralize mankind than they: nor have they rested there; they have not only contributed to render thousands better members of society, but been the instruments of promoting their spiritual and eternal interests. Their simplicity of language, fervour of address, patience in opposition, unweariedness in labour, piety of conduct, and dependence on Almighty God, are certainly worthy of the greatest praise, and call for the imitation of many who unjustly condemn them. See *History of Methodism; Gillies's Life of Whitfield, and Works; Coke's Life of Wesley; Macgowan's Shaver; Wesley's Works; Benson's Vindication and Apology for the Methodists; Fletcher's Works; Bogue and Bennett's History of the Dissenters,* vol. iii.; *Walker's Address to the Methodists.*

METHODIST EPISCOPAL CHURCH IN THE UNITED STATES. The first Methodist Society in the United States was formed in the city of New York, in 1766, by some emigrants from Ireland. In 1768, a meeting-house was erected in John-street. During the war of the Revolution all the preachers, except Mr. Asbury, returned to their native land. In 1784, Dr. Thomas Coke came to America with powers to constitute the Methodist Societies into an independent church. Before, the preachers were considered only as laymen, and did not administer the ordinances. Mr. Asbury was ordained bishop by Dr. Coke in 1784. The number of members at this time was 14,988, and of preachers 83. The clergy of the Methodist Episcopal Church consists of bishops, presiding elders, elders, deacons, and an unordained order of licensed preachers. The ministry is divided into itinerant and local. The former are constantly engaged in preaching and pastoral labour, under the direction of the bishops and conferences; the latter perform these offices only as opportunity offers. The highest authority of the Methodist Episcopal Church is the *general conference,* which meets once in four years, and consists of delegates from the annual conferences, in the ratio of one delegate for every seven itinerant preachers. The annual conferences are 17 in number, dividing the whole territory of the United States. These conferences consist of all the travelling preachers in the connexion. The body has increased with unexampled rapidity in our country, since from their last reports (1829) it appears, that the sum total of members in connexion with the seven conferences, amounts to 447,743, and of travelling preachers 1,697; making them by many thousands the most numerous religious denomination in the United States.*—B.

METROPOLITAN, a bishop of a mother church, or of the chief church in the chief city. An archbishop. See articles BISHOP EPISCOPACY.

MILITANT, from *militans,* fighting; a term applied to the church on earth, as engaged in a warfare with the world, sin, and the devil; in distinction from the church *triumphant* in heaven.

MILLENARIANS, or CHILIANISTS, a name given to those who believe the saints will reign on earth with Christ 1,000 years. See next article.

MILLENNIUM, "a thousand years;" generally employed to denote the thousand years, during which, according to an ancient tradition in the church, grounded on some doubtful texts in the Apocalypse and other Scriptures, our blessed Saviour shall reign with the faithful upon earth after the first resurrection, before the final completion of beatitude.—Though there has been no age of the church in which the millennium was not admitted by individual divines of the first eminence, it is yet evident from the writings of Eusebius, Irenæus, Origen, and others among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that it was never adopted by the whole church, or made an article of the established creed in any nation.

About the middle of the fourth century the Millenarians held the following tenets:

* For an account of the *Associated Methodists,* and a more detailed account of the *Methodist Episcopal Church,* see *Appendix.*

1st, That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on the earth a thousand years.

2ndly, That the first resurrection was not to be confined to the martyrs, but that, after the fall of Antichrist, all the just were to rise, and all that were on the earth were to continue for that space of time.

3rdly, That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants.

4thly, That the saints, during this period, shall enjoy all the delights of a terrestrial paradise.

These opinions were founded upon several passages in Scripture, which the Millenarians, among the fathers, understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical. Of these passages, that upon which the greatest stress has been laid we believe to be the following:—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a *thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till *the thousand years* should be fulfilled; and, after that, he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again till *the thousand years were finished*. This is the first resurrection," Rev. xx. 1—6. This passage all the ancient Millenarians took in a sense grossly literal, and taught, that, during the Millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the powers and pleasures of this kingdom as wholly spiritual; and they represent them as not to commence till after the conflagration of the present earth. But that this last supposition is a mistake, the very next verse but one assures us; for we are there told, that, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of *the earth*;" and we have no reason to believe that he will have such power or such liberty in "the new heavens and the new earth, wherein dwelleth righteousness." We may observe, however, the following things respecting it: 1. That the Scriptures afford us ground to believe that the church will arrive to a state of prosperity which it never has yet enjoyed, Rev. xx. 4, 7; Ps. lxxii. 11; Is. ii. 2, 4; xi. 9; xlix. 23; lx.; Dan. vii. 27.—2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will soon be filled with real Christians, and continue full by constant propagation, to supply the place of those who leave the world, there will be many thousands born and live on the earth, to each one that has been born and lived in the preceding six thousand years; so that, if they who shall be born in that thousand years shall be all, or most of them saved (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.—3. This will be a state of great happiness and glory. Some think that Christ will reign personally on earth, and that there will be a literal resurrection of the saints, Rev. xx. 4, 7; but I rather suppose that the reign of Christ and resurrection of saints alluded to in that passage, is only figurative; and that nothing more is meant, than that, before the general judgment, the Jews shall be converted, genuine Christianity be diffused through all nations, and that Christ shall reign, by his spiritual presence, in a glorious manner. It will, however, be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, perhaps, will be extirpated, or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Perhaps Pagans, Turks, Deists, and Jews, will be as few in number as Christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men: tyranny, oppression, persecution, bigotry, and cruelty, shall cease. Business will be attended to without contention, dishonesty, and covetousness. Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests, as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, perhaps, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and I cannot help thinking that by the improvements which have been made, and are making, in ship-building, navigation, electricity, medicine, &c., that "the tempest will lose half its force, the lightning lose half its terrors," and the human frame not be near so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact, the earth shall be filled with the knowledge of the Lord as the waters cover the sea.—4. The time when the Millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the seven thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but the present convulsions among different nations; the overthrow which popery has had in places where it has been so dominant for hundreds of years; the fulfilment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of Missionaries sent into

different parts of the world, together with the increase of Gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant; who knows, I say, but what these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God? See *Hopkins on the Millenn.*; *Whitby's Treatise on it, at the end of his 2nd vol. of his Annotations on the New Test.*; *Robert Gray's Discourses*, dis. 10; *Bishop Newton's Twenty-fifth Diss. on the Proph.*; *Bellamy's Treat. on the Millennium*. There are four admirable papers of Mr. Shrubsole's on the subject, in the 6th vol. of the Theol. Misc.; *Lardner's Cred.* 4th, 5th, 7th, and 9th vols.; *Mosheim's Eccl Hist.* cent. 3, p. 11, ch. 12; *Taylor's Sermons on the Millennium*; *Illustrations of Prophecy*, ch. 31.

MILLENNIAL CHURCH. See SHAKERS.

MIND, a thinking, intelligent being; otherwise called *spirit*, or *soul*. See SOUL. Dr. Watts has given us some admirable thoughts as to the *improvement* of the mind. "There are *five eminent means or methods*," he observes, "whereby the mind is improved in the knowledge of things; and these are, *observation*, *reading*, *instruction by lectures*, *conversation*, and *meditation*; which last, in a most peculiar manner, is called *study*." See *Watts on the Mind*, a book which no student should be without.

MINIMS a religious order in the church of Rome, founded by St. Francis de Paula, towards the end of the fifteenth century. Their habit is a coarse black woollen stuff, with a woollen girdle of the same colour, tied in five knots. They are not permitted to quit their habit and girdle night or day. Formerly they went barefooted, but are now allowed the use of shoes.

MINISTER, a name applied to those who are pastors of a congregation, or preachers of God's word. They are also called divines, and may be distinguished into *polemic*, or those who possess controversial talents; *casuistic*, or those who resolve cases of conscience; *experimental*, those who address themselves to the feelings, cases, and circumstances of their hearers; and, lastly, *practical*, those who insist upon the performance of all those duties which the word of God enjoins. An able minister will have something of all these united in him, though he may not excel in all; and it becomes every one who is a candidate for the ministry to get a clear idea of each, that he may not be deficient in the discharge of that work which is the most important that can be sustained by mortal beings. Many volumes have been written on this subject, but we must be content in this place to offer only a few remarks relative to it. In the first place, then, it must be observed, that ministers of the Gospel ought to be *sound as to their principles*. They must be men whose hearts are renovated by divine grace, and whose sentiments are derived from the sacred oracles of divine truth. A minister without principles will never do any good; and he who professes to believe in a system, should see to it that it accords with the word of God. His mind should clearly perceive the beauty, harmony, and utility of the doctrines, while his heart should be deeply impressed with a sense of their value and importance.—2. *They should be mild and affable as to their dispositions and deportment*. A haughty imperious spirit is a disgrace to the ministerial character, and generally brings contempt. They should learn to bear injuries with patience, and be ready to do good to every one; be courteous to all, without cringing to any; be affable without levity, and humble without pusillanimity; conciliating the affections without violating the truth; connecting a suavity of manners with a dignity of character; obliging without flattery; and throwing off all reserve without running into the opposite extreme of volubility and trifling.—3. *They should be superior as to their knowledge and talents*. Though many have been useful without what is called learning, yet none have been so without some portion of knowledge and wisdom. Nor has God Almighty ever sanctified ignorance, or consecrated it to his service; since it is the effect of the fall, and the consequence of our departure from the Fountain of intelligence. Ministers, therefore, especially, should endeavour to break these shackles, get their minds enlarged, and stored with all useful knowledge. The Bible should be well studied, and that, if possible, in the original language. The scheme of salvation by Jesus Christ should be well understood, with all the various topics connected with it. Nor will some knowledge of history, natural philosophy, logic, mathematics, and rhetoric, be useless. A clear judgment, also, with a retentive memory, inventive faculty, and a facility of communication, should be obtained.—4. *They should be diligent as to their studies*. Their time especially should be improved, and not lost by too much sleep, formal visits, indolence, reading useless books, studying useless subjects. Every day should have its work, and every subject its due attention. Some advise a chapter in the Hebrew Bible, and another in the Greek Testaments, to be read every day. A well-chosen system of divinity should be accurately studied. The best definitions should be obtained, and a constant regard paid to all those studies which savour of religion, and have some tendency to public good.—5. *Ministers should be extensive as to their benevolence and candour*. A contracted bigoted spirit ill becomes those who preach a Gospel which breathes the purest benevolence to mankind. This spirit has done more harm among all parties than many imagine; and is, in my opinion, one of the most powerful engines the devil makes use of to oppose the best interests of mankind; and it is really shocking to observe how sects and parties have all, in their turns, anathematized each other. Now, while ministers ought to contend earnestly for the faith once delivered to the saints, they must remember that men always will think different from each other; that prejudice of education has great influence; that difference of opinion as to non-essential things is not of such importance as to be a ground of dislike. Let the ministers of Christ, then, pity the weak, forgive the ignorant, bear with the sincere though mistaken zealot, and love all who love the Lord Jesus Christ.—6. *Ministers should be zealous and faithful in their public work*. The sick must be visited; children must be catechised; the ordi-

nances administered; and the word of God preached. These things must be taken up, not as a matter of duty only, but of pleasure, and executed with faithfulness; and, as they are of the utmost importance, ministers should attend to them with all that sincerity, earnestness, and zeal which *that* importance demands. An idle, frigid, indifferent minister is a pest to society, a disgrace to his profession, an injury to the church, and offensive to God himself.—7. *Lastly, ministers should be uniform as to their conduct.* No brightness of talent, no superiority of intellect, no extent of knowledge, will ever be a substitute for this. They should not only possess a luminous mind, but set a good example. This will procure dignity to themselves, give energy to what they say, and prove a blessing to the circle in which they move. In fine, they should be men of prudence and prayer, light and love, zeal and knowledge, courage and humility, humanity and religion. See DECLAMATION, ELOQUENCE, PREACHING and SERMONS, in this work; *Dr. Smith's Lect. on the Sacred Office; Gerard's Pastoral Care; Macgill's Address to Young Clergymen; Chrysostom on the Priesthood; Baxter's Reformed Pastor; Burnet's Pastoral Care; Watts's Humble Attempt; Dr. Edwards's Preacher; Mason's Student and Pastor; Gibbon's Christian Minister; Mather's Student and Preacher; Osterwald's Lectures on the Sacred Ministry; Robinson's Claude; Doddridge's Lectures on Preaching and the Ministerial Office.*

MINISTRY, GOSPEL, an ordinance appointed for the purpose of instructing men in the principles and knowledge of the Gospel, Eph. iv. 8, 11; Rom. x. 15; Heb. v. 4. That the Gospel ministry is of divine origin, and intended to be kept up in the church, will evidently appear, if we consider the promises, that in the last and best times of the New Testament dispensation there would be an instituted and regular ministry in her, Eph iv. 8, 11; Tit. i. 5; 1 Pet. v.; 1 Tim. i.; also from the names of office peculiar to some members in the church, and not common to all, Eph. iv. 8, 11; from the duties which are represented as reciprocally binding on ministers and people, Heb. xiii. 7, 17. 1 Pet. v. 2, 3, 4; from the promises of assistance which were given to the first ministers of the new dispensation, Matt. xxviii. 20; and from the importance of a Gospel ministry, which is represented in the Scripture as a very great blessing to them who enjoy it, and the removal of it as one of the greatest calamities which can befal any people, Rev. ii. and iii. See books under last article.

MINISTERIAL CALL, a term used to denote that right or authority which a person receives to preach the Gospel. This call is considered as twofold, *divine* and *ecclesiastical.* The following things seem essential to a divine call: 1. A holy, blameless life.—2. An ardent and constant inclination and zeal to do good.—3. Abilities suited to the work; such as knowledge, aptness to teach, courage, &c.—4. An opportunity afforded in Providence to be useful. An *ecclesiastical* call consists in the election which is made of any person to be a pastor. But here the Episcopalian and Dissenter differ; the former believing that the choice and call of a minister rest with the superior clergy, or those who have the gift of an ecclesiastical benefice; the latter supposes that it should rest on the suffrage of the people to whom he is to minister. The Churchman reasons thus: "Though the people may be competent judges of the abilities of their tradesmen, they cannot be allowed to have an equal discernment in matters of science and erudition. Daily experience may convince us how injudiciously preferment would be distributed by popular elections. The modesty of genius would stand little chance of being distinguished by an ignorant multitude. The most illiterate, the most impudent, those who could most dexterously play the hypocrite, who could best adapt their preaching to the fanaticism of the vulgar, would be the only successful candidates for public favour. Thus moderation and literature would soon be banished, and a scene of corruption, confusion, and madness would prevail." But specious as these arguments seem, they have but little force on the mind of the Congregationalist, who thus reasons: "The church being a voluntary society, none imposed upon her members by men can be related to them as their pastor without their own consent. None can so well judge what gifts are best suited to their spiritual edification as Christians themselves. The Scriptures allow the election of pastors in ordinary cases to adult Christians, and to none else, Acts i. 15, 26; vi. 1, 6; xiv. 23. Christ requires his people to *try* the spirits, which supposeth their ability to do so, and their power to choose such only as they find most proper to edify their souls, and to refuse others, 1 John iv. 1. The introduction of ministers into their office by *patronage*, of whatever form, hath its origin from popery, tends to establish a tyranny over men's conscience, which and whom Christ hath made free, and to fill pulpits with wicked and indolent clergymen. Whoever will attentively examine the history of the primitive times, will find that all ecclesiastical officers for the first three hundred years were elected by the people." We must refer the reader for more on this subject to the articles CHURCH, EPISCOPACY, and INDEPENDENTS.

MIRACLE, in its original sense, is a word of the same import with *wonder*; but, in its usual and more appropriate signification, it denotes "an effect contrary to the established constitution and course of things, or a sensible deviation from the known laws of nature."

"That the visible world," says Dr. Gleig, "is governed by stated general rules, or that there is an order of causes and effects established in every part of the system of nature, which falls under our observation, is a fact which cannot be controverted. If the Supreme Being, as some have supposed, be the only real agent in the universe, we have the evidence of experience, that in the particular system to which we belong he acts by stated rules. If he employs inferior agents to conduct the various motions from which the phenomena result, we have the same evidence that he has subjected those agents to certain fixed laws, commonly called the *laws of nature.* On either hypothesis, effects which are produced by the regular operation of these laws, or which are conformable to the established course of events, are properly called *natural*; and every contradiction to this constitution of the natural system, and the correspondent course of events in it, is called a *miracle.*

"If this definition of a miracle be just, no

event can be deemed miraculous merely because it is strange, or even to us unaccountable; since it may be nothing more than a regular effect of some unknown law of nature. In this country earthquakes are rare; and for monstrous births, perhaps, no *particular* and satisfactory account can be given; yet an earthquake is as regular an effect of the established laws of nature as any of those with which we are most intimately acquainted; and, under circumstances in which there would always be the same kind of production, the monster is nature's genuine issue. It is therefore necessary, before we can pronounce any effect to be a true miracle, that the circumstances under which it is produced be known, and that the common course of nature be in some degree understood: for in all those cases in which we are totally ignorant of nature, it is impossible to determine what is, or what is not, a deviation from its course. Miracles, therefore, are not, as some have represented them, appeals to our ignorance. They suppose some antecedent knowledge of the course of nature, without which no proper judgment can be formed concerning them; though with it their reality may be so apparent as to prevent all possibility of a dispute.

"Thus, were a physician to cure a blind man of a cataract, by anointing his eyes with a chemical preparation which we had never before seen, and to the nature and effects of which we are absolute strangers, the cure would undoubtedly be *wonderful*; but we could not pronounce it *miraculous*, because, for any thing known to us, it might be the natural effect of the operation of the unguent on the eye. But were he to recover his patient merely by commanding him to see, or by anointing his eyes with spittle, we should with the utmost confidence pronounce the cure to be a miracle; because we know perfectly that neither the human voice nor human spittle have, by the established constitution of things, any such power over the diseases of the eye.

"If miracles be effects contrary to the established constitution of things, we are certain that they will never be performed on trivial occasions. The constitution of things was established by the Creator and Governor of the universe, and is undoubtedly the offspring of infinite wisdom, pursuing a plan for the best of purposes. From this plan no deviation can be made but by God himself, or by some powerful being acting with his permission. The plans devised by wisdom are steady in proportion to their perfection, and the plans of infinite wisdom must be absolutely perfect. From this consideration, some men have ventured to conclude that no miracle was ever wrought, or can rationally be expected; but maturer reflection must soon satisfy us that all such conclusions are hasty.

"Man is unquestionably the principal creature in this world, and apparently the only one in it who is capable of being made acquainted with the relation in which he stands to his Creator. We cannot, therefore, doubt, but that such of the laws of nature as extend not their operation beyond the limits of this earth, were established chiefly, if not solely, for the good of mankind; and if, in any particular circumstances, that good can be more effectually promoted by an occasional deviation from those laws, such a deviation may be reasonably expected.

"We know from history, that almost all mankind were once sunk into the grossest ignorance of the most important truths; that they knew not the Being by whom they were created and supported; that they paid divine adoration to stocks, stones, and the vilest reptiles; and that they were slaves to the most impious, cruel, and degrading superstitions.

"From this depraved state it was surely not unworthy of the Divine Being to rescue his helpless creatures, to enlighten their understandings that they might perceive what is right, and to present to them motives of sufficient force to engage them in the practice of it. But the understandings of ignorant barbarians cannot be enlightened by arguments; because of the force of such arguments as regard moral science they are not qualified to judge. The philosophers of Athens and Rome inculcated, indeed, many excellent moral precepts, and they sometimes ventured to expose the absurdities of the reigning superstition; but their lectures had no influence upon the multitude; and they had themselves imbibed such erroneous notions respecting the attributes of the Supreme Being, and the nature of the human soul, and converted those notions into first principles, of which they would not permit an examination, that even among them a thorough reformation was not to be expected from the powers of reasoning. It is likewise to be observed, that there are many truths of the utmost importance to mankind, which unassisted reason could never have discovered. Amongst these, we may confidently reckon the immortality of the soul, the terms upon which God will save sinners, and the manner in which that all-perfect Being may be acceptably worshipped: about all of which philosophers were in such uncertainty, that, according to Plato, 'Whatever is set right, and as it should be, in the present evil state of the world, can be so only by the particular interposition of God.'

"An immediate revelation from heaven, therefore, was the only method by which infinite wisdom and perfect goodness could reform a bewildered and vicious race. But this revelation, at whatever time we suppose it given, must have been made directly either to some chosen individuals commissioned to instruct others, or to every man and woman for whose benefit it was ultimately intended. Were every person instructed in the knowledge of his duty by immediate inspiration, and were the motives to practise it brought home to his mind by God himself, human nature would be wholly changed; men would not be moral agents, nor by consequence be capable either of reward or of punishment. It remains, therefore, that, if God has been graciously pleased to enlighten and reform mankind, without destroying that moral nature which man possesses, he can have done it only by revealing his truth to certain chosen instruments, who were the immediate instructors of their contemporaries, and through them have been the instructors of succeeding ages.

"Let us suppose this to have been actually the case, and consider how those inspired teachers could communicate to others every truth which had been revealed to themselves. They might easily, if it were part of their duty, deliver a sublime system of natural and moral science, and establish upon the common basis of experiment and demonstration; but what foundation could

they lay for those truths which unassisted reason cannot discover, and which, when they are revealed, appear to have no necessary relation to any thing previously known? To a bare affirmation that they had been immediately received from God, no rational being could be expected to assent. The teachers might be men of known veracity, whose simple assertion would be admitted as sufficient evidence for any fact in conformity with the laws of nature; but as every man has the evidence of his own consciousness and experience that revelations from heaven are deviations from these laws, an assertion so apparently extravagant would be rejected as false, unless supported by some better proof than the mere affirmation of the teacher. In this state of things we can conceive no evidence sufficient to make such doctrines be received as the truths of God, but the power of working miracles committed to him who taught them. This would, indeed, be fully adequate to the purpose; for, if there were nothing in the doctrines themselves impious, immoral, or contrary to truths already known, the only thing which could render the teacher's assertion incredible would be its implying such an intimate communion with God as is contrary to the established course of things, by which men are left to acquire all their knowledge by the exercise of their own faculties. Let us now suppose one of those inspired teachers to tell his countrymen, that he did not desire them, on his *ipse dixit*, to believe that he had any preternatural communion with the Deity, but that, for the truth of his assertion, he would give them the evidence of their own senses; and after this declaration, let us suppose him immediately to raise a person from the dead in their presence, merely by calling upon him to come out of his grave. Would not the only possible objection to the man's veracity be removed by this miracle? and his assertion that he had received such and such doctrines from God be as fully credited as if it related to the most common occurrence? Undoubtedly it would; for when so much preternatural *power* was visibly communicated to this person, no one could have reason to question his having received an equal portion of preternatural *knowledge*. A palpable deviation from the known laws of nature in one instance is a sensible proof that such a deviation is possible in another; and in such a case as this, it is the witness of God to the truth of a man.

"Miracles, then, under which we include prophecy, are the only direct evidence which can be given of divine inspiration. When a religion, or any religious truth, is to be revealed from heaven, they appear to be absolutely necessary to enforce its reception among men; and this is the only case in which we can suppose them necessary, or believe for a moment that they ever have been or will be performed.

"The history of almost every religion abounds with relations of prodigies and wonders, and of the intercourse of men with the gods: but we know of no religious system, those of the Jews and Christians excepted, which appealed to miracles as the sole evidence of its truth and divinity. The pretended miracles mentioned by Pagan historians and poets, are not said to have been publicly wrought to enforce the truth of a new religion, contrary to the reigning idolatry. Many of them may be clearly shown to have been mere natural events; others of them are represented as having been performed in secret, on the most trivial occasions, and in obscure and fabulous ages long prior to the æra of the writers by whom they are recorded; and such of them as at first view appear to be best attested, are evidently tricks contrived for interested purposes, to flatter power, or to promote the prevailing superstitions. For these reasons, as well as on account of the immoral character of the divinities by whom they are said to have been wrought, they are altogether unworthy of examination, and carry in the very nature of them the completest proofs of falsehood and imposture.

"But the miracles recorded of Moses and of Christ bear a very different character. None of them are represented as wrought on trivial occasions. The writers who mention them were eye-witnesses of the facts; which they affirm to have been performed publicly, in attestation of the truth of their respective systems. They are, indeed, so incorporated with these systems, that the miracles cannot be separated from the doctrines; and if the miracles be not really performed, the doctrines cannot possibly be true. Besides all this, they were wrought in support of revelations which opposed all the religious systems, superstitions, and prejudices, of the age in which they were given; a circumstance which of itself sets them, in point of authority, infinitely above the Pagan prodigies, as well as the lying wonders of the Romish church.

"It is indeed, we believe, universally admitted, that the miracles mentioned in the book of Exodus, and in the four Gospels, might, to those who saw them performed, be sufficient evidence of the divine inspiration of Moses and of Christ: but to us it may be thought that they are no evidence whatever, as we must believe in the miracles themselves, if we believe in them at all, upon the bare authority of human testimony. Why, it has been sometimes asked, are not miracles wrought in all ages and countries? If the religion of Christ was to be of perpetual duration, every generation of men ought to have complete evidence of its truth and divinity.

"To the performance of miracles in every age and in every country, perhaps the same objections lie, as to the immediate inspiration of every individual. Were those miracles universally received as such, men would be so overwhelmed with the *number* rather than with the *force* of their authority, as hardly to remain masters of their own conduct; and in that case the very end of all miracles would be defeated by their frequency. The truth, however, seems to be, that miracles so frequently repeated would not be received as such, and of course would have *no* authority; because it would be difficult, and in many cases impossible, to distinguish them from natural events. If they recurred regularly at certain intervals, we could not prove them to be deviations from the known laws of nature, because we should have the same experience for one series of events as for the other; for the regular succession of preternatural effects, as for the established constitution and course of things.

"Be this, however, as it may, we shall take the liberty to affirm, that for the reality of the Gospel miracles we have evidence as convincing to the reflecting mind, though not so striking to vulgar apprehension, as those had who were con-

temporary with Christ and his apostles, and actually saw the mighty works which he performed. Mr. Hume, indeed, endeavoured to prove, that 'no testimony is sufficient to establish a miracle,' and the reasoning employed for this purpose is, that 'a miracle being a violation of the laws of nature, which a firm and unalterable experience has established, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can be: whereas our experience of human veracity, which (according to him) is the sole foundation of the evidence of testimony, is far from being uniform, and can therefore never preponderate against that experience which admits of no exception.'' This boasted and plausible argument has, with equal candour and acuteness, been examined by Dr. Campbell, in his Dissertation on Miracles, who justly observes, that so far is experience from being the sole foundation of the evidence of testimony, that, on the contrary, testimony is the sole foundation of by far the greater part of what Mr. Hume calls firm and unalterable experience; and that if, in certain circumstances, we did not give an implicit faith to testimony, our knowledge of events would be confined to those which had fallen under the immediate observation of our own senses.

"We need not waste time here in proving that the miracles, as they are presented in the writings of the New Testament, were of such a nature, and performed before so many witnesses, that no imposition could possibly be practised on the senses of those who affirm that they were present. From every page of the Gospels this is so evident, that the philosophical adversaries of the Christian faith never suppose the apostles to have been themselves deceived, but boldly accuse them of bearing false witness. But if this accusation be well founded, their testimony itself is as great a miracle as any which they record of themselves, or of their Master. For if they sat down to fabricate their pretended revelation, and to contrive a series of miracles to which they were unanimously to appeal for its truth, it is plain, since they proved successful in their daring enterprise, that they must have clearly foreseen every possible circumstance in which they could be placed, and have prepared consistent answers to every question that could be put to them by their most inveterate and most enlightened enemies; by the statesman, the lawyer, the philosopher, and the priest. That such foreknowledge as this would have been miraculous, will not surely be denied; since it forms the very attribute which we find it most difficult to allow even to God himself. It is not, however, the *only* miracle which this supposition would compel us to swallow. The very *resolution* of the apostles to propagate the belief of false miracles in support of such a religion as that which is taught in the New Testament, is as great a miracle as human imagination can easily conceive.

"When they formed this design, either they must have hoped to succeed, or they must have foreseen that they should fail in their undertaking; and, in either case, they *chose evil for its own sake*. They could not, if they foresaw that they should fail, look for any thing but that contempt, disgrace, and persecution, which were then the inevitable consequences of an unsuccessful endeavour to overthrow the established religion. Nor could their prospects be brighter upon the supposition of their success. As they knew themselves to be false witnesses, and impious deceivers, they could have no hopes beyond the grave; and by determining to oppose all the religious systems, superstitions, and prejudices of the age in which they lived, they wilfully exposed themselves to inevitable misery in the present life, to insult and imprisonment, to stripes and death. Nor can it be said that they might look forward to power and affluence, when they should, through sufferings, have converted their countrymen; for so desirous were they of obtaining nothing but *misery*, as the end of their mission, that they made their own persecution a test of the truth of their doctrines. They introduced the Master from whom they pretended to have received these doctrines as telling them, that 'they were sent forth as sheep in the midst of wolves; that they should be delivered up to councils and scourged in synagogues; that they should be hated of all men for his name's sake; that the brother should deliver up the brother to death, and the father the child; and that he who took not up his cross, and followed after him, was not worthy of him.' The very system of religion, therefore, which they invented and resolved to impose upon mankind, was so contrived, that the worldly prosperity of its preachers, and even their exemption from persecution, was incompatible with its success. Had these clear predictions of the Author of that religion, under whom the apostles acted only as ministers, not been verified, all mankind must have instantly perceived that their pretence to inspiration was false, and that Christianity was a scandalous and impudent imposture. All this the apostles could not but foresee when they formed their plan for deluding the world. Whence it follows, that when they resolved to support their pretended revelation by an appeal to forged miracles, they wilfully, and with their eyes open, exposed themselves to inevitable misery, whether they should succeed or fail in their enterprise; and that they concerted their measures so as not to admit of a possibility of recompence to themselves, either in this life or in that which is to come. But if there be a law of nature, for the reality of which we have better evidence than we have for others, it is, that 'no man can choose misery for its *own sake*,' or make the acquisition of it the ultimate end of his pursuit. The existence of other laws of nature we know by testimony, and our own observation of the regularity of their effects. The existence of this law is made known to us not only by these means, but also by the still clearer and more conclusive evidence of our own consciousness.

"Thus, then, do miracles force themselves upon our assent in every possible view which we can take of this interesting subject. If the testimony of the first preachers of Christianity were true, the miracles recorded in the Gospel were certainly performed, and the doctrines of our religion are derived from heaven. On the other hand, if that testimony were false, either God must have miraculously effaced from the minds of those by whom it was given all the associations formed between their sensible ideas and the words of language, or he must have endowed those men with the gifts of prescience, and have impelled them to fabricate a pretended revelation

for the purpose of deceiving the world, and involving themselves in certain and foreseen destruction.

The power necessary to perform the one series of those miracles may, for any thing known to us, be as great as that which would be requisite for the performance of the other; and, considered merely as exertions of preternatural power, they may seem to balance each other, and to hold the mind in a state of suspense; but when we take into consideration the different purposes for which these opposite and contending miracles were wrought, the balance is instantly destroyed. The miracles recorded in the Gospels, if real, were wrought in support of a revelation which, in the opinion of all by whom it is received, has brought to light many important truths, which could not otherwise have been made known to men; and which, by the confession of its adversaries, contains the purest moral precepts by which the conduct of mankind was ever directed. The opposite series of miracles, if real, was performed to enable, and even to compel, a company of Jews, of the lowest rank and of the narrowest education, to fabricate, with the view of inevitable destruction to themselves, a consistent scheme of falsehood, and by an appeal to forged miracles to impose it upon the world as a revelation from heaven. The object of the former miracles is worthy of a God of infinite wisdom, goodness, and power; the object of the latter is absolutely inconsistent with wisdom and goodness, which are demonstrably attributes of that Being by whom alone miracles can be performed. Whence it follows, that the supposition of the apostles bearing *false* testimony to the miracles of their Master, implies a series of deviations from the laws of nature infinitely less probable in themselves than those miracles: and therefore, by Mr. Hume's maxim, we must necessarily reject the supposition of falsehood in the testimony, and admit the reality of the miracles. So true it is, that for the reality of the Gospel miracles we have evidence as convincing to the reflecting mind as those had who were contemporary with Christ and his apostles, and were actual witnesses to their mighty works."

The power of working miracles is supposed by some to have been continued no longer than the apostles' days. Others think that it was continued long after. It seems pretty clear, however, that miracles universally ceased before Chrysostom's time. As for what Augustine says of these wrought at the tombs of the martyrs, and some other places, in his time, the evidence is not always so convincing as might be desired in facts of importance. The controversy concerning the time when miraculous power ceased was carried on by Dr. Middleton, in his Free Enquiry into the Miraculous Powers, &c.; by Mr. Yate, Mr. Toll, and others, who suppose that miracles ceased with the apostles. On the contrary side appeared Dr. Stebbing, Dr. Chapman, Mr. Parker, Mr. Brooke, and others.

As to the miracles of the Romish church, it is evident, as Doddridge observes, that many of them were ridiculous tales, according to their own historians; others were performed without any credible witnesses, or in circumstances where the performer had the greatest opportunity for juggling: and it is particularly remarkable, that they were hardly ever wrought where they seem most necessary, i. e. in countries where those doctrines are renounced which that church esteems of the highest importance. See *Fleetwood, Clarapede, Conybeare, Campbell, Lardner, Farmer, Adams,* and *Weston, on Miracles;* article *Miracle, Encyclop. Brit.; Doddridge's Lect.* lec. 101, *and* 135; *Leland's View of Deistical Writers,* letter 3, 4, 7; *Hurrion on the Spirit,* p. 299, &c.

MIRTH, joy, gaiety, merriment. It is distinguished from cheerfulness thus: *Mirth* is considered as an act; *cheerfulness* an habit of the mind. *Mirth* is short and transient; *cheerfulness* fixed and permanent. "Those are often raised into the greatest transports of mirth who are subject to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment: cheerfulness keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity." Mirth is sinful, 1. When men rejoice in that which is evil. 2 When unreasonable. 3. When tending to commit sin. 4. When a hindrance to duty. 5. When it is blasphemous and profane.

MISANTHROPIST, *μισανθρωπος*, a hater of mankind; one that abandons society from a principle of discontent. The consideration of the depravity of human nature is certainly enough to raise emotions of sorrow in the breast of every man of the least sensibility; yet it is our duty to bear with the follies of mankind; to exercise a degree of candour consistent with truth; to lessen, if possible, by our exertions, the sum of moral and natural evil; and by connecting ourselves with society, to add at least something to the general interests of mankind. The misanthropist, therefore, is an ungenerous and dishonourable character. Disgusted with life, he seeks a retreat from it: like a coward, he flees from the scene of action, while he increases his own misery by his natural discontent, and leaves others to do what they can for themselves.

The following is his character more at large.

"He is a man," says Saurin, "who avoids society only to free himself from the trouble of being useful to it. He is a man, who considers his neighbours only on the side of their defects, not knowing the art of combining their virtues with their vices, and of rendering the imperfections of other people tolerable by reflecting on his own. He is a man more employed in finding out and inflicting punishments on the guilty, than in devising means to reform them. He is a man who talks of nothing but banishing and executing, and who, because he thinks his talents are not sufficiently valued and employed by his fellow-citizens, or rather because they know his foibles, and do not choose to be subject to his caprice, talks of quitting cities, towns and societies, and of living in dens or deserts."

MISER, a term formerly used in reference to a person in wretchedness or calamity; but it now denotes a parsimonious person, or one who is covetous to extremity; who denies himself even the comforts of life to accumulate wealth. Avarice, says Saurin, may be considered in two different points of light. It may be considered in those men, or rather those public blood-suckers, or, as the officers of the Roman emperor Vespasian were called, those *sponges* of society, who, in-

fatuated with this passion, seek after riches as the supreme good, determine to acquire it by any methods, and consider the ways that lead to wealth, legal or illegal, as the only road for them to travel.

Avarice, however, must be considered in a second point of light. It not only consists in committing bold crimes, but in entertaining mean ideas and practising low methods, incompatible with such magnanimity as our condition ought to inspire. It consists not only in omitting to serve God, but in trying to associate the service of God with that of mammon.

How many forms doth avarice take to disguise itself from the man who is guilty of it, and who will be drenched in the guilt of it till the day he dies! Sometimes it is *prudence* which requires him to provide not only for his present wants, but for such as he may have in future. Sometimes it is *charity*, which requires him not to give society examples of prodigality and parade. Sometimes it is *parental love*, obliging him to save something for his children. Sometimes it is *circumspection*, which requires him not to supply people who make an ill use of what they get. Sometimes it is *necessity*, which obliges him to repel artifice by artifice. Sometimes it is *conscience*, which convinces him, *good man*, that he hath already exceeded in compassion and almsgiving, and done too much. Sometimes it is *equity*, for justice requires that every one should enjoy the fruit of his own labours, and those of his ancestors.—Such, alas! are the awful pretexts and subterfuges of the miser. *Saurin's Ser.* vol. v. ser. 12. See AVARICE, COVETOUSNESS.

MISERY, such a state of wretchedness, unhappiness, or calamity, as renders a person an object of compassion.

MISCHNA, or MISNA, (from שנה, *iteravit,*) a part of the Jewish Talmud.

The Mischna contains the text; and the Gemara, which is the second part of the Talmud, contains the commentaries: so that the Gemara is, as it were, a glossary on the Mischna.

The Mischna consists of various traditions of the Jews, and of explanations of several passages of Scripture: these traditions serving as an explication of the written law, and supplement to it, are said to have been delivered to Moses during the time of his abode on the Mount; which he afterwards communicated to Aaron, Eleazar, and his servant Joshua. By these they were transmitted to the seventy elders; by them to the prophets, who communicated them to the men of the great sanhedrim, from whom the wise men of Jerusalem and Babylon received them. According to Prideaux's account, they passed from Jeremiah to Baruch, from him to Ezra, and from Ezra to the men of the great synagogue, the last of whom was Simon the Just, who delivered them to Antigonus of Socho; and from him they came down in regular succession to Simeon, who took our Saviour in his arms; to Gamaliel, at whose feet Paul was educated; and last of all, to Rabbi Judah the Holy, who committed them to writing in the Mischna. But Dr. Prideaux, rejecting the Jewish fiction, observes, that after the death of Simon the Just, about 299 years before Christ, the Mischnical doctors arose, who by their comments and conclusions added to the number of those traditions which had been received and allowed by Ezra and the men of the great synagogue: so that towards the middle of the second century after Christ, under the empire of Antoninus Pius, it was found necessary to commit these traditions to writing; more especially as their country had considerably suffered under Adrian, and many of their schools had been dissolved, and their learned men cut off; and therefore the usual method of preserving their traditions had failed. Rabbi Judah on this occasion being rector of the school at Tiberias, and president of the sanhedrim in that place, undertook the work, and compiled it in six books, each consisting of several tracts, which altogether make up the number of sixty-three. *Prid. Connex.* vol. ii. p. 468, &c. ed. 9. This learned author computes, that the Mischna was composed about the 150th year of our Lord; but Dr. Lightfoot says, that Rabbi Judah compiled the Mischna about the year of Christ 190, in the latter end of the reign of Commodus; or, as some compute, in the year of Christ 220. Dr. Lardner is of opinion that this work could not have been finished before the year 190, or later. *Collection of Jewish and Heathen Testimonies*, vol. i. p. 178. Thus the book called the *Mischna* was formed; a book which the Jews have generally received with the greatest veneration. The original has been published with a Latin translation by Surenhusius, with notes of his own and others from the learned Maimonides, &c. in six vols. fol. Amster. A. D. 1698—1703. See TALMUD. It is written in a much purer style, and is not near so full of dreams and visions as the Gemara.

MISREPRESENTATION, the act of wilfully representing a thing otherwise than it is. "This," as an elegant writer observes, "is one of the greatest mischiefs of conversation. Self-love is continually at work to give to all we say a bias in our own favour. How often in society, otherwise respectable, are we pained with narrations in which prejudice warps, and self-love blinds! How often do we see that withholding part of a truth answers the worst ends of a falsehood? How often regret the unfair turn given to a cause by placing a sentiment in one point of view, which the speaker had used in another! the letter of truth preserved, where its spirit is violated: a superstitious exactness scrupulously maintained in the underparts of a detail, in order to impress such an idea of integrity as shall gain credit for the *misrepresenter*, while he is designedly mistaking the leading principle! How may we observe a new character given to a fact by a different look, tone, or emphasis, which alters it as much as words could have done! the false impression of a sermon conveyed, when we do not like the preacher, or when through him we wish to make religion itself ridiculous; the care to avoid literal untruths, while the mischief is better effected by the unfair quotation of a passage divested of its context: the bringing together detached portions of a subject, and making those parts ludicrous, when connected, which were serious in their distinct position! the insidious use made of a sentiment, by representing it as the *opinion* of him who had only brought it forward in order to expose it! the relating opinions which had merely been put hypothetically, as if they were the avowed principles of him we would discredit! that subtle falsehood which is so made to incorporate with a certain quantity of truth, that

the most skilful moral chemist cannot analyze or separate them! for a good *misrepresenter* knows that a successful lie must have a certain infusion of truth, or it will not go down. And this amalgamation is the test of his skill; as too *much* truth would defeat the end of his mischief, and too *little* would destroy the belief of the hearer. All that indefinable ambiguity and equivocation; all that prudent deceit, which is rather implied than expressed; those more delicate artifices of the school of Loyola and of Chesterfield, which allow us, when we dare not deny a truth, yet so to disguise and discolour it, that the truth we relate shall not resemble the truth we heard: these, and all the thousand shades of simulation and dissimulation, will be carefully guarded against in the conversation of vigilant Christians."—*Miss Hannah More on Education*, vol. ii. p. 91.

MISSAL, the Romish mass-book, containing the several masses to be said on particular days. It is derived from the Latin word *missa*, which in the ancient Christian Church signified every part of divine service.

MISSION, a power or commission to preach the Gospel. Thus Jesus Christ gave his disciples their mission, when he said, "Go ye into all the world, and preach the Gospel to every creature." See next article.

MISSION, an establishment of people zealous for the glory of God and the salvation of souls, who go and preach the Gospel in remote countries, and among infidels. No man possessed of the least degree of feeling or compassion for the human race can deny the necessity and utility of Christian missions. Whoever considers that the major part of the world is enveloped in the grossest darkness, bound with the chains of savage barbarity, and immersed in the awful chaos of brutal ignorance, must, if he be not destitute of every principle of religion and humanity, concur with the design and applaud the principles of those who engage in so benevolent a work. We shall not, however, in this place, enter into a defence of missions, but shall present the reader with a short view of those that have been established.

In the sixteenth century, the *Romish church* particularly exerted herself for the propagation of their religion. The Portuguese and Spaniards pretend to have done mighty exploits in the spread of the Christian faith in Asia, Africa, and America: but when we consider the superstitions they imposed on some, and the dreadful cruelties they inflicted on others, it more than counterbalances any good that was done. For a time, the Dominicans, Franciscans, and other religious orders, were very zealous in the conversion of the heathen; but the Jesuits outdid them in all their attempts in the conversion of African, Asian, and American infidels. Xavier spread some hints of the Romish religion through the Portuguese settlements in the East Indies, through most of the Indian continent, and of Ceylon. In 1549 he sailed to Japan, and laid the foundation of a church there, which at one time was said to have consisted of about 600,000. After him, others penetrated into China, and founded a church, which continued about 170 years. About 1580, others penetrated into Chili and Peru, in South America, and converted the natives. Others bestirred themselves to convert the Greeks, Nestorians, Monophysites, Abyssinians, the Egyptian Copts. "It is, however," as one observes, "a matter of doubt whether the disciples of a Xavier, or the converts of a Loyola and Dominic, with their partisans of the Romish church, should be admitted among the number of Christians, or their labours be thought to have contributed to the promotion or to the hindrance of the religion of Christ. Certain it is, that the methods these men pursued tended much more to make disciples to themselves and the pontiffs of Rome, than to form the mind to the reception of evangelical truth. With ardent zeal, however, and unwearied industry, these apostles laboured in this work. In 1662 we find the pope established a congregation of cardinals, *de propaganda fide*, and endowed it with ample revenues, and every thing which could forward the missions was liberally supplied. In 1627, also, Urban added the college *for the propagation of the faith;* in which missionaries were taught the languages of the countries to which they were to be sent. France copied the example of Rome, and formed an establishment for the same purposes. The Jesuits claimed the first rank, as due to their zeal, learning, and devotedness to the holy see. The Dominicans, Franciscans, and others, disputed the palm with them. The new world and the Asiatic regions were the chief field of their labours. They penetrated into the uncultivated recesses of America. They visited the untried regions of Siam, Tonquin, and Cochin-China. They entered the vast empire of China itself, and numbered millions among their converts. They dared affront the dangers of the tyrannical government of Japan. In India they assumed the garb and austerities of the Brahmins, and boasted on the coasts of Malabar of a thousand converts baptized in one year by a single missionary. Their sufferings, however, were very great, and in China and Japan they were exposed to the most dreadful persecutions, and many thousands were cut off, with, at last, a final expulsion from the empires. In Africa the Capuchins were chiefly employed, though it does not appear that they had any considerable success. And in America their laborious exertions have had but little influence, we fear, to promote the real conversion of the natives to the truth.

In the year 1621, the *Dutch* opened a church in the city of Batavia, and from hence ministers were sent to Amboyna. At Leyden, ministers and assistants were educated for the purpose of missions under the famous Walæus, and sent into the East, where thousands embraced the Christian religion at Formosa, Columba, Java, Malabar, &c.; and though the work declined in some places, yet there are still churches in Ceylon, Sumatra, Amboyna, &c.

About 1705, Frederic IV., of Denmark, applied to the university of Halle, in Germany, for missionaries to preach the Gospel on the coast of Malabar, in the East Indies; and Messrs. Ziegenbalg and Plutsche were the first employed on this important mission; to them others were soon added, who laboured with considerable success. It is said that upwards of 18,000 Gentoos have been brought to the profession of Christianity.

A great work has been carried on among the Indian nations in *North America*. One of the first and most eminent instruments in this work was the excellent Mr. Elliott, commonly called the Indian apostle, who, from the time of his

going to New England, in 1631, to his death, in 1690, devoted himself to this great work by his lips and pen; translating the Bible and other books into the *natic* dialect. Some years after this, Thomas Mahew, Esq., governor and patentee of the islands of Martha's Vineyard, and some neighbouring islands, greatly exerted himself in the attempt to convert the Indians in that part of America. His son John gathered and founded an Indian church, which, after his death, not being able to pay a minister, the old gentleman himself, at seventy years of age, became their instructor for more than twenty years, and his grandson, and great-grandson, both succeeded him in the same work. Mr. D. Brainerd was also a truly pious and successful missionary among the Susquehanna and Delaware Indians. His journal contains instances of very extraordinary conversions.

But the *Moravians* have exceeded all in their missionary exertions. They have various missions: and, by their persevering zeal, it is said upwards of 23,000, of the most destitute of mankind, in different regions of the earth, have been brought to the knowledge of the truth. Vast numbers in the Danish islands of St. Thomas, St. Jau and St. Croix, and the English islands of Jamaica, Antigua, Nevis, Barbadoes, St. Kitts, and Tobago, have, by their ministry, been called to worship God in spirit and in truth. In the inhospitable climes, of Greenland and Labradore they have met with wonderful success, after undergoing the most astonishing dangers and difficulties. The Arrowack Indians, and the negroes of Surinam and Berbice, have been collected into bodies of faithful people by them. Canada and the United States of North America, have, by their instrumentality, afforded happy evidences of the power of the Gospel. Even those esteemed the last of human beings, for brutishness and ignorance, the Hottentots, have been formed into their societies; and upwards of seven hundred are said to be worshipping God at Bavians Cloof, near the Cape of Good Hope. We might also mention their efforts to illumine the distant East, the coast of Coromandel, and the Nicobar islands; their attempts to penetrate into Abyssinia, to carry the Gospel to Persia and Egypt, and to ascend the mountains of Caucasus. In fact, where shall we find the men who have laboured as these have? Their invincible patience, their well-regulated zeal, their self-denial, their constant prudence, deserve the meed of highest approbation. Nor are they wearied in so honourable a service; for they have numerous missionaries still employed in different parts of the world. See MORAVIANS.

Good has been also done by the *Wesleyan Methodists*, who are certainly not the least in missionary work. They have several missionaries in the British dominions in America and in the West Indies. They have some thousands of members in their societies in those parts. See METHODISTS.

In 1791, a society was instituted among the *Baptists*, called, "The Particular Baptist Society for propagating the Gospel among the Heathen;" under the auspices of which missionaries were sent to India, and favourable accounts of their success have been received. We learn, with pleasure, that through their indefatigable industry, the New Testament, and part of the Bible, have been translated and printed in the Bengalee; and that parts of the Scriptures have been translated into ten of the languages spoken in the East. See *Periodical Accounts* of this society.

In the year 1795, *The London Missionary Society* was formed. This is not confined to one body of people, but consists of Episcopalians, Presbyterians, Seceders, Methodists, and Independents, who hold an annual meeting in London in May. As the state of this society is before the public, it would be unnecessary here to enlarge; suffice it to say, that it is now on the most permanent and respectable footing. "It has assumed consistency and order; it combines integrity of character, fortitude of mind, and fixedness of resolution, with a continued progression of effort for the exalted purpose of presenting the doctrines of the blessed Gospel to the acceptance of the perishing heathen, and of exhibiting an uncorrupt example of their tendencies and effects in their own characters and conduct."

Besides the above-mentioned societies, others have been formed of less note. In 1699, a society was instituted in England for *promoting Christian Knowledge*. In 1701, another was formed for the propagation of the Gospel in foreign parts. In Scotland, about the year 1700, a society was instituted for the *Propagation of Christian Knowledge*. Recently, some clergymen of the established church have formed one among themselves. Societies for spreading the Gospel also have been instituted in various other places. From the whole, it seems evident that the light and knowledge of the glorious Gospel will be more diffused than ever throughout the earth. And who is there that has any concern for the souls of men, any love for truth and religion, but what must rejoice at the formation, number, and success of those institutions, which have not the mere temporal concerns of men, but their everlasting welfare, as their object? My heart overflows with joy, and mine eyes with tears, when I consider the happy and extensive effects which are likely to take place. The untutored mind will receive the peaceful principles of religion and virtue; the savage barbarian will rejoice in the copious blessings, and feel the benign effects of civilization; the ignorant idolator will be directed to offer up his prayers and praises to the true God, and learn the way of salvation through Jesus Christ. The habitations of cruelty will become the abodes of peace and security, while ignorance and superstition shall give way to the celestial blessings of intelligence, purity, and joy. Happy men, who are employed as instruments in this cause! who forego your personal comforts, relinquish your native country, and voluntarily devote yourselves to the most noble and honourable of services! Peace and prosperity be with you! *Miller's History of the Propagation of Christ.; Kennett's ditto; Gillies's Historical Collection; Carey's Enquiry respecting Missions; Loskiell's History of the Moravian Missions; Crantz's History of Greenland; Horne's Letters on Missions; Sermons and Reports of the London Missionary Society.*

MISSIONARY SOCIETIES. See SOCIETIES.

MODERATION, the state of keeping a due mean between extremes: calmness, temperance, or equanimity. It is sometimes used with refer-

ence to our opinions, Rom. xii. 3; but in general it respects our conduct in that state which comes under the description of case or prosperity; and ought to take place in our wishes, pursuits, expectations, pleasures, and passions.

See *Bishop Hall on Moderation*, ser. 16; *Blair's Sermons*, vol. iii. ser. 12; *Toplady's Works*, vol. iii. ser. 10.

MODESTY is sometimes used to denote humility, and sometimes to express chastity.—The Greek word κοσμιος, *modestus*, signifies *neat* or *clean*. Modesty, therefore, consists in purity of sentiment and manners, inclining us to abhor the least appearance of vice and indecency, and to fear doing any thing which will incur censure. An excess of modesty may be called bashfulness, and the want of it impertinence. There is a false or vicious modesty, which influences a man to do any thing that is ill or indiscreet; such as, through fear of offending his companions he runs into their follies or excesses; or it is a false modesty which restrains a man from doing what is good or laudable; such as being ashamed to speak of religion, and to be seen in the exercises of piety and devotion.

MOLINISTS, a sect in the Romish church who follow the doctrine and sentiments of the Jesuit Molina, relating to sufficient and efficacious grace. He taught that the operations of divine grace were entirely consistent with the freedom of the human will; and introduced a new kind of hypothesis to remove the difficulties attending the doctrines of predestination and liberty, and to reconcile the jarring opinions of Augustines, Thomists, Semi-Pelagians, and other contentious divines. He affirmed that the decree of predestination to eternal glory was founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from whose operation these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools *scientia media*, is that foreknowledge of future contingents that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which their circumstances and objects must have on their actions.

MONACHISM, the state of a monk, the monastic life. See MONK.

MONARCHIANS, the same as the Patripassians: which see.

MONASTERY, a convent or house built for the reception of religious; whether it be abbey, priory, nunnery, or the like.

Monastery is only properly applied to the houses of monks, mendicant friars, and nuns: the rest are more properly called *religious houses*. For the origin of monasteries, see MONASTIC and MONK.

The houses belonging to the several religious orders which obtained in England and Wales, were cathedrals, colleges, abbeys, priories, preceptories, commandries, hospitals, friaries, hermitages, chantries, and free chapels. These were under the direction and management of various

officers. The dissolution of houses of this kind began so early as the year 1312, when the Templars were suppressed; and in 1323, their lands, churches, advowsons, and liberties, here in England, were given, by 17 Edw. II., stat. 3, to the prior and brethren of the hospital of St. John of Jerusalem. In the years 1390, 1437, 1441, 1459, 1497, 1505, 1508, and 1515, several other houses were dissolved, and their revenues settled on different colleges in Oxford and Cambridge. Soon after the last period, cardinal Wolsey, by licence of the king and pope, obtained a dissolution of above thirty religious houses for the founding and endowing his colleges at Oxford and Ipswich. About the same time a bull was granted by the same pope to cardinal Wolsey to suppress monasteries, where there were not above six monks, to the value of eight thousand ducats a year, for endowing Windsor and King's College in Cambridge; and two other bulls were granted to cardinals Wolsey and Campeius, where there were less than twelve monks, and to annex them to the greater monasteries; and another bull to the same cardinals to inquire about abbeys to be suppressed in order to be made cathedrals. Although nothing appears to have been done in consequence of these bulls, the motive which induced Wolsey and many others to suppress these houses, was the desire of promoting learning; and archbishop Cranmer engaged in it with a view of carrying on the Reformation. There were other causes that concurred to bring on their ruin: many of the religious were loose and vicious; the monks were generally thought to be in their hearts attached to the pope's supremacy: their revenues were not employed according to the intent of the donors; many cheats in images, feigned miracles, and counterfeit relics, had been discovered, which brought the monks into disgrace; the observant friars had opposed the king's divorce from queen Catharine; and these circumstances operated, in concurrence with the king's want of a supply, and the people's desire to save their money, to forward a motion in parliament, that, in order to support the king's state, and supply his wants, all the religious houses might be conferred upon the crown, which were not able to spend above 200*l.* a year; and an act was passed for that purpose, 27 Hen. VIII. c. 28. By this act about three hundred and eighty houses were dissolved, and a revenue of 30,000*l.* or 32,000*l.* a year came to the crown; besides about 100,000*l.* in plate and jewels. The suppression of these houses occasioned discontent, and at length an open rebellion; when this was appeased, the king resolved to suppress the rest of the monasteries, and appointed a new visitation, which caused the greater abbeys to be surrendered apace: and it was enacted by 31 Henry VIII. c. 13, that all monasteries which have been surrendered since the 4th of February, in the 27th year of his majesty's reign, and which here after shall be surrendered, shall be vested in the king. The knights of St. John of Jerusalem were also suppressed by the 32 Hen. VIII. c. 24 The suppression of these greater houses by these two acts produced a revenue to the king of above 100,000*l.* a year, besides a large sum in plate and jewels. The last act of dissolution in this king's reign was the act of 37 Hen. VIII. c. 4, for dissolving colleges, free chapels, chantries, &c. which act was further enforced by 1 Edw. VI. c. 14.

By this act were suppressed 90 colleges, 110 hospitals, and 2,374 chantries and free chapels. The number of houses and places suppressed from first to last, so far as any calculations appear to have been made, seems to be as follows:

Of lesser monasteries, of which we have the valuation	374
Of greater monasteries	186
Belonging to the hospitallers	48
Colleges	90
Hospitals	110
Chantries and Free Chapels	2374
Total,	3182

Besides the friars' houses, and those suppressed by Wolsey, and many small houses of which we have no particular account.

The sum total of the clear yearly revenue of the several houses at the time of their dissolution, of which we have any account, seems to be as follows:

Of the greater monasteries,	£104,919	13	3¼
Of all those of the lesser monasteries of which we have the valuation	29,702	1	10½
Knights hospitallers, head house in London	2,385	12	8
We have the valuation of only 28 of their houses in the country	3,026	9	5
Friars' houses of which we have the valuation	751	2	0¾
Total,	£140,784	19	3¾

If proper allowances are made for the lesser monasteries and houses not included in this estimate, and for the plate, &c. which came into the hands of the king by the dissolution, and for the value of money at that time, which was at least six times as much as at present, and also consider that the estimate of the lands was generally supposed to be much under the real worth, we must conclude their whole revenues to have been immense.

It does not appear that any computation hath been made of the number of persons contained in the religious houses.

Those of the lesser monasteries dissolved by 27 Hen. VIII. were reckoned at about	10,000
If we suppose the colleges and hospitals to have contained a proportionable number, these will make about	5,347
If we reckon the number in the greater monasteries according to the proportion of their revenues, they will be about 35,000; but as probably they had larger allowances in proportion to their number than those of the lesser monasteries, if we abate upon that account 5,000, they will then be	30,000
One for each chantry and free chapel	2,374
Total	47,721

But as there were probably more than one person to officiate in several of the free chapels, and there

were other houses which are not included within this calculation, perhaps they may be computed in one general estimate at about 50,000. As there were pensions paid to almost all those of the greater monasteries, the king did not immediately come into the full enjoyment of their whole revenues; however, by means of what he did receive, he founded six new bishoprics, viz. those of Westminster, (which was changed by queen Elizabeth into a deanery, with twelve prebends and a school,) Peterborough, Chester, Gloucester, Bristol, and Oxford. And in eight other sees he founded deaneries and chapters, by converting the priors and monks into deans and prebendaries, viz. Canterbury, Winchester, Durham, Worcester, Rochester, Norwich, Ely, and Carlisle. He founded also the colleges of Christ Church in Oxford, and Trinity in Cambridge, and finished King's College there. He likewise founded professorships of divinity, law, physic, and of the Hebrew and Greek tongues, in both the said Universities. He gave the house of Grey Friars and St. Bartholomew's Hospital to the city of London, and a perpetual pension to the poor knights of Windsor, and laid out great sums in building and fortifying many ports in the channel. It is observable, upon the whole, that the dissolution of these houses was an act, not of the church, but of the state, in the period preceding the Reformation, by a king and parliament of the Roman Catholic communion in all points, except the king's supremacy; to which the pope himself, by his bulls and licences, had led the way.

As to the merits of these institutions, authors are much divided. While some have considered them as beneficial to learning, piety, and benevolence, others have thought them very injurious. We may form some idea of them from the following remarks of Mr. Gilpin.

He is speaking of Glastonbury Abbey, which possessed the amplest revenues of any religious house in England. "Its fraternity," says he, "is said to have consisted of five hundred established monks, besides nearly as many retainers on the abbey. Above four hundred children were not only educated in it, but entirely maintained, —Strangers from all parts of Europe were liberally received, classed according to their sex and nation, and might consider the hospitable roof under which they lodged as their own. Five hundred travellers, with their horses, have been lodged at once within its walls; while the poor from every side of the country, waited the ringing of the alms-bell; when they flocked in crowds, young and old, to the gate of the monastery, where they received, every morning, a plentiful provision for themselves and their families:—all this appears great and noble.

"On the other hand, when we consider five hundred persons bred up in indolence and lost to the commonwealth; when we consider that these houses were the great nurseries of superstition, bigotry, and ignorance; the stews of sloth, stupidity, and perhaps intemperance; when we consider that the education received in them had not the least tincture of useful learning, good manners, or true religion, but tended rather to vilify and disgrace the human mind; when we consider that the pilgrims and strangers who resorted thither were idle vagabonds, who got nothing abroad that was equivalent to the occupations they left at home; and when we consider, lastly, that

indiscriminate alms-giving is not real charity, but an avocation from labour and industry, checking every idea of exertion, and filling the mind with abject notions, we are led to acquiesce in the fate of these foundations, and view their ruins, not only with a picturesque eye, but with moral and religious satisfaction." *Gilpin's Observations on the Western Parts of England*, p. 138, 139; *Bigland's Letters on Hist.* p. 313.

MONASTIC, something belonging to monks, or the monkish life.—The monastic profession is a kind of civil death, which in all worldly matters has the same effect with the natural death. The council of Trent, &c. fix sixteen years as the age at which a person may be admitted into the monastical state.

St. Anthony is the person who, in the fourth century, first instituted the monastic life; as St. Pachomius, in the same century, is said to have first set on foot the cœnobitic life, i. e. regular communities of religious. In a short time the deserts of Egypt became inhabited by a set of solitaries, who took upon them the monastic profession. St. Basil carried the monkish humour into the east, where he composed a rule which afterwards obtained through a great part of the west.

In the eleventh century, the monastic discipline was grown very remiss. St. Oddo first began to retrieve it in the monastery of Cluny: that monastery, by the conditions of its erection, was put under the immediate protection of the holy see; with a prohibition to all powers, both secular and ecclesiastical, to disturb the monks in the possession of their effects or the election of their abbot. In virtue hereof they pleaded an exemption from the jurisdiction of the bishop, and extended this privilege to all the houses dependent on Cluny. This made the first congregation of several houses under one chief immediately subject to the pope, so as to constitute one body, or as they now call it, one *religious order*. Till then, each monastery was independent, and subject to the bishop. See MONK.

MONK, anciently denoted "a person who retired from the world to give himself wholly to God, and to live in solitude and abstinence." The word is derived from the Latin *monachus*, and that from the Greek μοναχος, "solitary;" of μονος, *solus*, "alone."

The original of monks seems to have been this:—The persecutions which attended the first ages of the Gospel, forced some Christians to retire from the world, and live in deserts and places most private and unfrequented, in hopes of finding that peace and comfort among beasts, which were denied them among men; and this being the case of some very extraordinary persons, their example gave such reputation to retirement, that the practice continued when the reason of its commencement ceased. After the empire became Christian, instances of this kind were numerous; and those whose security had obliged them to live separately and apart, became afterwards united into societies. We may also add, that the mystic theology, which gained ground towards the close of the third century, contributed to produce the same effect, and to drive men into solitude for the purposes of devotion.

The monks, at least the ancient ones, were distinguished into *solitaries*, *cœnobites*, and *sarabaites*.

The *solitaries* are those who live alone, in places remote from all towns and habitations of men, as do still some of the hermits. The *cœnobites* are those who live in community with several others in the same house, and under the same superiors. The *sarabites* were strolling monks, having no fixed rule or residence.

The houses of monks, again, were of two kinds, viz., *monasteries* and *lauræ*.

Those who are now called monks are cœnobites, who live together in a convent or monastery, who make vows of living according to a certain rule established by the founder, and wear a habit which distinguishes their order.

Those that are endowed, or have a fixed revenue, are most properly called monks, *monachi*; as the Chartreux, Benedictines, Bernardines, &c. The Mendicants, or those that beg, as the Capuchins and Franciscans, are more properly called *religious* and *friars*, though the names are frequently confounded.

The first monks were those of St. Anthony, who, towards the close of the fourth century, formed them into a regular body, engaged them to live in society with each other, and prescribed to them fixed rules for the direction of their conduct. These regulations, which Anthony had made in Egypt, were soon introduced into Palestine and Syria by his disciple Hilarion. Almost about the same time, Aones, or Eugenius, with their companions Gaddanas and Azyzas, instituted the monastic order in Mesopotamia, and the adjacent countries; and their example was followed with such rapid success, that in a short time the whole East was filled with a lazy set of mortals, who abandoning all human connexions, advantages, pleasures, and concerns, wore out a languishing and miserable existence, amidst the hardships of want and various kinds of suffering, in order to arrive at a more close and rapturous communication with God and angels.

From the East this gloomy disposition passed into the West, and first into Italy and its neighbouring islands; though it is uncertain who transplanted it thither. St. Martin, the celebrated bishop of Tours, erected the first monasteries in Gaul, and recommended this religious solitude with such power and efficacy, both by his instructions and his example, that his funeral is said to have been attended by no less than two thousand monks. From hence the monastic discipline extended gradually its progress through the other provinces and countries of Europe. There were, besides the monks of St. Basil (called in the East *Calogeri*, from καλος γερων, "a good old man",) and those of St. Jerome, the hermits of St. Augustine, and afterwards those of St. Benedict and St. Bernard: at length came those of St. Francis and St. Dominic, with a legion of others, all which see under their proper heads.

Towards the close of the fifth century, the monks, who had formerly lived only for themselves in solitary retreats, and had never thought of assuming any rank among the sacerdotal order, were now gradually distinguished from the populace, and endowed with such opulence and honourable privileges, that they found themselves in a condition to claim an eminent station among the pillars and supporters of the Christian community. The fame of their piety and sanc-

tity was so great, that bishops and presbyters were often chosen out of their order; and the passion of erecting edifices and convents, in which the monks and holy virgins might serve God in the most commodious manner, was at that time carried beyond all bounds. However, their licentiousness, even in this century, was become a proverb; and they are said to have excited the most dreadful tumults and seditions in various places. The monastic orders were at first under the immediate jurisdiction of the bishops, from which they were exempted by the Roman pontiff about the end of the seventh century; and the monks, in return, devoted themselves wholly to advance the interest and to maintain the dignity of the bishop of Rome. This immunity which they obtained was a fruitful source of licentiousness and disorder, and occasioned the greatest part of the vices with which they were afterwards so justly charged. In the eighth century the monastic discipline was extremely relaxed, both in the eastern and western provinces, and all efforts to restore it were ineffectual. Nevertheless, this kind of institution was in the highest esteem; and nothing could equal the veneration that was paid about the close of the ninth century to such as devoted themselves to the sacred gloom and indolence of a convent. This veneration caused several kings and emperors to call them to their courts, and to employ them in civil affairs of the greatest moment. Their reformation was attempted by Louis the Meek, but the effect was of short duration. In the eleventh century they were exempted by the popes from the authority established; insomuch, that in the council of Lateran, which was held in the year 1215, a decree was passed, by the advice of Innocent III. to prevent any new monastic institutions; and several were entirely suppressed. In the fifteenth and sixteenth centuries, it appears, from the testimony of the best writers, that the monks were generally lazy, illiterate, profligate, and licentious epicures, whose views in life were confined to opulence, idleness, and pleasure. However, the Reformation had a manifest influence in restraining their excesses, and rendering them more circumspect and cautious in their external conduct.

Monks are distinguished by the colour of their habits into *black*, *white*, *grey*, &c. Among the monks, some are called *monks of the choir*, others *professed monks*, and others *lay monks*; which last are destined for the service of the convent, and have neither clericate nor literature.

Cloistered monks are those who actually reside in the house: in opposition to *extra*-monks, who have benefices depending on the monastery.

Monks are also distinguished into *reformed*, whom the civil and ecclesiastical authority have made masters of ancient convents, and put in their power to retrieve the ancient discipline, which had been relaxed; and *ancient*, who remain in the convent, to live in it according to its establishment at the time when they made their vows, without obliging themselves to any new reform.

Anciently the monks were all laymen, and were only distinguished from the rest of the people by a peculiar habit, and an extraordinary devotion. Not only the monks were prohibited the priesthood, but even priests were expressly prohibited from becoming monks, as appears from the letters of St. Gregory. Pope Siricius was the first who called them to the clericate, on occasion of some great scarcity of priests that the church was then supposed to labour under; and since that time the priesthood has been usually united to the monastical profession. *Enc. Brit.*; *British Monachism, or Manners and Customs of Monks and Nuns of England*; *Mosheim's Ecc. Hist.*; *Gibbon's Decline and Fall.*

MONOPHYSITES (from μονος, *solus*, and φυσις, *natura*,) a general name given to all those sectaries in the Levant who only own one nature in Jesus Christ; and who maintain that the divine and human nature of Jesus Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures.

The *Monophysites*, however, properly so called, are the followers of Severus, a learned monk of Palestine, who was created patriarch of Antioch, in 513, and Petrus Fullensis.

The Monophysites were encouraged by the emperor Anastasius, but suppressed by Justin and succeeding emperors. However, this sect was restored by Jacob Baradæus, an obscure monk, insomuch that when he died bishop of Edessa, A. D. 588, he left it in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. The laborious efforts of Jacob were seconded in Egypt and the adjacent countries by Theodosius, bishop of Alexandria; and he became so famous, that all the Monophysites of the East considered him as their second parent and founder, and are to this day called *Jacobites*, in honour of their new chief. The Monophysites are divided into two sects or parties, the one African and the other Asiatic; at the head of the latter is the patriarch of Antioch, who resides for the most part in the monastery of St. Athanias, near the city of Merdin: the former are under the jurisdiction of the patriarch of Alexandria, who generally resides at Grand Cairo, and are subdivided into Cophts and Abyssinians. From the fifteenth century downwards, all the patriarchs of the Monophysites have taken the name of *Ignatius*, in order to show that they are the lineal successors of Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch. In the seventeenth century, a small body of Monophysites, in Asia, abandoned for some time the doctrine and institution of their ancestors, and embraced the communion of Rome; but the African Monophysites, notwithstanding that poverty and ignorance which exposed them to the seductions of sophistry and gain, stood firm in their principles, and made an obstinate resistance to the promises, presents, and attempts employed by the papal missionaries to bring them under the Roman yoke: and in the eighteenth century, those of Asia and Africa have persisted in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made from time to time by the pope's legates, to conquer their inflexible constancy.

MONOTHELITES, (compounded of μονος, "single," and θελημα, θελω, *volo*, "I will,") an ancient sect which sprung out of the Eutychians; thus called, as only allowing of one will in Jesus Christ.

The opinion of the Monothelites had its rise

in 630, and had the emperor Heraclius for an adherent: it was the same with that of the acephalous Severians.—They allowed of two wills in Christ, considered with regard to the two natures; but reduced them to one by reason of the union of the two natures, thinking it absurd that there should be two free wills in one and the same person. They were condemned by the sixth general council in 680, as being supposed to destroy the perfection of the humanity of Jesus Christ, depriving it of will and operation. Their sentiments were afterwards embraced by the Maronites.

MONTANISTS, a sect which sprung up about the year 171, in the reign of the emperor Marcus Aurelius. They were so called from their leader Montanus, a Phrygian by birth; whence they are sometimes called *Phrygians* and *Cataphrygians*.

Montanus, it is said, embraced Christianity in hopes of rising to the dignities of the church. He pretended to inspiration; and gave out that the Holy Ghost had instructed him in several points which had not been revealed to the apostles. Priscilla and Maximilla, two enthusiastic women of Phrygia, presently became his disciples, and in a short time he had a great number of followers. The bishops of Asia being assembled together, condemned his prophecies, and excommunicated those that dispersed them. Afterwards they wrote an account of what had passed to the western churches, where the pretended prophecies of Montanus and his followers were likewise condemned.

The Montanists, finding themselves exposed to the censure of the whole church, formed a schism, and set up a distinct society under the direction of those who called themselves *prophets*. Montanus, in conjunction with Priscilla and Maximilla, were at the head of the sect.

These sectaries made no alteration in the creed. They only held that the Holy Spirit made Montanus his organ for delivering a more perfect form of discipline than what was delivered by his apostles. They refused communion for ever to those who were guilty of notorious crimes, and believed that the bishops had no authority to reconcile them. They held it unlawful to fly in time of persecution. They condemned second marriages, allowed the dissolution of marriage, and observed three lents.

MORAL, relating to the actions or conduct of life, or that which determines an action to be good or virtuous.—2. A *moral agent* is a being that is capable of those actions that have a moral quality, and which can properly be denominated good or evil in a moral sense.—3. A *moral certainty* is a very strong probability, and is used in contradistinction to mathematical probability.—4. *Moral fitness* is the agreement of the actions of any intelligent being with the nature, circumstances, and relation of things.—5. A *moral impossibility* is a very great or insuperable difficulty; opposed to a natural impossibility. See Inability.—6. *Moral obligation* is the necessity of doing or omitting any action in order to be happy and good. See Obligation.—7. *Moral philosophy* is the science of manners, the knowledge of our duty and felicity. See Philosophy.—8. *Moral sense*, that whereby we perceive what is good, virtuous, and beautiful in actions, manners, and characters: or it is a kind of satisfaction in the mind arising from the contemplation of those actions of rational agents which we call good or virtuous: some call this natural conscience, others intuitive perception of right and wrong, &c. See article Sense.—9. *Moral law*. See Law, Evidence.

MORALITY is that relation or proportion which actions bear to a given rule. It is generally used in reference to a good life. Morality is distinguished from religion thus: "Religion is a studious conformity of our actions to the relations in which we stand to each other in civil society. Morality comprehends only a part of religion; but religion comprehends the whole of morality. Morality finds all her motives here below; religion fetches all her motives from above. The highest principle in morals is a just regard to the rights of men; the first principle in religion is the love of God." The various duties of morality are considered in their respective places in this work. See *Bishop Horsley's Charge*, 1790; *Paley's and Grove's Moral Philosophy*; *Beattie's Elements of Moral Science*; *Evans's Sermons on Christian Temper*; *Watts's Serm. on Christian Morals*; *Mason's Christian Morals*; *H. More's Hints*, vol. ii. p. 245; *Gisborne's Sermons, designed to illustrate and enforce Christian Morality*.

MORAVIANS, a sect generally said to have arisen under Nicholas Lewis, count of Zinzendorf, a German nobleman of the last century, and thus called, because the first converts to their system were some Moravian families. According to the society's own account, however, they derive their origin from the Greek church in the ninth century, when, by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia being converted to the faith, were, together with their subjects, united in communion with the Greek church. Methodius was their first bishop, and for their use Cyrillus translated the Scriptures into the Sclavonian language.

The antipathy of the Greek and Roman churches is well known, and by much the greater part of the Brethren were in process of time compelled, after many struggles, to submit to the see of Rome. A few, however, adhering to the rites of their mother church, united themselves in 1170 to the Waldenses, and sent missionaries into many countries. In 1547 they were called *Fratres legis Christi*, or Brethren of the law of Christ; because, about that period, they had thrown off all reverence for human compilations of the faith, professing simply to follow the doctrines and precepts contained in the word of God.

There being at this time no bishops in the Bohemian church who had not submitted to the papal jurisdiction, three priests of the society of United Brethren were, about the year 1467, consecrated by Stephen, bishop of the Waldenses, in Austria [see Waldenses;] and these prelates, on their return to their own country, consecrated ten co-bishops, or co-seniors, from among the rest of the presbyters. In 1523, the United Brethren commenced a friendly correspondence, first with Luther, and afterwards with Calvin and other leaders among the reformers. A persecution, which was brought upon them on this account, and some religious disputes which took place among themselves, threatened for a while the society with ruin; but the disputes were, in

1570, put an end to by a synod, which decreed that differences about non-essentials should not destroy their union; and the persecution ceased in 1575, when the United Brethren obtained an edict for the public exercise of their religion.—This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war, which, in 1612, broke out in Bohemia, and a violent persecution which followed it in 1621, occasioned the dispersion of their ministers, and brought great distress upon the Brethren in general. Some of them fled to England, others to Saxony and Brandenburgh; whilst many, overcome by the severity of the persecution, conformed to the rites of the church of Rome. One colony of these, who retained in purity their original principles and practice, was in 1722, conducted by a brother, named Christian David, from Fulneck, in Moravia, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, count of Zinzendorf, and built a village on his estate at the foot of a hill, called Hutberg, or Watch Hill. The count, who, soon after their arrival, removed from Dresden to his estate in the country, showed every mark of kindness to the poor emigrants; but being a zealous member of the church established by law, he endeavoured for some time to prevail upon them to unite themselves with it, by adopting the Lutheran faith and discipline. This they declined; and the count, on a more minute inquiry into their ancient history and distinguishing tenets, not only desisted from his first purpose, but became himself a convert to the faith and discipline of the United Brethren.

The synod which, in 1570, put an end to the disputes which then tore the church of the Brethren into factions, had considered as non-essentials the distinguishing tenets of their own society, of the Lutherans, and of the Calvinists. In consequence of this, many of the reformers of both these sects had followed the Brethren to Herrnhut, and been received by them into communion; but not being endued with the peaceable spirit of the church which they had joined, they started disputes among themselves, which threatened the destruction of the whole establishment. By the indefatigable exertions of count Zinzendorf these disputes were allayed; and statutes being, in 1727, drawn up and agreed to for the regulation both of the internal and of the external concerns of the congregation, brotherly love and union was again established; and no schism whatever, in point of doctrine, has since that period disturbed the church of the United Brethren.

In 1735, the count, who, under God, had been the instrument of renewing the Brethren's church, was consecrated one of their bishops, having the year before been examined and received into the clerical order by the Theological Faculty of Tubingen. Dr. Potter, then archbishop of Canterbury, congratulated him upon this event, and promised his assistance to a church of confessors, of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions. That his Grace, who had studied the various controversies about church-government with uncommon success, admitted the Moravian episcopal succession, we know from the most unquestionable authority; for he communicated his sentiments on the subject to Dr. Secker, while bishop of Oxford. In conformity with these sentiments of the archbishop, we are assured that the parliament of Great Britain, after mature investigation, acknowledged the *Unitas Fratrum* to be a Protestant episcopal church; and in 1794 an act was certainly passed in their favour.

This sect, like many others, has been shamefully misrepresented, and things laid to their charge of which they never were guilty. It must, however, be acknowledged, that some of their converts having previously imbibed extravagant notions, propagated them with zeal among their new friends in a phraseology extremely reprehensible; and that count Zinzendorf himself sometimes adopted the very improper language of those fanatics, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity which has been attributed to the count is not to be charged to him, but to those persons who, writing his *extempore* sermons in short hand, printed and published them without his knowledge or consent.

This eminent benefactor to the United Brethren died in 1760; and it is with reason that they honour his memory, as having been the instrument by which God restored and built up their church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the standard of their doctrines, which they profess to derive immediately from the word of God.

It has been already observed, that the church of the United Brethren is episcopal; but though they consider episcopal ordination as necessary to qualify the servants of the church for their respective functions, they allow to their bishops no elevation of rank or pre-eminent authority; their church having, from its first establishment, been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *Conferences*. The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole unity. In the first sitting a president is chosen, and these elders lay down their office; but they do not withdraw from the assembly; for they, together with all bishops, *seniors, civiles*, or lay elders, and those ministers who have the general care or inspection of several congregations in one province, have seats in the synod without any particular election. The other members are, one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women, approved by the congregation, are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labour among their sex; but they have no decisive vote in the synod. The votes of all the other members are equal.

In questions of importance, or of which the consequences cannot be foreseen, neither the majority of the votes nor the unanimous consent of all present can decide; but recourse is had to the *lot*. For adopting this unusual mode of deciding in ecclesiastical affairs, the Brethren allege as reasons the practices of the ancient Jews and the apostles; the insufficiency of the human under

standing amidst the best and purest intentions to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the comfortable promises that the Lord Jesus will approve himself the head and ruler of his church. The *lot* is never made use of but after mature deliberation and fervent prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every synod the inward and outward state of the unity, and the concerns of the congregations and missions, are taken into consideration. If errors in doctrine, or deviations in practice have crept in, the synod endeavours not only to remove them, but, by salutary regulations, to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death; and every member of the synod gives his vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the *lot*, and they who are approved are consecrated accordingly; but, by consecration, they are vested with no superiority over their brethren, since it behoves him who is the greatest to be the servant of all.

Towards the conclusion of every synod a kind of executive board is chosen, and called *The Elders' Conference of the Unity*. At present it consists of thirteen elders, and is divided into four committees, or departments.—1. The *Missions'* department, which superintends all the concerns of the missions into heathen countries.—2. The *Helpers'* department, which watches over the purity of doctrine, and the moral conduct of the different congregations.—3. The *Servants'* department, to which the economical concerns of the Unity are committed.—4. The *Overseers'* department, of which the business is to see that the constitution and discipline of the brethren be every where maintained. No resolution, however, of any of these departments has the smallest force till it be laid before the assembly of the whole *Elders' Conference*, and have the approbation of that body. The powers of the *Elders' Conference* are, indeed, very extensive: besides the general care which it is commissioned by the synods to take of all the congregations and missions, it appoints and removes every servant in the Unity, as circumstances may require; authorises the bishops to ordain presbyters or deacons, and to consecrate other bishops; and, in a word, though it cannot abrogate any of the constitutions of the synod, or enact new ones itself, it is possessed of the supreme executive power over the whole body of the United Brethren.

Besides this general *Conference of Elders*, which superintends the affairs of the whole Unity, there is another conference of elders belonging to each congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation, are subject. This body, which is called the *Elders' Conference of the Congregations*, consists, 1. Of the *minister*, as president, to whom the ordinary care of the congregation is committed, except when it is very numerous, and then the general inspection of it is intrusted to a separate person, called the *Congregation Helper*.—2. Of the *Warden*, whose office it is to superintend, with the aid of his council, all outward concerns of the congregation, and to assist every individual with his advice.—3. Of a *Married Pair*, who care particularly for the spiritual welfare of the married people.—4. Of a *Single Clergyman*, to whose care the young women are more particularly committed.—And, 5. Of *those Women* who assist in caring for the spiritual and temporal welfare of their own sex, and who in this conference have equal votes with the men. As the *Elders' Conference of each Congregation* is answerable for its proceedings to the *Elders' Conference of the Unity*, visitations from the latter to the former are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors, may be intimately known to the supreme executive government of the whole church.

In their opinion, episcopal consecration does not confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the Elders' Conference of the Unity. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants to the Presbyters, much in the same way as in the Church of England; and in the Brethren's churches, deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the sacraments. They have likewise *seniores civiles*, or lay elders, in contradistinction to spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the Unity of the Brethren, over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the Brethren by the governments under which they live. They have economies, or choir houses, where they live together in community: the single men and single women, widows and widowers, apart, each under the superintendence of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labours in their own occupation and contributes a stipulated sum for their maintenance. Their children are educated with peculiar care; their subjection to their superiors and elders is singular, and appears particularly striking in their *missions* and *marriages*. In the former, those who have offered themselves on the service, and are approved as candidates, wait their several calls, referring themselves entirely to the decision of the lot; and, it is said, never hesitate when that hath decided the place of their destination. (See above.) In *marriage*, they may only form a connexion with those of their own communion. The brother who marries out of the congregation is immediately cut off from church fellowship. Sometimes a sister, by express licence from the Elders' Conference, is permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. A brother may make his own choice of a partner in the society; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found, and they usually rather refer their choice to the church than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a

divine appointment; and, however strange this method may appear to those who consult only their passions or their interest, it is observable, that no where fewer unhappy marriages are found than among the Brethren. But what characterises the Moravians most, and holds them up to the attention of others, is their missionary zeal. In this they are superior to any other body of people in the world. "Their missionaries," as one observes, "are all of them volunteers; for it is an inviolable maxim with them to *persuade* no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not half a dozen of them in the mission. Their zeal is calm, steady, persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address and the insinuations of modesty and mildness, which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character. If any of their missionaries are carried off by sickness or casualty, men of the same stamp are ready to supply their place."

As they stand first on the list of those who have engaged in missionary exertions, we shall here insert a further account of them and their missions, with which I have been favoured by a most respectable clergyman of their denomination: "When brethren or sisters find themselves disposed to serve God among the heathen, they communicate their wishes and views to the committee appointed by the synods of the brethren to superintend the missions, in a confidential letter. If, on particular inquiry into their circumstances and connexions, no objection is found, they are considered as candidates. As to mental qualifications, much erudition is not required by the brethren. To be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is judged indispensably necessary. And it has been found, by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and the only essential qualifications of a missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life as those of a mechanic. Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined; and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

"The following are the names of the settlements of the United Brethren in heathen countries:—

"Begun in 1732, in the Danish West India islands. *In St. Thomas;* New Herrnhut, Nisky. *In St. Croix;* Friedensberg, Friedensthal. *In St. Jan;* Bethany, Emmaus.—In 1733: *In Greenland;* New Herrnhut, Lichenfels, Lichtenau.—In 1734: *In North America;* Fairfield in Upper Canada, Goshen on the river Muskingum.—In 1736: At the *Cape of Good Hope;* Bavians Kloof (renewed in 1792.)—In 1738: In *South America:* among the negro slaves at Paramaribo and Sommelsdyk; among the free negroes at Bambey, on the Sarameca; among the native Indians at Hope, on the river Corentyn.—

In 1754: *In Jamaica;* two settlements in St. Elizabeth's parish.—In 1756: In *Antigua;* at St. John's, Grace Hill, Grace Bay.—In 1760: Near *Tranquebar*, in the *East Indies;* Brethren's Garden.—In 1764: On the *Coast of Labrador;* Nain, Okkak, Hopedale.—In 1765: In *Barbadoes;* Sharon, near Bridgetown.—In 1765: In the *Russian part of Asia;* Sarepta.—In 1775: In *St. Kitt's;* at Basseterre.—In 1789: In *Tobago;* Signal Hill (renewed in 1798.)

"The Brethren had three flourishing settlements on the river Muskingum, *Salem*, *Gnadenhuetten*, and *Schoenbruna*, before the late American war, during which these places were destroyed, and the inhabitants partly murdered, partly dispersed. The settlement Fairfield, in Canada, was made by those of the Indian converts, who were again collected by the missionaries. In 1798, a colony of Christian Indians went from thence to take possession of their former settlements on the Muskingum, which have been given to them by an act of congress, and built a new town, called Goshen. Part of the Indian congregation will remain at Fairfield, in Canada, as a good seed; our missionaries entertaining hopes that the Gospel may yet find entrance among the wild Chippeway tribe inhabiting those parts.

"The mission among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among these people, till he had formed a small congregation of believers, whom he left to the care of a pious man, and went to Europe with a view to represent the promising state of the mission, and to return with assistants. But to his inexpressible grief and disappointment, he was not permitted by the Dutch East India Company to resume his labours; some ignorant people having insinuated that the propagation of Christianity among the Hottentots would injure the interests of the colony.—Since that time to the year 1792, the brethren did not cease to make application to the Dutch government for leave to send missionaries to the Cape, especially as they heard that the small Hottentot congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and had left a Dutch Bible with them, which they used to read together for their edification. At length, in 1792, by the mercy of God, and the kind interference of friends in the Dutch government, the opposition of evil-minded people was overruled, and leave granted to send out three missionaries, who, on their arrival, were willing, at the desire of the governor, to go first to Bavians Kloof, about one hundred and sixty English miles east from Capetown, and there to commence their labours on the spot where George Schmidt had resided. Their instructions from the government in Holland, granted them leave to choose the place of their residence wherever they might find it most convenient; but the circumstances of the colony at that time would not admit of it. Since the English have made themselves masters of that country, they have built a new chapel; and from the favour and protection which the British government has uniformly granted to the Brethren's missions, we have the best hopes that they will remain undisturbed and protected in their civil and religious liberty. The

late Dutch government at the Cape deserve also our warmest thanks for the kind manner in which they received and protected the missionaries, promoting the views of the mission to the utmost of their power.

"When the missionaries first arrived at Bavians Kloof, in 1792, it was a barren, uninhabited place. There are at present (1811) twelve missionaries residing there and in the neighbourhood, and about 1000 Hottentots.

"The settlement near Tranquebar, on the coast of Coromandel, was made in the year 1760, at the desire of the Danish government, chiefly with a view to bring the Gospel to the inhabitants of the Nicobar islands. After a persevering but fruitless attempt to form an establishment at Nancawery, one of the Nicobar islands, for that purpose, the whole plan was defeated by the following circumstances:—The Danish government, finding the advantage gained by their settlement on these islands not to answer the great expense attending it, withdrew their people, who had already suffered greatly by the unwholesomeness of the climate; and the Brethren residing there being left alone, and all communication cut off between Tranquebar and the Nicobar islands, it became necessary to purchase a vessel to convey provisions and other necessaries to the missionaries. This was done with great expense and hazard for some years, when, in the American war, the vessel was taken by a French cruiser, though belonging to a neutral state. No redress could be obtained from the French, and the Brethren at Tranquebar were obliged immediately to procure another vessel, lest the missionaries in Nancawery should be left destitute. The enormous expense and loss incurred by these events, and the sickly state of the missionaries, made it necessary to recal them; and thus not only the mission in these islands, but the first aim of the Brethren's settling in the East Indies, was frustrated. Since that time, no success has attended the mission near Tranquebar. Some brethren, indeed, went to Serampore and Patna, where they resided for a time, watching an opportunity to serve the cause of God in those places; but various circumstances occasioned both these settlements to be relinquished. By a late resolution, the East-India mission will be suspended for the present, the expences attending it having of late years far exceeded our ability.

"Sarepta, near Czarizin, on the Wolga, in Russian Asia, was built chiefly with a view to bring the Gospel to the Calmuck Tartars, and other heathen tribes in those vast regions, among whom an opening might be found. Hitherto but little success has attended the Brethren's labours, though their exertions have been great and persevering, and equal to those of any of our missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them wherever they moved their camp in the *Steppe* (immense plains covered with long grass.) They omitted no opportunity of preaching unto them Jesus, and directing them, from their numberless idols and wretched superstitions, to the only true God, and the only way of life and happiness; but though they were heard and treated with civility, little impression could be made upon the hearts of these Heathen. Four Kirgess Tartar girls, who had

been ransomed and educated by the Brethren, have been baptized. These, and one Calmuck woman, have as yet been all the fruits of this mission. The greatest part of the Calmucks have quitted those parts. The Brethren, however, have been visited by the German colonists living on the Wolga; and through God's blessing, societies have been formed, and ministers of the Gospel provided for most of the colonies by their instrumentality. Thus the mission has answered a very beneficial purpose.

"The most flourishing missions at present are those in Greenland, Antigua, St. Kitt's, the Danish West-India islands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and free negroes in South America, the Esquimaux on the coast of Labrador, and in Barbadoes; and the latest accounts give us the most pleasing hopes of success in those parts. In Jamaica the progress of the missions has been but slow. However, of late, some of the most considerable planters in that island, being convinced of the utility of the mission, generously undertook to provide for the support of more missionaries, and measures have been adopted accordingly, to which, we humbly trust, the Lord will give success in due time. Several attempts to carry the Gospel into other parts of the earth made by the Brethren, have not succeeded. In 1735, missionaries were sent to the Laplanders and Samojedes; in 1737, and again in 1768, to the coast of Guinea; in 1738, to the negroes in Georgia; in 1739, to the slaves in Algiers; in 1740, to Ceylon; in 1747, to Persia; in 1752, to Egypt, of which we omit any particular account, for brevity's sake. In Upper Egypt there was a prospect of their being useful among the Cophts, who were visited for many years.

"A society for the furtherance of the Gospel among the Heathen was instituted by the Brethren in London, as early as the year 1751, for the more effectual co-operation with and assistance of the said missions' department, in caring for those missionaries who might pass through London to their several posts. The society was, after some interruption in their meetings, renewed in 1766, and took the whole charge of the mission on the coast of Labrador upon themselves; besides continuing to assist the other missions as much as lay in their power, especially those in the British dominions. As no regular communication was kept up with the coast of Labrador by government, a small vessel was employed to convey the necessaries of life to the missionaries once a year; and here we cannot help observing, with thanks to God, that upwards of twenty years have now elapsed, during which, by his gracious preservation, no disaster has befallen the vessel, so as to interrupt a regular annual communication, though the coast is very rocky, and full of ice, and the whole navigation of the most dangerous kind.

"In Amsterdam a similar society was established by the Brethren in 1746, and renewed in 1793, at Zeist, near Utrecht. This society took particular charge of the mission at the Cape of Good Hope; but the late troubles in Holland have rendered them unable to lend much assistance for the present. The Brethren in North America established a society for propagating the Gospel among the Heathen in the year 1787, which was incorporated by the State of Penn-

sylvania, and has been very active in assisting the missions among the Indians. These three societies do all in their power to help to support the great and accumulated burdens of the abovementioned missions' department, and God has laid a blessing upon their exertions. But they have no power to begin new missions, or to send out missionaries, which, by the synods of the Brethren's church, is vested solely in the Elders' Conference of the Unity."

The number of converts and persons under instruction in the different missions, amount to about 55,150, and the number of missionaries about 163.

As to the tenets of the Moravians, though they acknowledge no other standard of truth than the sacred Scriptures, they adhere to the Augsburgh confession (see that article). They profess to believe that the kingdom of Christ is not confined to any particular party, community, or church; and they consider themselves, though united in one body, or visible church, as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

The Moravians are called Hernhuters, from Herrnhuth, the name of the village where they were first settled. They also go by the name of Unitas Fratrum, or United Brethren. If the reader wish to have a fuller account of this society, he may consult *Cranz's Ancient and Modern History of the Church of the United Brethren*, 1780; *Spandenburgh's Exposition of the Christ. Doctrine*, 1784; *Dr. Haweis's Church History*, vol. iii. p. 184, &c.; *Crantz's History of their Mission in Greenland; The Periodical Accounts of their Missions; Loskiel's History of the North American Indian Missions; Oldendorp's History of the Brethren's Missions in the Danish West India Islands.*

The principal Moravian settlement in the United States is at Bethlehem, Pennsylvania, commenced by Count Zinzendorf in 1741. They are found chiefly in Pennsylvania, New York city, and North Carolina. Their female seminary at Bethlehem is extensively and deservedly celebrated. In 1828 the ministers in the Moravian connexion in this country were 23, congregations 23, and members 6000.—B.

MORNING LECTURES. See LECTURE.

MORTALITY, a subjection to death. It is a term also used to signify a contagious disease which destroys great numbers of either men or beasts. Bills of Mortality are accounts or registers specifying the numbers born, married, and buried, in any parish, town, or district. In general, they contain only these numbers, and even when thus limited are of great use, by showing the degrees of healthiness and prolificness, and the progress of population in the place where they are kept.

MORTIFICATION, any severe penance observed on a religious account. The mortification of sin in believers is a duty enjoined in the sacred Scriptures, Rom. viii. 13; Col. iii. 5. It consists in breaking the league with sin; declaration of open hostility against it; and strong resistance of it, Eph. vi. 10, &c.; Gal. v. 24; Rom. viii. 13. *The means* to be used in this work are, not macerating the body, seclusion from society, our own resolutions; but the Holy Spirit is the chief agent, Rom. viii. 13, while faith, prayer, and dependenc are subordinate means to this end. *The ev dences of mortification* are, not the cessation fro one sin, for that may be only exchanged for an other; or it may be renounced because it is gross sin; or there may not be an occasion practise it; but if sin be mortified, we shall n yield to temptation; our minds will be more sp ritual; we shall find more happiness in spiritu services, and bring forth the fruits of the Spiri *Dr. Owen on Mortification and on the Ho Spirit*, ch. viii. book 4; *Charnock's Works*, vo ii. p. 1313; *Bryson's Sermons on Romans* vii p. 97, &c.

MOSAIC DISPENSATION, inferiority o the, to the Gospel dispensation. See DISPENSA TION.

MOSAIC LAW, or the law of Moses, is th most ancient that we know of in the world, an is of three kinds; the moral law, the ceremoni law, and the judicial law. See LAW. Some ob serve, that the different manner in which each o these laws was delivered may suggest to us a righ idea of their different natures. The moral law or ten commandments, for instance, was delivere on the top of the mountain, in the face of th whole world, as being of universal influence, an obligatory on all mankind. The ceremonial wa received by Moses in private in the tabernacle, a being of peculiar concern, belonging to the Jew only, and destined to cease when the tabernacl was down, and the veil of the temple rent. A to the judicial law, it was neither so publicly no so audibly given as the moral law, nor yet so pri vately as the ceremonial; this kind of law bein of an indifferent nature, to be observed or no observed, as its rites suit with the place and go vernment under which we live. The five book of Moses called the *Pentateuch*, are frequentl styled, by way of emphasis, the *law*. This wa held by the Jews in such veneration, that the would not allow it to be laid upon the bed of an sick person, lest it should be polluted by touchin the dead. See LAW.

MOSQUE, a temple or place of religiou worship among the Mahometans. All mosque are square buildings, generally constructed o stone. Before the chief gate there is a square court paved with white marble, and low galleries round it, whose roof is supported by marble pil lars. In these galleries the Turks wash them selves before they go into mosque. In each mosque there is a great number of lamps; and between these hang many crystal rings, ostriches eggs, and other curiosities, which, when the lamps are lighted, make a fine show. As it is not lawful to enter the mosque with stockings o shoes on, the pavements are covered with piece of stuff sewed together, each being wide enough to hold a row of men kneeling, sitting, or prostrate. The women are not allowed to enter the mosque, but stay in the porches without. About every mosque there are six high towers, called *minarets*, each of which has three little open gal leries, one above another; these towers, as well as the mosques, are covered with lead, and adorned with gilding and other ornaments: and from thence, instead of a bell, the people are called to prayers by certain officers appointed for that purpose. Most of the mosques have a kind of hos pital, in which travellers, of what religion soever are entertained three days. Each mosque ha

also a place called *tarbe*, which is the burying-place of its founders; within which is a tomb six or seven feet long, covered with green velvet or satin; at the ends of which are two tapers, and round it several seats for those who read the Koran, and pray for the souls of the deceased.

MOTIVE, that which moves, excites, or invites the mind to volition. It may be one thing singly, or many things conjunctly. Some call it a faculty of the mind, by which we pursue good and avoid evil. See WILL; *Edwards on the Will*, p. 7, 8, 124, 259, 384; *Toplady's Works*, vol. ii. p. 41, 42.

MOURNING, sorrow, grief. See SORROW.

MOURNING, a particular dress or habit worn to signify grief on some melancholy occasion, particularly the death of friends, or of great public characters. The modes of mourning are various in various countries; as also are the colours that obtain for that end. In Europe the ordinary colour for mourning is black; in China, it is white; in Turkey, blue or violet; in Egypt, yellow; in Ethiopia, brown. Each people pretend to have their reasons for the particular colour of their mourning. White is supposed to denote purity; yellow, that death is the end of all human hopes, as leaves when they fall, and flowers when they fade, become yellow; brown denotes the earth, whither the dead return; black, the privation of life, as being the privation of light; blue expresses the happiness which it is hoped the deceased enjoys; and purple or violet, sorrow on the one side, and hope on the other, as being a mixture of black and blue. For an account of the mourning of the Hebrews, see Lev. xix. and xxi.; Jer. xvi. 6; Num. xx.; Deut. xxxiv. 8.

MOYER'S LECTURES, a course of eight sermons preached annually, set on foot by the beneficence of Lady Moyer, about 1720, who left by will a rich legacy, as a foundation for the same. A great number of English writers having endeavoured, in a variety of ways, to invalidate the doctrine of the Trinity, this opulent and orthodox lady was influenced to think of an institution which should produce to posterity an ample collection of productions in defence of this branch of the Christian faith.—The first course of these lectures was preached by Dr. Waterland, on the Divinity of Christ, and are well worthy of perusal.

MUFTI, the chief of the ecclesiastical order, or primate of the Mussulman religion. The authority of the *Mufti* is very great in the Ottoman empire; for even the sultan himself, if he will preserve any appearance of religion, cannot, without first hearing his opinion, put any person to death, or so much as inflict any corporeal punishment. In all actions, especially criminal ones, his opinion is required by giving him a writing, in which the case is stated under feigned names, which he subscribes with the words *Olur* or *Olmuz*, i. e. he shall or shall not be punished.

Such outward honour is paid to the *Mufti*, that the grand seignior himself rises up to him, and advances seven steps towards him when he comes into his presence. He alone has the honour of kissing the sultan's left shoulder, whilst the prime vizier kisses only the hem of his garment.

When the grand seignior addresses any writing to the *Mufti*, he gives him the following titles—"To the esad, the wisest of the wise; instructed in all knowledge; the most excellent of excellents; abstaining from things unlawful; the spring of virtue and true science; heir of the prophetic doctrines; resolver of the problems of faith; revealer of the orthodox articles; key of the treasures of truth; the light to doubtful allegories; strengthened with the grace of the Supreme Legislator of Mankind. May the Most High God perpetuate thy favours."

The election of the *Mufti* is solely in the grand seignior, who presents him with a vest of rich sables, and allows him a salary of a thousand aspers a day, which is about five pounds sterling. Besides this, he has the disposal of certain benefices belonging to the royal mosques, which he makes no scruple of selling to the best advantage; and, on his admission to his office, he is complimented by the agents of the bashas, who make him the usual presents, which generally amount to a very considerable sum.

Whatever regard was formerly paid to the Mufti, it is now become very little more than form. If he interprets the law, or gives sentence contrary to the sultan's pleasure, he is immediately displaced, and a more pliant person put in his room. If he is convicted of treason, or any very great crime, he is put into a mortar kept for that purpose in the seven towers of Constantinople, and pounded to death.

MUGGLETONIANS, the followers of Ludovic Muggleton, a journeyman tailor, who, with his companion Reeves, (a person of equal obscurity,) set up for great prophets in the time of Cromwell. They pretended to absolve or condemn whom they pleased; and gave out that they were the two last witnesses spoken of in the Revelation, who were to appear previous to the final destruction of the world. They affirmed that there was no devil at all without the body of man or woman; that the devil is man's spirit of unclean reason and cursed imagination; that the ministry in this world, whether prophetical or ministerial, is all a lie and abomination to the Lord; with a variety of other vain and inconsistent tenets.

MURDER, the act of wilfully and feloniously killing a person upon malice or forethought. *Heart murder* is the secret wishing or designing the death of any man; yea, the Scripture saith, "Whosoever *hateth* his brother is a murderer," 1 John iii. 15. We have instances of this kind of murder in Ahab, 1 Kings xxii. 9; Jezebel, 2 Kings xix. 2; the Jews, Mark xi. 18; David, 1 Samuel xxv. 21, 22; Jonah ch. iv. 1, 4. Murder is contrary to the authority of God, the sovereign disposer of life, Deut. xxxii. 39; to the goodness of God, who gives it, Job x. 12; to the law of nature, Acts xvi. 28; to the love man owes to himself, his neighbour, and society at large. Not but that life may be taken away, as in lawful war, 1 Chron. v. 22; by the hands of the civil magistrate for capital crimes, Deut. xvii. 8, 10; and in self-defence. See SELF-DEFENCE.

According to the divine law, murder is to be punished with death, Deut. xix. 11, 12; 1 Kings ii. 28, 29. It is remarkable that God often gives up murderers to the terrors of a guilty conscience, Gen. iv. 13, 15, 23, 24. Such are followed with many instances of divine vengeance, 2 Sam. xii. 9, 10; their lives are often shortened, Ps. lv. 23; and judgments for their sin are oftentimes transmitted to posterity, Gen. xlix. 7; 2 Sam. xxi. 1.

MUSSULMAN, or MUSYLMAN, a title by

which the Mahometans distinguish themselves; signifying in the Turkish language "true believer, or orthodox." There are two kinds of Mussulmen very averse to each other; the one called *Sonnites*, and the other *Shiites*. The Sonnites follow the interpretation of the Alcoran given by Omar; the Shiites are the followers of Ali. The subjects of the king of Persia are Shiites, and those of the grand seignior Sonnites. See MAHOMETANS.

MYSTERY, μυστηριον, secret, (from μυειν το στομα, to shut the mouth.) It is taken, 1. For a truth revealed by God which is above the power of our natural reason, or which we could not have discovered without revelation; such as the call of the Gentiles, Eph. i. 9; the transforming of some without dying, &c. 1 Cor. xv. 51.—2. The word is also used in reference to things which remain in part incomprehensible after they are revealed; such as the incarnation of Christ, the resurrection of the dead, &c. Some critics, however, observe that the word in the Scripture does not import what is incapable, in its own nature, of being understood, but barely a *secret*, any thing not disclosed or published to the world.

In respect to the mysteries of religion, divines have run into two extremes. "Some," as one observes, "have given up all that was mysterious, thinking that they were not called to believe any thing but what they could comprehend. But, if it can be proved that mysteries make a part of a religion coming from God, it can be no part of piety to discard them, as if we were wiser than he." And besides, upon this principle, a man must believe nothing: the various works of nature, the growth of plants, instincts of brutes, union of body and soul, properties of matter, the nature of spirit, and a thousand other things, are all replete with mysteries. If so in the common works of nature, we can hardly suppose that those things which more immediately relate to the Divine Being himself, can be without mystery. "The other extreme lies in an attempt to explain the mysteries of revelation, so as to free them from all obscurity.—To defend religion in this manner is to expose it to contempt. The following maxim points out the proper way of defence, by which both extremes are avoided. Where the truth of a doctrine depends not on the evidence of the things themselves, but on the authority of him who reveals it, there the only way to prove the doctrine to be true is to prove the testimony of him that revealed it to be infallible." Dr. South observes, that the mysteriousness of those parts of the Gospel called the credenda, or *matters of our faith*, is most subservient to the great and important ends of religion, and that upon these accounts: First, because religion in the prime institution of it was designed to make impressions of awe and reverential fear upon men's minds.—2. To humble the pride and haughtiness of man's reason:—3. To engage us in a closer and more diligent search into them. —4. That the full and entire knowledge of divine things may be one principal part of our felicity hereafter. *Robinson's Claude*, vol. i. p. 118, 119, 304, 305; *Campbell's Preliminary Dissertation to the Gospels*, vol. i. p. 383; *Stillingfleet's Origines Sacræ*, vol. ii. c. 8; *Ridgley's Div.* qu. 11; *Calmet's Dict.*; *Cruden's Concordance*; *South's Serm.* ser. 6 vol. iii.

MYSTERIES, a term used to denote the secret rites of the Pagan superstition, which were carefully concealed from the knowledge of the vulgar.

The learned bishop Warburton supposed that the mysteries of the Pagan religion were the invention of legislators and other great personages whom fortune or their own merit had placed at the head of those civil societies which were formed in the earliest ages in different parts of the world.

Mosheim was of opinion that the mysteries were entirely commemorative; that they were instituted with a view to preserve the remembrance of heroes and great men who had been deified in consideration of their martial exploits, useful inventions, public virtues, and especially in consequence of the benefits by them conferred on their contemporaries.

Others, however, suppose, that the mysteries were the offspring of bigotry and priestcraft, and that they originated in Egypt, the native land of idolatry. In that country the priesthood ruled predominant. The kings were engrafted into their body before they could ascend the throne. They were possessed of a third part of all the land of Egypt. The sacerdotal function was confined to one tribe, and was transmitted unalienable from father to son. All the Orientals, but more especially the Egyptians, delighted in mysterious and allegorical doctrines. Every maxim of morality, every tenet of theology, every dogma of philosophy, was wrapt up in a veil of allegory and mysticism. This propensity, no doubt, conspired with avarice and ambition to dispose them to a dark and mysterious system of religion. Besides, the Egyptians were a gloomy race of men; they delighted in darkness and solitude. The sacred rites were generally celebrated with melancholy airs, weeping, and lamentation. The gloomy and unsocial bias of mind must have stimulated them to a congenial mode of worship.

MYSTICS, a sect distinguished by their professing pure, sublime, and perfect devotion, with an entire disinterested love of God, free from all selfish considerations. The authors of this mystic science, which sprung up towards the close of the third century, are not known; but the principles from which it was formed are manifest. The first promoters proceeded from the known doctrine of the Platonic school, which was also adopted by Origen and his disciples, that the divine nature was diffused through all human souls; or that the faculty of reason, from which proceed the health and vigour of the mind, was an emanation from God into the human soul, and comprehended within it the principles and elements of all truth, human and divine. They denied that men could, by labour or study, excite this celestial flame in their breasts; and therefore they disapproved highly of the attempts of those who, by definitions, abstract theorems, and profound speculations, endeavoured to form distinct notions of truth, and to discover its hidden nature. On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts as might tend to extenuate and exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to instruct men in the knowledge of divine things. For this they reasoned:—Those who behold with a noble contempt all human affairs; who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the cont

gious influences of a material world, must necessarily return to God when the spirit is thus disengaged from the impediments that prevented that happy union; and in this blessed frame they not only enjoy inexpressible raptures from their communion with the Supreme Being, but are also invested with the inestimable privilege of contemplating truth undisguised and uncorrupted in its native purity, while others behold it in a vitiated and delusive form.

The number of the Mystics increased in the fourth century, under the influence of the Grecian fanatic, who gave himself out for Dionysius the Areopagite disciple of St. Paul, and probably lived about this period; and by pretending to higher degrees of perfection than other Christians, and practising greater austerity, their cause gained ground, especially in the eastern provinces, in the fifth century. A copy of the pretended works of Dionysius was sent by Balbus to Lewis the Meek, in the year 824, which kindled the only flame of mysticism in the western provinces, and filled the Latins with the most enthusiastic admiration of this new religion. In the twelfth century these Mystics took the lead in their method of expounding the Scriptures. In the thirteenth century they were the most formidable antagonists of the schoolmen; and, towards the close of the fourteenth, many of them resided and propagated their tenets almost in every part of Europe.—They had, in the fifteenth century, many persons of distinguished merit in their number; and in the sixteenth century, previous to the Reformation, if any sparks of real piety subsisted under the despotic empire of superstition, they were only to be found among the Mystics. The celebrated Madame Bourignon, and the amiable Fenelon, archbishop of Cambray, were of this sect. Dr. Haweis, in speaking of the Mystics, Church History, vol. iii. p. 47, thus observes: "Among those called Mystics, I am persuaded some were found who loved God out of a pure heart fervently; and though they were ridiculed and reviled for proposing a disinterestedness of love without other motives, and as professing to feel in the enjoyment of the temper itself an abundant reward, their holy and heavenly conversation will carry a stamp of real religion upon it."

As the late Rev. William Law, who was born in 1687, makes a distinguished figure among the modern Mystics, a brief account of the outlines of his system may, perhaps, be entertaining to some readers. He supposed that the material world was the very region which originally belonged to the fallen angels. At length the light and spirit of God entered into the chaos, and turned the angels' ruined kingdom into a paradise on earth. God then created man, and placed him there. He was made in the image of the triune God, a living mirror of the divine nature, formed to enjoy communion with Father, Son, and Holy Ghost, and live on earth as the angels do in Heaven. He was endowed with immortality, so that the elements of this outward world could not have any power of acting on his body; but by his fall he changed the light, life, and Spirit of God for the light, life, and spirit of the world. He died the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we die to the influences of this world when the soul leaves the body; and all the influences and operations of the elements of this life were open in him, as they were in any animal, at his birth into this world: he became an earthly creature, subject to the dominion of this outward world, and stood only in the highest rank of animals. But the goodness of God would not leave man in this condition; redemption from it was immediately granted, and the bruiser of the serpent brought the light, life, and spirit of heaven, once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark, or seed, of the divine life, as a treasure hid in the centre of our souls, to bring forth, by degrees, a new birth of that life which was lost in paradise. No son of Adam can be lost, only by turning away from the Saviour within him. The only religion which can save us, must be that which can raise the light, life, and Spirit of God in our souls. Nothing can enter into the vegetable kingdom till it have the vegetable life in it, or be a member of the animal kingdom till it have the animal life. Thus all nature joins with the Gospel in affirming that no man can enter into the kingdom of heaven till the heavenly life is born in him. Nothing can be our righteousness or recovery but the divine nature of Jesus Christ derived to our souls. *Law's Life; Law's Spirit of Prayer and Appeal; Law's Spirit of Love, and on Regeneration.*

MYTHOLOGY, in its original import, signifies any kind of fabulous doctrine. In its more appropriated sense, it means those fabulous details concerning the objects of worship, which were invented and propagated by men who lived in the early ages of the world, and by them transmitted to succeeding generations, either by written records or by oral tradition. See articles HEATHEN, PAGANISM, and *Gale's Court of the Gentiles*, a work calculated to show that the pagan philosophers derived their most sublime sentiments from the Scriptures. *Bryant's System of Ancient Mythology.*

N.

NAME OF GOD. By this term we are to understand,—1. God himself, Psal. xx. 1.—2. His titles peculiar to himself, Exod. iii. 13, 14.—3. His word, Psal. v. 11; Acts ix. 15.—4. His works, Psal. viii. 1.—5. His worship, Exod. xx. 24.—6. His perfections and excellences, Exod. xxxiv. 6; John xvii. 26.—*The properties or qualities of this name are these:* 1. A glorious name, Psal. lxxii. 17.—2. Transcendent and incomparable, Rev. xix. 16.—3. Powerful, Phil. ii. 10.—4. Holy and reverend, Psal. cxi. 9.—5. Awful to the wicked.—6. Perpetual, Isa. lv. 13. *Cruden's Concordance; Hannam's Anal. Comp.* p. 20.

NATIVITY OF CHRIST. The birth of our Saviour was exactly as predicted by the prophecies of the Old Testament, Isa. vii. 14; Jer. xxxi. 22. He was born of a virgin of the house of David, and of the tribe of Judah, Matthew i.; Luke i. 27. His coming into the world was

after the manner of other men, though his generation and conception were extraordinary. The place of his birth was Bethlehem, Mic. v. 2; Matt. ii. 4. 6; where his parents were wonderfully conducted by Providence, Luke ii. 1, 7.—The time of his birth was foretold by the prophets to be before the sceptre or civil government departed from Judah, Gen. xlix. 10; Mal. iii. 1; Hag. ii. 6, 7, 9; Dan. ix. 24; but the exact year of his birth is not agreed on by chronologers, but it was about the four thousandth year of the world; nor can the season of the year, the month, and day in which he was born, be ascertained. The Egyptians placed it in January; Wagenseil in February; Bochart, in March; some, mentioned by Clement of Alexandria, in April; others, in May; Epiphanius speaks of some who placed it in June, and of others who supposed it to have been in July; Wagenseil, who was not sure of February, fixed it probably in August; Lightfoot, on the fifteenth of September; Scaliger, Casaubon, and Calvisius, in October; others in November; and the Latin Church in December. It does not, however, appear probable that the vulgar account is right; the circumstance of the shepherds watching their flocks by night, agrees not with the winter season. Dr. Gill thinks it was more likely in autumn, in the month of September, at the feast of tabernacles, to which there seems some reference in John i. 14. The Scripture, however, assures us that it was in the "*fulness of time*," Gal. iv. 4; and, indeed, the wisdom of God is evidently displayed as to the time when, as well as the end for which, Christ came.

It was in a time when the world stood in need of such a Saviour, and was best prepared for receiving him. "About the time of Christ's appearance," says Dr. Robertson, "there prevailed a general opinion that the Almighty would send forth some eminent messenger to communicate a more perfect discovery of his will to mankind. The dignity of Christ, the virtues of his character, the glory of his kingdom, and the signs of his coming, were described by the ancient prophets with the utmost perspicuity. Guided by the sure word of prophecy, the Jews of that age concluded the period predetermined by God to be then completed, and that the promised Messiah would suddenly appear, Luke ii. 25 to 38. Nor were these expectations peculiar to the Jews. By their dispersions among so many nations, by their conversation with the learned men among the heathens, and the translation of their inspired writings into a language almost universal, the principles of their religion were spread all over the East; and it became the common belief that a Prince would arise at that time in Judea, who should change the face of the world, and extend his empire from one end of the earth to the other. Now had Christ been manifested at a more early period, the world would not have been prepared to meet him with the same fondness and zeal: had his appearance been put off for any considerable time, men's expectations would have begun to languish, and the warmth of desire, from a delay of gratification, might have cooled and died away.

The birth of Christ was also in the fulness of time, if we consider the then *political* state of the world. The world, in the most early ages, was divided into small independent states, differing from each other in language, manners, laws and religion. The shock of so many opposite interests, the interfering of so many contrary views, occasioned the most violent convulsions and disorders; perpetual discord subsisted between these rival states, and hostility and bloodshed never ceased. Commerce had not hitherto united mankind, and opened the communication of one nation with another: voyages into remote countries were very rare; men moved in a narrow circle, little acquainted with any thing beyond the limits of their own small territory. At last the Roman ambition undertook the arduous enterprise of conquering the world: *They trod down the kingdoms*, according to Daniel's prophetic description, *by their exceeding strength: they devoured the whole earth*, Dan. vii. 7, 23. However, by enslaving the world, they civilized it, and while they oppressed mankind, they united them together; the same laws were every where established, and the same languages understood; men approached nearer to one another in sentiments and manners, and the intercourse between the most distant corners of the earth was rendered secure and agreeable. Satiated with victory, the first emperors abandoned all thoughts of new conquests: peace, an unknown blessing, was enjoyed through all that vast empire; or, if a slight war was waged on an outlying and barbarous frontier, far from disturbing the tranquillity, it scarcely drew the attention of mankind. The disciples of Christ, thus favoured by the union and peace of the Roman empire, executed their commission with great advantage. The success and rapidity with which they diffused the knowledge of his name over the world are astonishing. Nations were now accessible which formerly had been unknown. Under this situation, into which the providence of God had brought the world, the *joyful sound* in a few years reached those remote corners of the earth into which it could not otherwise have penetrated for many ages. Thus the Roman ambition and bravery paved the way, and prepared the world for the reception of the Christian doctrine."

If we consider the state of the world with regard to *morals*, it evidently appears that the coming of Christ was at the most appropriate time. "The Romans," continues our author, "by subduing the world, lost their own liberty. Many vices, engendered or nourished by prosperity, delivered them over to the vilest race of tyrants that ever afflicted or disgraced human nature. The colours are not too strong which the apostle employs in drawing the character of that age. See Eph. iv. 17, 19. In this time of universal corruption did the wisdom of God manifest the Christian revelation to the world. What the wisdom of men could do for the encouragement of virtue in a corrupt world had been tried during several ages, and all human devices were found by experience to be of very small avail; so that no juncture could be more proper for publishing a religion, which, independent of human laws and institutions, explains the principles of morals with admirable perspicuity, and enforces the practice of them by most persuasive arguments."

The wisdom of God will still further appear in the time of Christ's coming, if we consider the world with regard to its *religious* state. "The Jews seem to have been deeply tinctured with

superstition. Delighted with the ceremonial prescriptions of the law, they utterly neglected the moral. While the Pharisees undermined religion, on the one hand, by their vain traditions and wretched interpretations of the law, the Sadducees denied the immortality of the soul, and overturned the doctrine of future rewards and punishments; so that between them the knowledge and power of true religion were entirely destroyed. But the deplorable situation of the heathen world called still more loudly for an immediate interposal of the divine hand. The characters of their heathen deities were infamous, and their religious worship consisted frequently in the vilest and most shameful rites. According to the apostle's observation, they *were in all things too superstitious*. Stately temples, expensive sacrifices, pompous ceremonies, magnificent festivals, with all the other circumstances of show and splendour, were the objects which false religion presented to its votaries; but just notions of God, obedience to his moral laws, purity of heart, and sanctity of life, were not once mentioned as ingredients in religious service. Rome adopted the gods of almost every nation whom she had conquered, and opened her temples to the grossest superstitions of the most barbarous people. Her foolish heart being darkened, she changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. i. 21, 23. No period, therefore, can be mentioned when instructions would have been more seasonable and necessary;" and no wonder that those who were looking for salvation should joyfully exclaim, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."

The nativity of Christ is celebrated among us on the twenty-fifth day of December, and divine service is performed in the church, and in many places of worship among Dissenters; but, alas! the day, we fear, is more generally profaned than improved. Instead of being a season of *real devotion*, it is a season of *great diversion*. The luxury, extravagance, intemperance, obscene pleasures, and drunkenness that abound, are striking proofs of the immoralities of the age. "It is matter of just complaint," says a divine, "that such irregular and extravagant things are at this time commonly done by many who call themselves Christians; as if, because the Son of God was at this time made *man*, it were fit for men to make themselves *beasts*." *Manne's Dissertation on the Birth of Christ; Lardner's Cred.* part i. vol. ii. p. 796, 963; *Gill's Body of Divinity, on Incarnation; Bishop Law's Theory of Religion; Dr. Robertson's admirable Sermon on the Situation of the World at Christ's Appearance; Edwards's Redemption*, p. 313, 316; *Robinson's Claude*, vol. i. p. 276, 317; *John Edwards's Survey of all the Dispensations and Methods of Religion*, chap. 13, vol. i.

NATURE, the essential properties of a thing, or that by which it is distinguished from all others. It is used also, for the system of the world, and the Creator of it; the aggregate powers of the human body, and common sense, Rom. i. 26, 27; 1 Cor. xi. 14. The word is also used in reference to a variety of other objects, which we shall here enumerate. 1. *The Divine nature* is not any external form or shape but his glory, excellency, and perfections, peculiar to himself.—2. *Human nature* signifies the state, properties, and peculiarities of man.—3. *Good nature* is a disposition to please, and is compounded of kindness, forbearance, forgiveness, and self-denial.—4. *The law of nature* is the will of God relating to human actions grounded in the moral differences of things. Some understand it in a more comprehensive sense, as signifying those stated orders by which all the parts of the material world are governed in their several motions and operations.—5. *The light of nature* does not consist merely in those ideas which heathens have actually attained, but those which are presented to men by the works of creation, and which, by the exertion of reason, they may obtain, if they be desirous of retaining God in their mind. See RELIGION.—6. By *the dictates of nature*, with regard to right and wrong, we understand those things which appear to the mind to be natural, fit, or reasonable.—7. The *state of nature* is that in which men have not by mutual engagements, implicit or express, entered into communities.—8. *Depraved nature* is that corrupt state in which all mankind are born, and which inclines them to evil.

NAZARENES, Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of the works of the law, and who obstinately adhered to the practice of the Jewish ceremonies. The name of Nazarenes, at first, had nothing odious in it, and it was often given to the first Christians. The fathers frequently mention the Gospel of the Nazarenes, which differs nothing from that of St. Matthew, which was either in Hebrew or Syriac, for the use of the first converts, but was afterwards corrupted by the Ebionites. These Nazarenes preserved their first Gospel in its primitive purity. Some of them were still in being in the time of St. Jerome, who does not reproach them with any errors. They were very zealous observers of the law of Moses, but held the traditions of the Pharisees in very great contempt.

The word *Nazarene* was given to Jesus Christ and his disciples; and is commonly taken in a sense of derision and contempt in such authors as have written against Christianity.

NAZARITES, those under the ancient law who made a vow of observing a more than ordinary degree of purity, as Samson and John the Baptist. The Nazarites engaged by a vow to abstain from wine and all intoxicating liquors; to let their hair grow without cutting or shaving: not to enter into any house that was polluted by having a dead corpse in it; nor to be present at any funeral. And if by chance any one should have died in their presence, they began again the whole ceremony of their consecration and Nazariteship.—This ceremony generally lasted eight days, sometimes a month, and sometimes their whole lives. When the time of their Nazariteship was accomplished, the priest brought the person to the door of the temple, who there offered to the Lord a he-lamb for a burnt-offering, a she-lamb for an expiatory sacrifice, and a ram for a peace-offering. They offered likewise loaves and cakes, with wine necessary for the libations. After all this was sacrificed and offered to the Lord, the priest or some other person, shaved the head of the Nazarite at the door of the tabernacle, and burnt his hair, throwing it upon the fire of

the altar. Then the priest put into the hand of the Nazarite the shoulder of the ram roasted, with a loaf and a cake, which the Nazarite, returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the Nazarite. And from this time he might again drink wine, his Nazariteship being now accomplished. Numb. vi.; Amos, ii. 11, 12.

Those that made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and after that, cutting their hair in the place where they were: as to the offerings and sacrifices prescribed by Moses, which were to be offered at the temple by themselves, or by others for them, they deferred this till they could have a convenient opportunity. Hence it was that St. Paul, being at Corinth, and having made a vow of a Nazarite, had his hair cut off at Cenchrea, and put off fulfilling the rest of his vow till he should arrive at Jerusalem, Acts xviii. 18. When a person found that he was not in a condition to make a vow of Nazariteship, or had not leisure to perform the ceremonies belonging to it, he contented himself by contributing to the expense of the sacrifice and offerings of those that had made and fulfilled this vow; and by this means he became a partaker in the merit of such Nazariteship. When St. Paul came to Jerusalem, in the year of Christ 53, the apostle St. James the Less, with the other brethren, said to him (Acts xxi. 23, 24,) that, to quiet the minds of the converted Jews, who had been informed that he every where preached up the entire abolition of the law of Moses, he ought to join himself to four of the faithful who had a vow of Nazariteship upon them, and contribute to the charge of the ceremony at the shaving of their heads; by which the new converts would perceive that he continued to keep the law, and that what they had heard of him was not true.

NECESSARIANS, an appellation which may be given to all who maintain that moral agents act from necessity. See next article, and MATERIALISTS.

NECESSITY, whatever is done by a cause or power that is irresistible, in which sense it is opposed to freedom. Man is a necessary agent, if all his actions be so determined by the causes preceding each action, that not one past action could possibly not have come to pass, or have been otherwise than it hath been, nor one future action can possibly not come to pass, or be otherwise than it shall be. On the other hand, it is asserted, that he is a free agent, if he be able at any time, under the causes and circumstances he then is, to do different things; or, in other words, if he be not unavoidably determined in every point of time by the circumstances he is in, and the causes he is under, to do any one thing he does, and not possibly to do any other thing. Whether man is a necessary or a free agent, is a question which has been debated by writers of the first eminence. Hobbes, Collins, Hume, Leibnitz, Kaims, Hartley, Priestley, Edwards, Crombie, Toplady, and Belsham, have written on the side of necessity; while Clarke, King, Law, Reid, Butler, Price, Bryant, Wollaston, Horsley, Beattie, Gregory, and Butterworth, have written against it. To state all their arguments in this place, would take up too much room; suffice it to say, that the Anti-necessarians suppose that the doctrine of necessity charges God as the author of sin; that it takes away the freedom of the will, renders man unaccountable, makes sin to be no evil, and morality or virtue to be no good; precludes the use of means, and is of the most gloomy tendency. The Necessarians deny these to be legitimate consequences, and observe that the Deity acts no more immorally in decreeing vicious actions, than in permitting all those irregularities which he could so easily have prevented. The difficulty is the same on each hypothesis. All necessity, say they, doth not take away freedom. The actions of a man may be at one and the same time free and necessary too. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became man, and died, yet he acted freely. A good man doth naturally and necessarily love his children, yet voluntarily. It is part of the happiness of the blessed to love God unchangeably, yet freely, for it would not be their happiness if done by compulsion. Nor does it, says the Necessarian, render man unaccountable, since the Divine Being does no injury to his rational faculties; and man, as his creature, is answerable to him; besides, he has a right to do what he will with his own. That necessity doth not render actions less morally good, is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because he is a necessary one: and the obedience of Christ cannot be good, because it was necessary. Further, say they, necessity does not preclude the use of means; for means are no less appointed than the end. It was ordained that Christ should be delivered up to death; but he could not have been betrayed without a betrayer, nor crucified without crucifiers. That it is not a gloomy doctrine, they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being; that his kingdom ruleth over all, and that he doth all things well. So far from its being inimical to happiness, they suppose there can be no solid true happiness without the belief of it; that it inspires gratitude, excites confidence, teaches resignation, produces humility, and draws the soul to God. It is also observed, that to deny necessity is to deny the foreknowledge of God, and to wrest the sceptre from the hand of the Creator, and to place that capricious and undefinable principle—the self-determining power of man, upon the throne of the universe. Beside, say they, the Scripture places the doctrine beyond all doubt, Job xxiii. 13, 14; xxxiv. 29; Prov. xvi. 4; Is. xlv. 7; Acts xiii. 48; Eph. i. 11; 1 Thess. iii. 3; Matt. x. 29, 30. xviii. 7; Luke xxiv. 26; John vi. 37. See the works of the above-mentioned writers on the subject; and articles MATERIALISTS, and PREDESTINATION.

NECROLOGY, formed of νεκρος, dead, and λογος, discourse, or enumeration; a book anciently kept in churches and monasteries, wherein were registered the benefactors of the same, the time of their deaths, and the days of their commemoration; as also the deaths of the priors, abbots, religious canons, &c. This was otherwise called *calendar* and *obituary*.

NECROMANCY, the art of revealing future events, by conversing with the dead. See DIVINATION.

NEOLOGY or NEOLOGISM, the name given to a system of spurious theology, which, within the last fifty years has sprung up in Protestant Germany, and been extensively spread by means of the writings of many of the most distinguished professors, biblical critics, and profound scholars of that country in the present age. They frequently go under the denomination of *Rationalists*, from their professing a great reverence for the principles of *human reason* in all theological speculations, and making revelation entirely subordinate to the decisions of this oracle within us. The outline of their scheme is this:—That the moral contents of the Bible are a revelation from God, in the same sense in which all intellectual proficiency and practical improvements are gifts of Divine Providence: That the book of Genesis is a collection of the earliest traditions concerning the origin and primeval history of the human race, containing some facts, but mingled with much allegory, mythology, and fable: That the institutions of the Israelitish nation were the ingenious inventions of Moses and his coadjutors, the claim of a divine original having been assumed to obtain the credit and obedience of a barbarous people: That the prophets were the bards and patriotic leaders of their country, warmed with the love of virtue, roused by the inspiration of genius, using the name of the Lord to arouse the torpid, and having no other insight into futurity than the conjectures suggested by deep political views and access to the secrets of camps and cabinets: That Jesus was one of the best and wisest of men, possessing a peculiar genius, and an elevation of soul far above his age and nation: That seeing his countrymen sunk in ignorance and superstition, and apprized of the depravity of the idolatrous nations, he formed the conception of a pure, simple, and rational religion, founded on the Unity of the Godhead, enjoining universal virtue, having as few positive doctrines and outward institutions as possible, and therefore adapted to all times and all countries: That in order to accomplish his purpose the more readily and safely, he entered into a temporary compromise with the popular opinions and phraseology, assuming to be the Messiah whom the nation expected, and applying to himself various passages of the prophets, such as were calculated to excite the highest veneration: That by superior natural science, and by dexterously availing himself of fortunate coincidences, he impressed the bulk of the people with the belief of his possessing supernatural powers; an artifice very excusable on account of its benevolent and virtuous motive: That by the envy, revenge, and selfish policy of the Jewish ecclesiastical leaders, he was condemned to die; that he was fastened to a cross, but (in consequence, perhaps, of previous management by some friends in power,) was not mortally hurt; that he was taken down in a swoon, and laid in a cool and secluded recess within a rock, where, by the skill and care of his friends, animation was restored: That when recovered, he concerted measures with his confidential adherents for carrying on his noble and generous views; that from a secure retirement, known only to a few of his disciples, he directed their operations; and that in a personal interview near Damascus, he had the admirable address to conciliate Saul of Tarsus, and persuade him to join the cause with all the weight of his talents: That he probably lived many years in this happy retirement, and, before his death, had the pleasure of knowing that his moral system was extensively received, both by Jews and by men of other nations: That this religion, though a human contrivance, is the best and most useful for the general happiness of mankind, and therefore ought to be supported and taught, at least till the prevalence of philosophical morality shall render it no longer needful.

Such, in the main, is the system of the German Neologists, although doubtless, there are shades of difference, and modifications of belief, which it would be endless to specify; as every new candidate for notice in the theological world usually begins by broaching some new hypothesis of error, equally extravagant with any thing that had preceded it. The most celebrated supporters of this system, in some or other of its forms, are believed to be, or to have been, Paulus, Eichorn, Eckerman, Gesenius, author of the Hebrew Lexicon, Gabler, Wegscheider, Bretschneider, Van Hemert, of Amsterdam, Schilling, the late dramatist, and probably Heinrichs, Niemeyer, and Schleiermacher. These writers have certainly rendered useful services to the cause of biblical learning. In numerous dissertations, essays, treatises, and commentaries, they have contributed materially to the illustration of many parts of the Scriptures. Yet it is plain that men of such principles are utterly unfit to be our guides in the interpretation of the sacred volume. And no greater scourge to the cause of truth could befal our country than to have their Lexicons, Scholia, and Hermeneutics generally adopted by the younger class of theologians at the present day. See *Eclectic Review for July*, 1827.—B.

NEONOMIANS, so called from the Greek νεος, *new*, and νομος, *law*, signifying a *new law*, the condition whereof is imperfect, though sincere and persevering obedience.

Neonomianism seems to be an essential part of the Arminian system. "The new covenant of grace which, through the medium of Christ's death, the Father made with men, consists, according to this system, not in our being justified by faith, as it apprehends the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, reputes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life."—This opinion was examined at the synod of Dort, and has been canvassed between the Calvinists and Arminians on various occasions.

Towards the close of the seventeenth century a controversy was agitated amongst the English Dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with *Antinomianism*, and the other, who favoured Mr. Baxter, were accused of Neonomianism. Dr. Daniel Williams, who was a principal writer on what was called the Neonomian side, after many things had been said, gives the following as a summary of his faith in reference to those subjects.—1. God has eternally elected a certain definite number of men whom he will infallibly save by Christ in that way prescribed by the Gospel. —2. These very elect are not personally justified until they receive Christ, and yield up themselves to him, but they remain condemned whilst un-

converted to Christ.—3. By the ministry of the Gospel there is a serious offer of pardon and glory, upon the terms of the Gospel, to all that hear it; and God thereby requires them to comply with the said terms.—4. Ministers ought to use these and other Gospel benefits as motives, assuring men that if they believe they shall be justified; if they turn to God, they shall live; if they repent, their sins shall be blotted out; and whilst they *neglect* these duties, they cannot have a personal interest in these respective benefits.—5. It is by the power of the Spirit of Christ freely exerted, and not by the power of free-will, that the Gospel becomes effectual for the conversion of any soul to the obedience of faith.—6. When a man believes, yet it is not that very faith, and much less any other work, the matter of that righteousness for which a sinner is justified, i. e. entitled to pardon, acceptance and eternal glory, as righteous before God; and it is the imputed righteousness of Christ alone, for which the Gospel gives the believer a right to these and all saving blessings, who in this respect is justified by Christ's righteousness alone. By both this and the fifth head it appears that all boasting is excluded, and we are saved by free grace.—7. *Faith* alone receives the Lord Jesus and his righteousness, and the subject of this faith is a *convinced, penitent soul;* hence we are justified by faith alone, and yet the *impenitent* are not forgiven.—8. God has freely promised that all whom he predestinated to salvation shall not only savingly believe, but that he by his power shall preserve them from a *total* or a *final apostasy.*—9. Yet the believer, whilst he lives in this world, is to pass the time of his sojourning here with fear, because his warfare is not accomplished, and that it is true that, if he draw back, God will have no pleasure in him. Which with the like cautions God blesseth as means to the saints' perseverance, and these by ministers should be so urged.—10. The law of innocence, or moral law, is so in force still, as that every precept thereof constitutes duty, even to the believer: every breach thereof is a sin deserving of death: this law binds death by its curse on every unbeliever, and the righteousness for or by which we are justified before God, is a righteousness (at least) adequate to that law which is Christ's alone righteousness; and this so imputed to the believer as that God deals judicially with him according thereto.—11. Yet such is the grace of the Gospel, that it promiseth in and by Christ a freedom from the curse, forgiveness of sin, and eternal life, to every sincere believer; which promise God will certainly perform, notwithstanding the threatening of the law."

Dr. Williams maintains the conditionality of the covenant of grace; but admits with Dr. Owen, who also uses the term *condition*, that "Christ undertook that those who were to be taken into this covenant should receive grace enabling them to comply with the terms of it, fulfil its conditions, and yield the obedience which God required therein."

On this subject Dr. Williams further says, "The question is not whether the first (viz. regenerating) grace, by which we are enabled to perform the condition, be absolutely given. This I affirm, though that be dispensed ordinarily in a due use of means, and in a way discountenancing idleness, and fit encouragement given to the use of means."

The following objection, among others, was made by several ministers in 1692, against Dr. Williams's *Gospel Truth Stated, &c.* "The supply the room of the moral law, vacated by him, he turns the Gospel into a new law, in keeping of which we shall be justified for the sake of Christ's righteousness, making qualifications and acts of ours a disposing subordinate righteousness whereby we become capable of being justified by Christ's righteousness."

To this, among other things, he answers: "The difference is not, 1. Whether the Gospel be a new law in the Socinian, Popish, or Arminian sense. This I deny. Nor, 2. Is faith, or any other grace or act of ours, any atonement for sin, satisfaction to justice, meriting qualification or any part of that righteousness for which we are justified at God our Creator's bar. This I deny in places innumerable. Nor, 3. Whether the Gospel be a law more new than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel, to the differencing him from his unbelieving brother. This I deny. 4. Nor whether the Gospel be a law that allows sin, when it accepts such graces as true, though short of perfection, to be the conditions of our personal interest in the benefits purchased by Christ. This I deny. 5. Nor whether the Gospel be a law, the promises whereof entitle the performers of its conditions to the benefits as of debt. This I deny.

"The difference is, 1. Is the Gospel a law in this sense; viz. God in Christ thereby commandeth sinners to repent of sin, and receive Christ by a true operative faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned, and adopted; and that persevering in faith and true holiness, they shall be finally saved; also threatening that if any shall die impenitent, unbelieving, ungodly, rejecters of his grace, they shall perish without relief, and endure sorer punishments than if these offers had not been made to them?—2. Hath the Gospel a sanction, i. e. doth Christ therein enforce his commands of faith, repentance, and perseverance, by the aforesaid promises and threatenings, as motives of our obedience? Both these I affirm, and they deny; saying the Gospel in the largest sense is an absolute promise without precepts and conditions, and a Gospel threat is a bull.—3. Do the Gospel promises of benefits to certain graces, and its threats that those benefits shall be withheld and the contrary evils inflicted for the neglect of such graces, render those graces the condition of our personal title to those benefits?—This they deny, and I affirm," &c.

It does not appear to have been a question in this controversy, whether God in his word commands sinners to repent and believe in Christ, nor whether he promises life to believers, and threatens death to unbelievers; but whether it be the Gospel under the form of a new law that thus commands or threatens, or the moral law on its behalf, and whether its promises to believing renders such believing a condition of the things promised. In another controversy, however, which arose about forty years afterwards among the same description of people, it became a question, *whether God did by his word* (call it law or Gospel) *command unregenerate sinners to repent and believe in Christ, or to do any thing which is spiritually good.* Of those who took the af

firmative side of this question, one party attempted to maintain it on the ground of the Gospel being a new law, consisting of commands, promises, and threatenings, the terms or conditions of which were repentance, faith, and sincere obedience. But those who first engaged in the controversy, though they allowed the encouragement to repent and believe to arise merely from the grace of the Gospel, yet considered the formal obligation to do as arising merely from the moral law, which, requiring supreme love to God, requires acquiescence in any revelation which he shall at any time make known. *Witsius's Irenicum; Edwards on the Will*, p. 220; *Williams's Gospel Truth; Edwards's Crispianism Unmasked; Chauncey's Neonomianism Unmasked; Adams's View of Religions.*

NESTORIANS, the followers of Nestorius, the bishop of Constantinople, who lived in the fifth century. They believed that in Christ there were not only two natures, but two persons, or ὑποστάσεις; of which the one was *divine*, even the eternal word; and the other, which was *human*, was the man Jesus: that these two persons had only one *aspect;* that the union between the Son of God and the son of man was formed in the moment of the virgin's conception, and was never to be dissolved; that it was not, however, an union of nature or of person, but only of will and affection. Nestorius, however, it is said, denied the last position; that Christ was therefore to be carefully distinguished from God, who dwelt in him as in his temple; and that Mary was to be called the mother of Christ, and not the mother of God.

One of the chief promoters of the Nestorian cause was Barsumas, created bishop of Nisibis, A. D. 435. Such was his zeal and success, that the Nestorians who still remain in Chaldea, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. By him, Pherozes, the Persian monarch, was persuaded to expel those Christians who adopted the opinions of the Greeks, and to admit the Nestorians in their place, putting them in possession of the principal seat of ecclesiastical authority in Persia, the see of Seleucia, which the patriarch of the Nestorians has always filled even down to our time. Barsumas also erected a school at Nisibis, from which proceeded those Nestorian doctors who in the fifth and sixth centuries spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China.

In the tenth century, the Nestorians in Chaldea, whence they are sometimes called *Chaldeans*, extended their spiritual conquests beyond Mount Imaus, and introduced the Christian religion into Tartary properly so called, and especially into that country called *Karit*, bordering on the northern part of China. The prince of that country, whom the Nestorians converted to the Christian faith, assumed, according to the vulgar tradition, the name of *John* after his baptism, to which he added the surname of *Presbyter*, from a principle of modesty; whence, it is said, his successors were each of them called *Prester John* until the time of Gengis Khan. But Mosheim observes, that the famous Prester John did not begin to reign in that part of Asia before the conclusion of the eleventh century. The Nestorians formed so considerable a body of Christians, that the missionaries of Rome were industrious in their endeavours to reduce them under the papal yoke. Innocent IV. in 1246, and Nicholas IV. in 1278, used their utmost efforts for this purpose, but without success. Till the time of pope Julius III., the Nestorians acknowledged but one patriarch, who resided first at Bagdad, and afterwards at Mousul; but a division arising among them, in 1551 the patriarchate became divided, at least for a time, and a new patriarch was consecrated by that pope, whose successors fixed their residence in the city of Ormus, in the mountainous parts of Persia, where they still continue, distinguished by the name of *Simeon;* and so far down as the seventeenth century, these patriarchs persevered in their communion with the church of Rome, but seem at present to have withdrawn themselves from it. The great Nestorian pontiffs, who form the opposite party, and look with an hostile eye on this little patriarch, have, since the year 1559, been distinguished by the general denomination of Elias, and reside constantly in the city of Mousul. Their spiritual dominion is very extensive, takes in a great part of Asia, and comprehends also within its circuit the Arabian Nestorians, and also the Christians of St. Thomas, who dwell along the coast of Malabar. It is observed, to the lasting honour of the Nestorians, that of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin churches. About the middle of the seventeenth century, the Romish missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which reside in the city of Amida, or Diarbeker, and all assume the denomination of *Joseph.* Nevertheless, the Nestorians in general persevere to our own times in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made by the pope's legate to conquer their inflexible constancy.

NEW JERUSALEM CHURCH. See SWEDENBORGIANS.

NEW PLATONICS, or AMMONIANS, so called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation of all sects, whether philosophical or religious. He maintained that the great principles of all philosophical and religious truth were to be found equally in all sects, and that they differed from each other only in their method of expressing them, in some opinions of little or no importance; and that by a proper interpretation of their respective sentiments they might easily be united in one body.

Ammonius supposed that true philosophy derived its origin and its consistence from the eastern nations; that it was taught to the Egyptians by Hermes; that it was brought from them to the Greeks, and preserved in its original purity by Plato, who was the best interpreter of Hermes and the other oriental sages. He maintained that all the different religions which prevailed in the world were, in their original integrity, conformable to this ancient philosophy; but it unfortunately happened, that the symbols and fictions under which, according to the ancient manner, the ancients delivered their precepts and doc-

trines, were in process of time erroneously understood, both by priests and people, in a literal sense; that in consequence of this the invisible beings and dæmons whom the Supreme Deity had placed in the different parts of the universe as the ministers of his providence, were by the suggestions of superstition converted into gods, and worshipped with a multiplicity of vain ceremonies. He therefore insisted that all the religions of all nations should be restored to their primitive standard: viz. *The ancient philosophy of the east;* and he asserted that his project was agreeable to the intentions of Jesus Christ, whom he acknowledged to be a most excellent man, the friend of God; and affirmed that his sole view in descending on earth was to set bounds to the reigning superstition, to remove the errors which had crept into the religion of all nations, but not to abolish the ancient theology from which they were derived.

Taking these principles for granted, Ammonius associated the sentiments of the Egyptians with the doctrines of Plato; and to finish this conciliatory scheme, he so interpreted the doctrines of the other philosophical and religious sects, by art, invention, and allegory, that they seemed to bear some semblance to the Egyptian and Platonic systems.

With regard to moral discipline, Ammonius permitted the people to live according to the law of their country, and the dictates of nature; but a more sublime rule was laid down for the wise. They were to raise above all terrestrial things, by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body, which restrains the liberty of the immortal spirit, that in this life they might enjoy communion with the Supreme Being, and ascend after death, active and unincumbered, to the universal Parent, to live in his presence for ever.

NEW TESTAMENT. See INSPIRATION, and SCRIPTURE.

NICENE CREED. See CREED.

NICOLAITANS, heretics who assumed this name from Nicholas of Antioch; who, being a Gentile by birth, first embraced Judaism, and then Christianity; when his zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicholas was rather the occasion than the author of the infamous practices of those who assumed his name who were expressly condemned by the Spirit of God himself, Rev. ii. 6. And, indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says, that they only changed their name, and that their heresies passed into the sect of the Cainites.

NOETIANS, Christian heretics in the third century, followers of Noetius, a philosopher of Ephesus, who pretended that he was another Moses sent by God, and that his brother was a new Aaron. His heresy consisted in affirming that there was but one person in the Godhead; and that the Word and the Holy Spirit were but external denominations given to God in consequence of different operations; that, as Creator he is called *Father;* as incarnate, *Son;* and as descending on the apostles, *Holy Ghost.*

NONCONFORMISTS, those who refuse to join the established church. Nonconformists in England may be considered of three parts: 1. Such as absent themselves from divine worship in the established church through total irreligion, and attend the service of no other persuasion.—2. Such as absent themselves on the plea of conscience; as Presbyterians, Independents, Baptists, &c.—3. Internal Nonconformists, or unprincipled clergymen, who applaud and propagate doctrines quite inconsistent with several of those articles they promised on oath to defend. The word is generally used in reference to those ministers who were ejected from their livings by the Act of Uniformity, in 1662. The number of these was about two thousand. However some affect to treat these men with indifference, and suppose that their consciences were more tender than they need be, it must be remembered, that they were men of as extensive learning, great abilities, and pious conduct, as ever appeared. Mr. Locke, if his opinion have any weight, calls them "worthy, learned, pious, orthodox divines who did not throw themselves out of service, but were forcibly ejected." Mr. Bogue thus draws their character: "*As to their public ministration,*" he says, "they were orthodox, experimental, serious, affectionate, regular, faithful, able and popular preachers. *As to their moral qualities,* they were devout and holy; faithful to Christ and the souls of men; wise and prudent; of great liberality and kindness; and strenuous advocates for liberty, civil and religious. *As to their intellectual qualities,* they were learned, eminent, and laborious." These men were driven from their houses, from the society of their friends, and exposed to the greatest difficulties. Their burdens were greatly increased by the Conventicle Act whereby they were prohibited from meeting for any exercise of religion (above five in number) in any other manner than allowed by the liturgy or practice of the Church of England. For the first offence the penalty was three months' imprisonment, or pay five pounds; for the second offence six months' imprisonment, or ten pounds; and for the third offence, to be banished to some of the American plantations for seven years, or pay one hundred pounds; and in case they returned to suffer death without benefit of clergy. By virtue of this act, the jails were quickly filled with dissenting Protestants, and the trade of an informer was very gainful. So great was the severity of these times, says Neale, that they were afraid to pray in their families, if above four of their acquaintance, who came only to visit them, were present: some families scrupled asking a blessing on their meat, if five strangers were at table.

But this was not all (to say nothing of the Test Act:) in 1665, an act was brought into the House to banish them from their friends, commonly called the Oxford Five Mile Act, by which all dissenting ministers, on the penalty of forty pounds, who would not take an oath (that it was not lawful, upon any *pretence whatever* to take arms against the king, &c.) were prohibited from coming within five miles of any city, town corporate, or borough, or any place where they had exercised their ministry, and from teaching any school. Some few took the oath

others could not, and consequently suffered the penalty.

In 1673, "the mouths of the high church pulpiteers were encouraged to open as loud as possible. One, in his sermon before the House of Commons told them, that the Nonconformists ought not to be tolerated, but to be cured by vengeance. He urged them to set fire to the faggot, and to teach them by scourges or scorpions, and open their eyes with gall."

Such were the dreadful consequences of this intolerant spirit, that it is supposed near eight thousand died in prison in the reign of Charles II. It is said, that Mr. Jeremiah White had carefully collected a list of those who had suffered between Charles II. and the revolution, which amounted to sixty thousand. The same persecutions were carried on in Scotland; and there, as well as in England, many, to avoid persecution, fled from their country.

But, notwithstanding all these dreadful and furious attacks upon the Dissenters, they were not extirpated. Their very persecution was in their favour. The infamous characters of their informers and persecutors; their piety, zeal, and fortitude, no doubt, had influence on considerate minds; and, indeed, they had additions from the established church, which "several clergymen in this reign deserted as a persecuting church, and took their lot among them." In addition to this, king James suddenly altered his measures, granted a universal toleration, and preferred Dissenters to places of trust and profit, though it was evidently with a view to restore Popery.

King William coming to the throne, the famous Toleration Act passed, by which they were exempted from suffering the penalties abovementioned, and permission given them to worship God according to the dictates of their own consciences. In the latter end of Queen Anne's reign they began to be a little alarmed. An act of parliament passed, called the Occasional Conformity Bill, which prevented any person in office under the government entering into a meeting-house. Another, called the Schism Bill, had actually obtained the royal assent, which suffered no Dissenters to educate their own children, but required them to be put into the hands of Conformists; and which forbade all tutors and schoolmasters being present at any conventicle, or dissenting place of worship; but the very day this iniquitous act was to have taken place, the Queen died (August 1, 1714.)

But his majesty king George I., being fully satisfied that these hardships were brought upon the Dissenters for their steady adherence to the Protestant succession in his illustrious house, against a tory and jacobite ministry, who were paving the way for a popish pretender, procured the repeal of them in the fifth year of his reign; though a clause was left that forbade the mayor or other magistrate to go into any meeting for religious worship with the ensigns of his office.—See *Bogue's Charge at Mr. Knight's Ordination; Neale's History of the Puritans; De Laune's Plea for the Nonconformists; Palmer's Nonconformists' Mem.; Martin's Letters on Nonconformity; Robinson's Lectures; Cornish's History of Nonconformity; Dr. Calamy's Life of Baxter; Pierce's Vindication of the Dissenters; Bogue and Bennet's History of the Dissenters.*

NONJURORS, those who refused to take the oaths to government, and who were in consequence under certain incapacities, and liable to certain severe penalties. It can scarcely be said that there are any Nonjurors now in the kingdom; and it is well known that all penalties have been removed both from Papists and Protestants, formerly of that denomination, as well in Scotland as in England.—The members of the episcopal church of Scotland have long been denominated Nonjurors; but perhaps they are now called so improperly, as the ground of their difference from the establishment is more on account of ecclesiastical than political principles.

NONRESIDENCE, the act of not residing on an ecclesiastical benefice. Nothing can reflect greater disgrace on a clergyman of a parish, than to receive the emolument without ever visiting his parishioners, and being unconcerned for the welfare of their souls; yet this has been a reigning evil in our land, and proves that there are too many who care little about the flock, so that they may but live at ease. Let such remember what an awful account they will have to give of talents misapplied, time wasted, souls neglected, and a sacred office abused.

NOVATIANS, *Novatiani*, a sect of ancient heretics that arose towards the close of the third century; so called from Novatian, a priest of Rome. They were called also *Cathari*, from καθαρος, *pure*, q. d. Puritans.

Novatian first separated from the communion of pope Cornelius, on pretence of his being too easy in admitting to repentance those who had fallen off in times of persecution. He indulged his inclination to severity so far, as to deny that such as had fallen into gross sins, especially those who had apostatized from the faith under the persecution set on foot by Decius, were to be again received into the bosom of the church; grounding his opinion on that of St. Paul: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, &c. if they shall fall away, to renew them again unto repentance." Heb. vi. 4 to 6.

The Novatians did not deny but a person falling into any sin, how grievous soever, might obtain pardon by repentance; for they themselves recommended repentance in the strongest terms: but their doctrine was, that the church had it not in its power to receive sinners into its communion, as having no way of remitting sins but by baptism; which once received, could not be repeated.

In process of time the *Novatians* softened and moderated the rigour of their master's doctrine, and only refused absolution to very great sinners.

The two leaders, Novatian and Novatus, were proscribed, and declared heretics, not for excluding penitents from communion, but for denying that the church had the power of remitting sins.

NOVITIATE, a year of probation appointed for the trial of religious, whether or no they have a vocation, and the necessary qualities for living up to the rule, the observation whereof they are to bind themselves to by vow. The novitiate lasts a year at least; in some houses more. It is esteemed the bed of the civil death of a novice who expires to the world by profession.

NUN, a woman, in several Christian countries, who devotes herself, in a cloister or nunnery, to a religious life. See article MONK.

There were women in the ancient Christian church, who made public profession of virginity before the monastic life was known in the world, as appears from the writings of Cyprian and Tertullian. These, for distinction's sake, are sometimes called *ecclesiastical virgins*, and were commonly enrolled in the canon or matricula of the church. They differed from the monastic virgins chiefly in this, that they lived privately in their fathers' houses, whereas the others lived in communities; but their profession of virginity was not so strict as to make it criminal for them to marry afterwards, if they thought fit. As to the consecration of virgins, it had some things peculiar in it: it was usually performed publicly in the church by the bishop. The virgin made a public profession of her resolution, and then the bishop put upon her the accustomed habit of sacred virgins. One part of this habit was a veil, called the *sacrum velamen;* another was a kind of mitre or coronet worn upon the head. At present, when a woman is to be made a nun, the habit, veil, and ring of the candidate are carried to the altar; and she herself, accompanied by her nearest relations, is conducted to the bishop, who, after mass and an anthem (the subject of which is, "that she ought to have her lamp lighted, because the bridegroom is coming to meet her,") pronounces the benediction: then she rises up, and the bishop consecrates the new habit, sprinkling it with holy water. When the candidate has put on her religious habit, she presents herself before the bishop, and sings on her knees, *Ancilla Christi sum*, &c.; then she receives the veil, and afterwards the ring, by which she is married to Christ; and, lastly, the crown of virginity. When she is crowned, an anathema is denounced against all who shall attempt to make her break her vows. In some few instances, perhaps, it may have happened that nunneries, monasteries, &c. may have been useful as well to morality and religion as to literature; in the gross, however, they have been highly prejudicial; and however well they might be supposed to do when viewed in theory, in fact they are unnatural and impious. It was surely far from the intention of Providence to seclude youth and beauty in a cloister, or to deny them the innocent enjoyment of their years and sex. See MONASTERY.

O.

OATH, a solemn affirmation, wherein we appeal to God as a witness of the truth of what we say, and with an imprecation of his vengeance, or a renunciation of his favour, if what we affirm be false, or what we promise be not performed.

"*The forms of oaths*," says Dr. Paley, "like other religious ceremonies, have in all ages been various; consisting, however, for the most part, of some bodily action, and of a prescribed form of words. Amongst the Jews, the juror held up his right hand towards heaven, Psal. cxliv. 8; Rev. x. 5. (The same form is retained in Scotland still.) Amongst the Jews, also, an oath of fidelity was taken by the servant's putting his hand under the thigh of his lord, Gen. xxiv. 2. Amongst the Greeks and Romans, the form varied with the subject and occasion of the oath; in private contracts, the parties took hold of each other's hand, whilst they swore to the performance; or they touched the altar of the god by whose divinity they swore. Upon more solemn occasions it was the custom to slay a victim, and the beast being *struck down*, with certain ceremonies and invocations, gave birth to the expressions, τεμνειν ορκον, *ferire pactum;* and to our English phrase, translated from these, of '*striking a bargain*.' The forms of oaths in Christian countries are also very different; but in no country in the world worse contrived, either to convey the meaning, or impress the obligation of an oath, than in our own. The juror with us, after repeating the promise or affirmation which the oath is intended to confirm, adds, 'So help me God;' or more frequently the substance of the oath is repeated to the juror by the magistrate, who adds in the conclusion, 'So help you God.' The energy of the sentence resides in the particle *so;* so, that is, *hac lege*, upon condition of my speaking the truth, or performing this promise, and not otherwise, may God help me. The juror, whilst he hears or repeats the words of the oath, holds his right hand upon the Bible or other book containing the four Gospels, and at the conclusion kisses the book. This obscure and elliptical form, together with the levity and frequency with which it is administered, has brought about a general inadvertency to the obligation of oaths, which both in a religious and political view is much to be lamented; and it merits public consideration," continues Dr. Paley, "whether the requiring of oaths on so many frivolous occasions, especially in the customs, and in the qualification for petty offices, has any other effect than to make them cheap in the minds of the people. A pound of tea cannot travel regularly from the ship to the consumer without costing half a dozen oaths at least; and the same security for the due discharge of their office, namely, that of an oath, is required from a churchwarden and an archbishop, from a petty constable and the chief justice of England. Oaths, however, are *lawful;* and, whatever be the form, the *signification* is the same." It is evident that, so far as atheism prevails, oaths can be of no use. "Remove God once out of heaven, and there will never be any gods upon earth. If man's nature had not something of subjection in it to a Supreme Being, and inherent principles, obliging him how to behave himself toward God and toward the rest of the world, government could never have been introduced, nor thought of. Nor can there be the least mutual security between governors and governed, where no God is admitted. For it is acknowledging of God in his supreme judgment over the world, that is the ground of an oath, and upon which the validity of all human engagements depends." Historians have justly remarked, that when the reverence for an oath began to be diminished among the Romans, and the loose Epicurean system, which discarded the belief of Providence, was introduced, the Roman honour and prosperity from that period began to decline. "The Quakers refuse to swear upon any occasion, founding their scruples concerning

the *lawfulness* of oaths upon our Saviour's prohibition, 'Swear not at all,'' Matt. v. 34. But it seems our Lord there referred to the vicious, wanton, and unauthorized swearing in common discourse, and not to judicial oaths: for he himself answered when interrogated upon oath, Matt. xxvi. 63, 64; Mark xiv. 61. The apostle Paul also makes use of expressions which contain the nature of oaths, Rom. i. 9; 1 Cor. xv. 31; 2 Cor. i. 18; Gal. i. 20; Heb. vi. 13, 17. Oaths are nugatory, that is, carry with them no proper force or obligation, unless we believe that God will punish false swearing with more severity than a simple lie or breach of promise; for which belief there are the following reasons: 1. Perjury is a sin of greater deliberation.—2. It violates a superior confidence.—3. God directed the Israelites to swear by his name, Deut. vi. 13; x. 20, and was pleased to confirm his covenant with that people by an oath; neither of which it is probable he would have done, had he not intended to represent oaths as having some meaning and effect beyond the obligation of a bare promise.

"*Promissory oaths* are not binding where the promise itself would not be so. See PROMISES. As oaths are designed for the security of the imposer, it is manifest that they must be interpreted and performed in the sense in which the imposer intends them." Oaths, also, must never be taken but in matters of importance, nor irreverently, and without godly fear. *Paley's Mor. Phil.* ch. 16. vol. i.; *Grot. de Jure*, l. 11. c. 13, § 21; *Barrow's Works*, vol. i. ser. 15; *Burnet's Exposition of the 39th Article of the Church of England*; *Herport's Essay on Truths of Importance, and Doctrine of Oaths*; *Doddridge's Lectures*, lect. 189; *Tillotson's 22d Sermon*; *Wolsely's Unreasonableness of Atheism*, p. 152.

Oath of allegiance is as follows: "I, A. B. do sincerely promise and swear, that I will be faithful, and bear true allegiance to his Majesty, King George. So help me God." This is taken by Protestant dissenting ministers, when licensed by the civil magistrates; as is also the following:

Oath of supremacy: "I, A. B. do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the Pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare, that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. So help me God."

OBEDIENCE, the performance of the commands of a superior. Obedience to God may be considered, 1. As *virtual*, which consists in a belief of the Gospel, of the holiness and equity of its precepts, of the truth of its promises, and a true repentance of all our sins.—2. *Actual obedience*, which is the practice and exercise of the several graces and duties of Christianity.—3. *Perfect obedience*, which is the exact conformity of our hearts and lives to the law of God, without the least imperfection. This last is only peculiar to a glorified state. *The obligation we are under to obedience* arises, 1. From the relation we stand in to God as creatures, Psalm xcv. 6.—2. From he law he hath revealed to us in his word, Psalm cxix. 3; 2 Pet. i. 5, 7.—3. From the blessings of his providence we are constantly receiving, Acts xiv. 17; Psalm cxlv.—4. From the love and goodness of God in the grand work of redemption, 1 Cor. vi. 20. As to the *nature of this obedience*, it must be, 1. *Active*, not only avoiding what is prohibited, but performing what is commanded, Col. iii. 8, 10.—2. *Personal*; for though Christ has obeyed the law for us as a covenant of works, yet he hath not abrogated it as a rule of life, Rom. vii. 22; iii. 31.—3. *Sincere*, Psalm li. 6; 1 Tim. 5.—4. *Affectionate*, springing from love, and not from terror, 1 John v. 19; ii. 5; 2 Cor. v. 14.—5. *Diligent*, not slothfully, Gal. i. 16; Psalm xviii. 44; Rom. xii. 11.—6. *Conspicuous* and open, Phil. ii. 15; Matt. v. 16.—7. *Universal*; not one duty, but all must be performed, 2 Pet. i. 5, 10.—8. *Perpetual*, at all times, places, and occasions, Rom. ii. 7; Gal. vi. 9. *The advantages of obedience are these*, 1. It adorns the Gospel, Tit. ii. 10.—2. It is evidential of grace, 2 Cor. v. 17.—3. It rejoices the hearts of the ministers and people of God, 1 John 2; 2 Thess. i. 19, 20.—4. It silences gainsayers, 2 Pet. i. 11, 12.—5. Encourages the saints, while it reproves the lukewarm, Matt. v. 16.—6. Affords peace to the subject of it, Psalm xxv. 12, 13; Acts xxiv. 16.—7. It powerfully recommends religion, as that which is both delightful and practicable, Col. i. 10.—8. It is the forerunner and evidence of eternal glory, Rom. vi. 22; Rev. xxii. 14. See HOLINESS, SANCTIFICATION; *Charnock's Works*, vol. xi. p. 1212; *Tillotson's Sermons*, ser. 122, 123; *Saurin's Sermons*, vol. i. ser. 4; *Ridgley's Body of Divinity*, qu. 92.

OBEDIENCE OF CHRIST is generally divided into active and passive. His *active* obedience implies what he did; his *passive* what he suffered. Some divines distinguish these. They refer our pardon to his passive, and our title to glory to his active obedience: though Dr. Owen observes, that it cannot be clearly evinced that there is any such thing in propriety of speech as *passive obedience*: obeying is doing, to which passion or suffering doth not belong. Of the active obedience of Christ, the Scriptures assure us that he took upon him the form of a servant, and really became one, Isa. xlix. 3; Phil. ii. 5; Heb. viii. He was subject to the law of God. "He was made under the law;" the judicial or civil law of the Jews; the ceremonial law, and the moral law, Matt. xvii. 24, 27; Luke ii. 22; Psalm x. 7, 8. He was obedient to the law of nature; he was in a state of subjection to his parents; and he fulfilled the commands of his heavenly Father as it respected the first and second table. His obedience, 1. Was voluntary, Psalm xl. 6.—2. Complete, 1 Pet. ii. 22.—3. Wrought out in the room and stead of his people, Rom. x. 4; v. 19.—4. Well pleasing and acceptable in the sight of God. See ATONEMENT; *Death and Suffering of Christ.*

OBLATI, secular persons who devoted themselves and their estates to some monastery, into which they were admitted as a kind of lay-brothers. The form of their admission was putting the bell-ropes of the church round their necks, as a mark of servitude. They wore a religious habit, but different from that of the monks.

OBLIGATION is that by which we are bound to the performance of any action. 1. *Ra-*

tional obligation is that which arises from reason, abstractly taken, to do or forbear certain actions. 2. *Authoritative obligation* is that which arises from the commands of a superior, or one who has a right or authority to prescribe rules to others.—3. *Moral obligation* is that by which we are bound to perform that which is right, and to avoid that which is wrong. It is a moral necessity of doing actions or forbearing them; that is, such a necessity as whoever breaks through it, is *ipso facto*, worthy of blame for so doing. Various, however, have been the opinions concerning *the ground* of moral obligation, or what it arises from. One says, from the moral fitness of things; another, because it is conformable to reason and nature; another, because it is conformable to truth; and another, because it is expedient, and promotes the public good. A late writer has defined obligation to be "a state of mind perceiving the reasons for acting, or forbearing to act." But I confess this has a difficulty in it to me; because it carries with it an idea that if a man should by his habitual practice of iniquity be so hardened as to lose a sense of duty, and not perceive the reasons why he should act morally, then he is under no obligation. And thus a depraved man might say he is under no obligation to obey the laws of the land, because, through his desire of living a licentious life, he is led to suppose that there should be none. In my opinion, a difference should be made between *obligation* and a *sense* of it. Moral obligation, I think, arises from the will of God, as revealed in the light and law of nature, and in his word. This is binding upon all men, because there is no situation in which mankind have not either one or the other of these. We find, however, that the generality of men are so far sunk in depravity, that a sense of obligation is nearly or quite lost. Still, however, their losing the sense does not render the obligation less strong. "Obligation to virtue is eternal and immutable, but the sense of it is lost by sin." See *Warburton's Legation*, vol. i. p. 38, 46, &c.; *Paley's Mor. Phil.* p. 54, vol. i.; *Robinson's Preface to the Fourth Volume of Saurin's Sermons; Mason's Christian Morals*, ser. 23. p. 256, vol. ii.; *Doddridge's Lect.* lec. 52; *Grove's Phil.* vol. ii. p. 66.

OBSERVATION. See MIND.

ŒCONOMY. See DISPENSATION.

ŒCONOMISTS, a sect of philosophers in France, who have made a great noise in Europe, and are generally supposed to have been unfriendly to religion. The founder of this sect was Dr. Duquesnoi, who had so well insinuated nimself into the favour of Louis XV., that the king used to call him his Thinker. The sect was called *Œconomists*, because the œconomy and order to be introduced into the finances, and other means of alleviating the distresses of the people were perpetually in their mouths. The abbé Barruel admits that there may have been some few of them who directed their speculations to no other object; but he brings very sufficient proof that the aim of the majority of the sect was to distribute the writings of Voltaire, Diderot, and others, and thus to eradicate from the minds of the people all reverence for divine revelation. See PHILOSOPHISTS.

OFFERING, or OBLATION, denotes whatever is sacrificed or consumed in the worship of God. For an account of the various offerings under the law, the reader is referred to the book of Leviticus. See also SACRIFICE.

OFFICERS, CHURCH. See CHURCH, DEACON, ELDER.

OFFICES OF CHRIST are generally considered as three-fold. 1. A prophet to enlighten and instruct, John vi. 14; iii. 2.—2. A priest to make atonement for his people, Isa. liii.; Heb. vii.—3. A king to reign in, and rule over them, Zech. xi. 9; Psal. ii. 6. See articles INTERCESSION, MEDIATOR, &c.

OMEN is a word which, in its proper sense, signifies a sign or indication of some future event, especially of an alarming nature. Against the belief of omens it is observed, that it is contrary to every principle of sound philosophy; and whoever has studied the writings of St. Paul must be convinced that it is inconsistent with the spirit of genuine Christianity. We cannot pretend to discuss the subject here, but will present the reader with a quotation on the other side of the question. "Though it be true," says Mr. Toplady," "that all omens are not worthy of observation, and though they should never be so regarded as to shock our fortitude, or diminish our confidence in God, still they are not to be constantly despised. Small incidents have sometimes been prelusive to great events; nor is there any superstition in noticing these apparent prognostications, though there may be much superstition in being either too indiscriminately or too deeply swayed by them." *Toplady's Works*, vol. iv. p. 192.

OMNIPOTENCE OF GOD is his almighty power. This is essential to his nature as an infinite, independent, and perfect being. The power of God is divided into *absolute*, and *ordinate*, or *actual*. *Absolute* is that whereby God is able to do that which he will not do, but is possible to be done. *Ordinate* is that whereby he doeth that which he hath decreed to do. The power of God may be more especially seen, 1. In creation, Rom. i. 20; Gen. i.—2. In the preservation of his creatures, Heb. i. 3; Col. i. 16, 17; Job xxvi.—3. In the redemption of men by Christ, Luke i. 35, 37; Eph. i. 19.—4. In the conversion of sinners, Psal. cx. 3; 2 Cor. iv. 7; Rom. i. 16.—5. In the continuation and success of the Gospel in the world, Matt. xiii. 31, 32.—6. In the final perseverance of the saints, 1 Pet. i. 5.—7. In the resurrection of the dead, 1 Cor. xv.—8. In making the righteous happy for ever, and punishing the wicked, Phil. iii. 21; Matt. xxv. 34, &c. See *Gill's Body of Div.* vol. i. oct. edit. p. 77; *Charnock's Works*, vol. i. p. 423; *Saurin's Sermons*, vol. i. p. 157; *Tillotson's Sermons*, ser. 152.

OMNIPRESENCE OF GOD is his ubiquity, or his being present in every place. This may be argued from his infinity, Psal. cxxxix; his power, which is every where, Heb. i. 3; his providence, Acts xvii. 27, 28, which supplies all. As he is a Spirit, he is so omnipresent as not to be mixed with the creature, or divided, part in one place, and part in another; nor is he multiplied or extended, but is essentially present everywhere. From the consideration of this attribute we should learn to fear and reverence God, Psal. lxxxix. 7. To derive consolation in the hour of distress, Isa. xlii. 2; Psal. xlvi. 1. To be active and diligent in holy services, Psal. cxix. 168.—See *Charnock's Works*, vol. i. p. 240; *Abernethy's Sermons*, ser. 7; *Howe's Works*, vol. i. pp.

108, 110; *Saurin's Sermons*, vol. i. ser. 3; *Gill's Body of Div.* b. i.; *Spectator*, vol. viii. Nos. 565, 571; *Tillotson's Sermons*, ser. 154.

OMNISCIENCE OF GOD is that perfection by which he knows all things, and is, 1. Infinite knowledge, Ps. cxlvii. 5.—2. Eternal, generally called foreknowledge, Acts xv. 18; Is. xlvi. 10; Eph. i. 4; Acts ii. 23.—3. Universal, extending to all persons, times, places, and things, Heb. iv. 13; Ps. i. 10, &c.—4. Perfect, relating to what is past, present and to come. He knows all by his own essence, and not derived from any other; not successively, as we do, but independently, distinctly, infallibly, and perpetually, Jer. x. 6, 7; Rom. xi. 33.—5. This knowledge is peculiar to himself, Mark xiii. 32; Job xxxvi. 4, and not communicable to any creature.—6. It is incomprehensible to us how God knows all things, yet it is evident that he does; for to suppose otherwise is to suppose him an imperfect being, and directly contrary to the revelation he has given of himself, 1 John iii. 20; Job xxviii. 24; xxi. 22. See *Charnock's Works*, vol. i. p. 271; *Abernethy's Sermons*, vol. i. p. 290, 306; *Howe's Works*, vol. i. p. 102, 103; *Gill's Div.* vol. i. p. 85, oct.

OPHITES. See SERPENTINIANS.

OPINION is that judgment which the mind forms of any proposition for the truth or falsehood of which there is not sufficient evidence to produce absolute belief.

ORACLE, among the heathens, was the answer which the gods were supposed to give to those who consulted them upon any affair of importance. It is also used for the god who was thought to give the answer, and for the place where it was given. Learned men are much divided as to the source of these oracles. Some suppose that they were only the invention of priests; while others conceive that there was a diabolical agency employed in the business. There are, as one observes, several circumstances leading to the former hypothesis; such as the gloomy solemnity with which many of them were delivered in caves and subterraneous caverns; the numerous and disagreeable ceremonies enjoined, as sometimes sleeping in the skins of beasts, bathing, and expensive sacrifices; the ambiguous and unsatisfactory answers frequently returned: these look very much like the contrivances of artful priests to disguise their villany; the medium of priests, speaking images, vocal groves, &c. seem much to confirm it. On the other hand, if we may credit the relation of ancient writers, either among Heathens or Christians, this hypothesis will hardly account for many of the instances they mention. And since it cannot be proved either impossible or unscriptural, is it not probable that God might sometimes permit an intercourse with infernal spirits, with a design, in the end, to turn this and every other circumstance to his own glory?

Respecting the cessation of these oracles, there have been a variety of opinions. It has been generally held, indeed, that oracles ceased at the birth of Jesus Christ; yet some have endeavoured to maintain the contrary, by showing that they were in being in the days of Julian, commonly called the *apostate*, and that this emperor himself consulted them; nay, further, say they, history makes mention of several laws published by the Christian emperors Theodosius, Gratian, and Valentinian, to punish persons who interrogated them, even in their days; and that the Epicureans were the first who made a jest of this superstition, and exposed the roguery of its priests to the people.

But, on the other side, it is observed, 1. That the question, properly stated, is not, Whether oracles became extinct *immediately upon the birth of Christ*, or from the very moment he was born; but, Whether they fell gradually into disesteem, and ceased as Christ and his Gospel became known to mankind? And that they did so is most certain from the concurrent testimonies of the Fathers, which whoever would endeavour to invalidate, may equally give up the most respectable traditions and relations of every kind.

2dly, But did not Julian the apostate consult these oracles? We answer in the negative: he had, indeed, recourse to magical operations, but it was because oracles had already ceased; for he bewailed the loss of them, and assigned pitiful reasons for it; which St. Cyril has vigorously refuted, saying *that he never could have offered such but from an unwillingness to acknowledge that, when the world had received the light of Christ, the dominion of the devil was at an end.*

3dly, The Christian emperors do, indeed, seem to condemn the superstition and idolatry of those who were still for consulting oracles; but the edicts of those princes do not prove that oracles actually existed in their times, any more than that they ceased in consequence of their laws. It is certain that they were for the most part extinct before the conversion of Constantine.

4thly, Some Epicureans might *make a jest of this superstition*; however, the Epicurean philosopher Celsus, in the second century of the church, was for crying up the excellency of several oracles, as appears at large from Origen's seventh book against him.

Among the Jews there were several sorts of *real* oracles. They had, first, oracles that were delivered *viva voce*; as when God spake to Moses face to face, and as one friend speaks to another, Num. xii. 8. Secondly, Prophetical dreams sent by God; as the dreams which God sent to Joseph, and which foretold his future greatness, Gen. xxvii. 5, 6. Thirdly, Visions; as when a prophet in an ecstacy, being neither properly asleep nor awake, had supernatural revelations, Gen. xv. 1; xlvi. 2. Fourthly, The oracle of the Urim and Thummim, which was accompanied with the ephod, or the pectoral worn by the high priest, and which God had endued with the gift of foretelling things to come, Num. xii. 6; Joel ii. 28. This manner of inquiring of the Lord was often made use of, from Joshua's time to the erection of the temple at Jerusalem. Fifthly, After the building of the temple, they generally consulted the prophets, who were frequent in the kingdoms of Judah and Israel. From Haggai, Zechariah, and Malachi, who are the last of the prophets that have any of their writings remaining, the Jews pretend that God gave them what they call *Bathkol*, the Daughter of the Voice, which was a supernatural manifestation of the will of God, which was performed either by a strong inspiration or internal voice, or else by a sensible and external voice, which was heard by a number of persons sufficient to bear testimony of it. For example, such was the voice that was heard at the baptism of Jesus

Christ, saying, This is my beloved Son, &c. Matt. ii. 17.

The Scripture affords us examples likewise of profane oracies. Balaam, at the instigation of his own spirit, and urged on by his avarice, fearing to lose the recompense that was promised by Balak, king of the Moabites, suggests a diabolical expedient to this prince, of making the Israelites fall into idolatry and fornication, (Num. xxiv. 14; xxxi. 16,) by which he assures him of a certain victory, or at least of considerable advantage against the people of God.

Micaiah, the son of Imlah, a prophet of the Lord, says, (1 Kings xxii. 20., &c.) that he saw the Almighty, sitting upon his throne, and all the host of heaven round about him; and the Lord said, Who shall tempt Ahab, king of Israel, that he may go to war with Ramoth Gilead, and fall in the battle? One answered after one manner, and another in another. At the same time an evil spirit presented himself before the Lord, and said, I will seduce him. And the Lord asked him, How? To which Satan answered, I will go and be a lying spirit in the mouth of his prophets. And the Lord said, Go, and thou shalt prevail. This dialogue clearly proves these two things: *first*, that the devil could do nothing by his own power; and, *secondly*, that, with the permission of God, he could inspire the false prophets, sorcerers, and magicians, and make them deliver false oracles. See *Vanlale and Fontenelle's Hist. de Orac.*; *Potter's Greek Antiquities*, vol. i. b. 2. ch. 7; *Edwards's Hist. of Red.* p. 408; *Farmer on Mir.* p. 281, 285; *Enc. Brit.* article *Oracle*.

ORAL, delivered by the mouth, not written. See TRADITION.

ORATORY, a name given by Christians to certain places of religious worship.

In ecclesiastical antiquity, the term οἶκοι εὐκτηρίοι, houses of prayer, or *oratories*, is frequently given to churches in general, of which there are innumerable instances in ancient Christian writers. But in some canons the name *oratory* seems confined to private chapels or places of worship set up for the convenience of private families, yet still depending on the parochial churches, and differing from them in this, that they were only places of prayer, but not for celebrating the communion: for if that were at any time allowed to private families, yet, at least, upon the great and solemn festivals, they were to resort for communion to the parish churches.

Oratory is used among the Romanists for a closet, or little apartment near a bedchamber, furnished with a little altar, crucifix, &c. for private devotion.

Oratory, Priests of the.—There were two congregations of religious, one in Italy, the other in France, which were called by this name.

The priests of the Oratory in Italy had for their founder, St. Philip de Neri, a native of Florence, who, in the year 1548, founded at Rome the Confraternity of the Holy Trinity. This society originally consisted of but fifteen poor persons, who assembled in the church of St. Saviour, *in campo*, every first Sunday in the month, to practise the exercises of piety described by the holy founder. Afterwards their number increasing by the addition of several persons of distinction to the society, St. Philip proceeded to establish an hospital for the reception of poor pilgrims, who, coming to Rome to visit the tombs of St. Peter and St. Paul, were obliged, for want of a lodging, to lie in the streets and at the doors of churches. For this charitable purpose, pope Paul IV. gave to the society the parochial church of St. Benedict, close by which was built an hospital, so large, that in the Jubilee year 1600, it received 444,500 men, and 25,500 women, who came in pilgrimage to Rome.

The *Priests of the Oratory* in France were established on the model of those in Italy, and owe their rise to cardinal Berulle, a native of Champagne, who resolved upon this foundation in order to revive the splendour of the ecclesiastical state, which was greatly sunk through the miseries of the civil wars, the increase of heresies, and a general corruption of manners. To this end he assembled a community of ecclesiastics, in 1611, in the suburb of St. James. They obtained the king's letter patent for their establishment; and, in 1613, pope Paul V. approved this congregation, under the title of the *Oratory of Jesus*.

This congregation consisted of two sorts of persons: the one, as it were, incorporated; the other, only associates: the former governed the houses of this institute; the latter were only employed in forming themselves to the life and manners of ecclesiastics. And this was the true spirit of this congregation, in which they taught neither human learning nor theology, but only the virtues of the ecclesiastical life.

ORDER, method; the established manner of performing a thing. Nothing can be more beautiful in religion and morals than order. The neglect of it exposes us to the inroads of vice, and often brings upon us the most perplexing events. Whether we consider it in reference to *ourselves*, or our *families*, or the *church*, it is of the greatest importance. As to the *first*, order should be attended to as it respects our principles, Heb. xiii. 9; James i. 8; our tempers, Prov. xvii. 14; Eph. iv. 31; our conversation, Col. iv. 6; our business, Prov. xxii. 29; our time, Ps. xc. 12; Eccl. iii. 1; our recreations, and our general conduct, Phil. i. 27; 2 Pet. i. 5, &c.—2. *As it regards our families*, there should be order; as to the economy or management of its concerns, Matt. xii. 25; as to devotion, and the time of it, Joshua xxiv. 15; as to the instruction thereof, Eph. vi. 1; Gen. xviii. 19; 2 Tim. i. 5.—3. *In respect to the church*, order should be observed as to the admission of members, 2 Cor. vi. 15; as to the administration of its ordinances, 1 Cor. xiv. 33, 40; as to the attendance on its worship, Ps. xxvii. 4; as to our behaviour therein, Col. i. 10; Matt. v. 16. To excite us to the *practice* of this duty we should consider that God is a God of order, 1 Cor. xiv. 33; his works are all in the exactest order, Eph. i. 11; Ps. civ. 25; Eccl. iii. 11; heaven is a place of order, Rev. vii. 9. Jesus Christ was a most beautiful example of regularity. The *advantages* of order are numerous. "The observance of it," says Dr. Blair, "serves to correct that negligence which makes us omit some duties, and that hurry and precipitancy which make us perform others imperfectly. Our attention is thereby directed to its proper objects. We follow the straight path which Providence has pointed out to us; in the course of which all the different business of life presents itself regularly to us on every side." *Ser.* vol. ii. p. 23.

ORDERS, by way of eminence, or *holy orders*, denote a character peculiar to ecclesiastics whereby they are set apart for the ministry. This the Romanists make their sixth sacrament. In no reformed church are there more than three orders, viz. bishops, priests, and deacons. In the Romish church there are seven, exclusive of the episcopate; all which the council of Trent enjoins to be received and believed on pain of anathema. They are distinguished into petty or secular orders, and major or sacred orders. Orders, the petty or minor, are four, viz those of door-keepers, exorcist, reader, and acolyth. Sacred, or major, are deacon, priest, and bishop.

ORDERS, RELIGIOUS, are congregations or societies of monasteries living under the same superior, in the same manner, and wearing the same habit. Religious orders may be reduced to five kinds, viz. monks, canons, knights, mendicants, and regular clerks. *White order* denotes the order of regular canons, of St. Augustine. *Black order* denotes the order of St. Benedict. *Orders religious military* are those instituted in defence of the faith, and privileged to say mass, and who are prohibited marriage, &c. Of this kind are the knights of Malta, or of St. John of Jerusalem. Such also were the knights templars, the knights of Calatrave, of St. Lazarus, Teutonic knights, &c.

ORDINANCES OF THE GOSPEL are institutions of divine authority relating to the worship of God; such as baptism, Matt. xxviii. 19.—2. The Lord's Supper, 1 Cor. xi. 24, &c.—3. Public ministry, or preaching and reading the word, Rom. x. 15; Eph. iv. 13; Mark xvi. 15.—4. Hearing the Gospel, Mark iv. 24; Rom. x. 17.—5. Public prayer, 1 Cor. xiv. 15, 19; Matt. vi. 6; Psalm v. 1, 7.—6. Singing of psalms, Col. iii. 16; Eph. v. 19.—7. Fasting, James iv. 9; Matt. ix. 15; Joel ii. 12.—8. Solemn thanksgiving, Psalm v. 14; 1 Thess. v. 18. See these different articles; also MEANS OF GRACE.

ORDINATION, the act of conferring holy orders, or of initiating a person into the priesthood by prayer and the laying on of hands. Among the Dissenters, ordination is the public setting apart of a minister to his work, or over the people whose call he has accepted. In the church of England, ordination has always been esteemed the principal prerogative of bishops, and they still retain the function as a mark of their spiritual sovereignty in their diocese. Without ordination no person can receive any benefice, parsonage, vicarage, &c. A person must be twenty-three years of age, or near it, before he can be ordained deacon, or have any share in the ministry; and full twenty-four before he can be ordained priest, and by that means be permitted to administer the holy communion. A bishop, on the ordination of clergymen, is to examine them in the presence of the ministers, who in the ordination of priests, but not of deacons, assists him at the imposition of hands; but this is only done as a mark of assent, not because it is thought necessary. In case any crime, as drunkenness, perjury, forgery, &c., is alleged against any one that is to be ordained either priest or deacon, the bishop ought to desist from ordaining him. The person to be ordained is to bring a testimonial of his life and doctrine to the bishop, and to give account of his faith in Latin; and both priests and deacons are obliged to subscribe to the thirty-nine articles. In the ancient discipline there was no such thing as a vague and absolute ordination; but every one was to have a church, whereof he was to be ordained clerk or priest. In the twelfth century they grew more remiss, and ordained without any title or benefice. The council of Trent, however, restored the ancient discipline, and appointed that none should be ordained but those who were provided with a benefice; which practice still obtains in England. The times of ordination are the four Sundays immediately following the Ember weeks; being the second Sunday in Lent, Trinity Sunday, and the Sundays following the first Wednesday after September 14 and December 13. These are the stated times; but ordination may take place at any other time, according to the discretion of the bishop, or circumstances of the case. Among *Seceders* or *Dissenters*, ordinations vary. In the establishment of Scotland, where there are no bishops, the power of ordination is lodged in the presbytery. Among the Calvinistic Methodists, ordination is performed by the sanction and assistance of their own ministers. Among the Independents and Baptists, the power of ordination lies in the suffrage of the people. The qualifications of the candidate are first known, tried, and approved by the church. After which trial, the church proceeds to give him a call to be their minister; which he accepting, the public acknowledgment thereof is signified by ordination, the mode of which is so well known, as not to need recital here.

Though the Dissenters practise ordination, we find they are not agreed respecting it. Some contend for the power of ordination as belonging to the people: the exercise of which right by them constitutes a minister, and confers validity on his public ministrations. Others suppose it belongs to those who are already in office. Without pretending to determine the question, we shall here give an outline of the arguments on both sides.

According to the former opinion, it is argued that the word *ordain* was originally equal to choose or appoint; so that if twenty Christians nominated a man to instruct them once, the man was appointed or *ordained* a preacher for the time. The essence of ordination lies in the voluntary choice and call of the people, and in the voluntary acceptance of that call by the person chosen and called; for this affair must be by mutual consent and agreement, which joins them together as pastor and people. And this is to be done among themselves; and public ordination, so called, is no other than a declaration of *that*. Election and ordination are spoken of as the same; the latter is expressed and explained by the former. It is said of Christ, that he *ordained twelve*, Mark iii. 14, that is, he chose them to the office of apostleship, as he himself explains it, John vi. 70. Paul and Barnabas are said to *ordain elders in every church* (Acts xiv. 23.) or to choose them; that is, they gave orders and directions to every church as to the choice of elders over them: for sometimes persons are said to do that which they give orders and directions for doing; as Moses and Solomon, with respect to building the tabernacle and temple, though done by others; and Moses particularly is said to choose the judges, Exod. xviii. 25, the choice being made under his direction and guidance. The word that is used

in Acts xiv. 23, is translated *chosen* in Cor. ii. 8, 19, where the apostle speaks of a brother, χειροτονηθεις, *who was chosen of the churches to travel with us*, and is so rendered when ascribed to God, Acts x. 41. This choice and ordination, in primitive times, was made two ways; by casting lots and giving votes, signified by the stretching out of hands. Matthias was chosen and ordained to be an apostle in the room of Judas by casting lots; that being an extraordinary office, required an immediate interposition of the Divine Being, a lot being nothing more nor less than an appeal to God for the decision of an affair. But ordinary officers, as elders and pastors of churches, were chosen and ordained by the votes of the people, expressed by stretching out their hands; thus it is said of the apostles, Acts xiv. 23. When they had ordained them elders in every church, χειροτονησαντες, by taking the suffrages and votes of the members of the churches, shown by the stretching out of their hands, as the word signifies; and which they directed them to, and upon it declared the elders duly elected and ordained.

Some, however, on this side of the question, do not go so far as to say, that the essence of ordination lies in the choice of the people, but in the solemn and *public* separation to office by prayer: still, however, they think that ordination by either bishops, presbyters, or any superior character, cannot be necessary to make a minister or ordain a pastor in any particular church; for Jesus Christ, say they, would never leave the subsistence of his churches, or the efficacy of his word and sacraments, to depend on the uninterrupted succession of any office or officer; for then it would be impossible for any church to know whether they ever have had any authentic minister; for we could never be assured that such ordinations had been rightly transmitted through 1700 years. A whole nation might be corrupted, and every bishop and elder therein might have apostatised from the faith, as it was in England in the days of popery. To say, therefore, that the right of ordaining lies in men who are already in office, would drive us to hold the above-mentioned untenable position of *uninterrupted succession*.

On the other side, it is observed, that, although Christians have the liberty of choosing their own pastor, yet they have no power or right to confer the office itself. Scripture represents ordination to be the setting apart of a person to the holy ministry, by the authority of Jesus himself acting by the medium of *men in office*; and this solemn investing act is necessary to his being lawfully accounted a minister of Christ. The original word, Acts vi. 3. is καταστησωμεν, which according to Scapula, and the best writers on the sacred language, signifies to put one in rule, or to give him authority. Now, did this power lodge in the people, how happens it that in all the epistles, not a single word is to be found giving *them* any directions about constituting ministers? On the other hand, in the epistles to Timothy and Titus, who were persons in office, we find particular instruction given them to lay hands suddenly on no man, to examine his qualifications before they ordain him, and to take care that they commit the office only to faithful men, who shall be able to teach others also; Titus i. 5; 2 Tim. iv. 14; Acts xiv. 23.

Besides, it is said, the primitive Christians evidently viewed this matter in the same light.

There is scarcely a single ecclesiastical writer that does not expressly mention ordination as the work of the elders, and as being regarded as a distinct thing from the choice of the people, and subsequent to it.

Most of the foregoing remarks apply chiefly to the supposition that a person cannot be ordained in any other way than as a *pastor over a church*. But here, also, we find a difference of opinion. On the one side it is said, that there is no Scripture authority whatever for a person being ordained without being chosen or nominated to the office of a minister by a *church*. Elders and bishops were ordained in *every* church, not without any church. To ordain a man originally, says Dr. Campbell, was nothing else but in a solemn manner to assign him a pastoral charge. To give him no charge, and not to ordain him, were perfectly identical. On the other side it is contended, that from these words, "Go ye into all the world, and preach the Gospel to every creature; and, lo, I am with you always, even unto the end of the world," it is evident that missionaries and itinerants must be employed in the important work of the ministry; that, as such *cannot* be ordained over any particular church, there cannot be the least impropriety in ordaining them for the *church universal*. Allowing that they have all those talents, gifts, and grace, that constitute a minister in the sight of God, who will dare say they should not be designated by their brethren for the administration of those ordinances Christ has appointed in the church?—Without allowing this, how many thousands would be destitute of these ordinances? Besides, these are the very men whom God in general honours as the first instruments in raising churches, over which stated pastors are afterwards fixed. The separation of Saul and Barnabas, say they, was an ordination to missionary work, including the administration of sacraments to the converted Heathen, as well as public instruction, Acts xiii. 1, 3. So Timothy was ordained, 1 Tim. iv. 14; Acts xvi. 3; and there is equal reason, by analogy, to suppose that Titus and other companions of Paul were similarly ordained, without any of them having a particular church to take under his pastoral care. So that they appear to have been ordained to the work of the Christian ministry at large.

On reviewing the whole of this controversy, I would say with Dr. Watts, "that since there are some texts in the New Testament, wherein single persons, either apostles, as Paul and Barnabas, ordained ministers in their churches; or evangelists, as Timothy and Titus; and since other missions or ordinations are intimated to be performed by several persons, viz. prophets, teachers, elders, or a presbytery, as in Acts xiii. 1; and 1 Tim. iv. 14; since there is sometimes mention made of the imposition of hands in the mission of a minister, and sometimes no mention of it; and since it is evident that in some cases popular ordinations are and must be valid without any bishop or elder; I think none of these differences should be made a matter of violent contest among Christians; nor ought any words to be pronounced against each other by those of the episcopal, presbyterian, or independent way. Surely, all may agree thus far, that various forms or modes, seeming to be used in the mission or ordination of ministers in primitive times, may

give a reasonable occasion or colour for sincere and honest searchers after truth to follow different opinions on this head, and do therefore demand our candid and charitable sentiments concerning those who differ from us." See articles EPISCOPACY, IMPOSITION OF HANDS, INDEPENDENTS, and MINISTERIAL CALL, in this work; *James Owen's Plea for Scripture Ordination; Doddridge's Tracts*, vol. ii. p. 253—257; *Dr. Owen's True Nature of a Gospel Church*, p. 78, 83; *Brekell's Essay on Ordination; Watts's Rational Foundation of a Christian Church*, sec. 3; *Dr. Campbell's Lectures on Ecclesiastical History*, vol. i. p. 345; *Gill's Body of Divinity*, p. 246, vol. iii. 8vo. ed.; *Theological Magazine* for 1802, p. 33, 90, 167; *Ewing's Remarks on Dick's Sermon, preached before the Edinburgh Missionary Society, in* 1801.

ORIGENISTS, a denomination which appeared in the third century, who derived their opinions from the writings of Origen, a presbyter of Alexandria, and a man of vast and uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy. He alleged, that the source of many evils lies in adhering to the literal and external part of Scripture; and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense, arising from the nature of things themselves.

The principal tenets ascribed to Origen, together with a few of the reasons made use of in their defence, are comprehended in the following summary:—

1. That there is a pre-existent state of human souls. For the nature of the soul is such as to make her capable of existing eternally, backward as well as forward, because her spiritual essence, as such, makes it impossible that she should, either through age or violence, be dissolved; so that nothing is wanting to her existence but the good pleasure of him from whom all things proceed. And if, according to the Platonic scheme, we assign the production of all things to the exuberant fulness of life in the Deity, which, through the blessed necessity of his communicative nature, empties itself into all possibilities of being, as into so many capable receptacles, we must suppose her existence in a sense necessary, and in a degree co-eternal with God.

2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state: for we may be assured, from the infinite goodness of their Creator, that they were at first joined to the purest matter, and placed in those regions of the universe which were most suitable to the purity of essence they then possessed. For that the souls of men are an order of essentially incorporate spirits, their deep immersion into terrestrial matter, the modification of all their operations by it, and the heavenly body promised in the Gospel, as the highest perfection of our renewed nature, clearly evince. Therefore if our souls existed before they appeared inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happiness. And certainly he, whose overflowing goodness brought them into existence, would not deprive them of their felicity, till by their mutability they rendered themselves less pure in the whole extent of their powers, and became disposed for the susception

of such a degree of corporeal life as was exactly answerable to their present disposition of spirit. Hence it was necessary that they should become terrestrial men.

3. That the soul of Christ was united to the Word before the incarnation. For the Scriptures teach us that the soul of the Messiah was created before the beginning of the world, Phil. ii. 5, 7. This text must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in Scripture. Though the humanity of Christ was so God-like, he emptied himself of this fulness of life and glory, *to take upon him the form of a servant*. It was this Messiah who conversed with the patriarchs under a human form: it was he who appeared to Moses upon the Holy Mount; it was he who spoke to the prophets under a visible appearance; and it is he who will at last come in triumph upon the clouds to restore the universe to its primitive splendour and felicity.

4. That at the resurrection of the dead we shall be clothed with etherial bodies. For the elements of our terrestrial compositions are such as almost fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, the Supreme Goodness who made all things, assures us he made all things best at first, and therefore his recovery of us to our lost happiness (which is the design of the Gospel) must restore us to our better bodies and happier habitations, which is evident from 1 Cor. xv. 49; 2 Cor. v. 1; and other texts of Scripture.

5. That, after long periods of time, the damned shall be released from their torments, and restored to a new state of probation. For the Deity has such reserves in his gracious providence, as will vindicate his sovereign goodness and wisdom from all disparagement. Expiatory pains are a part of his adorable plan; for this sharper kind of favour has a righteous place in such creatures as are by nature mutable. Though sin has extinguished or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the sense of a better life and nature. As in the material system there is a gravitation of the less bodies towards the greater, there must of necessity be something analogous to this in the intellectual system; and since the spirits created by God are emanations and streams from his own abyss of being, and as self-existent power must needs subject all beings to itself, the Deity could not but impress upon her intimate natures and substances a central tendency towards himself; an essential principle of re-union to their great original.

6. That the earth, after its conflagration, shall become habitable again, and be the mansion of men and animals, and that in eternal vicissitudes. For it is thus expressed in Isaiah: *Behold I make new heavens, and a new earth*, &c., and in Heb. i. 10, 12, *Thou, Lord, in the beginning hast laid the foundations of the earth: as a vesture shalt thou change them, and they shall be changed*, &c. Where there is only a change the substance is not destroyed, this change being

of the world; as also, a mind of perfect wisdom, and, consequently, God. Vanini, the Italian philosopher, was nearly of this opinion: his god was nature. Some very learned and excellent remarks are made on this error by Mr. Boyle, in his discourse on the vulgarly received notion of nature. See *Jones of Nayland's Works*, vol. ix. p. 50, and article SPINOSISM.

PANTHEOLOGY, the whole sum or body of divinity.

PAPIST, one who adheres to the communion of the pope and church of Rome. See POPE, and POPERY.

PARABLE, a fable or allegorical instruction, founded on something real or apparent in nature or history, from which a moral is drawn, by comparing it with something in which the people are more immediately concerned: such are the parables of Dives and Lazarus, of the prodigal son, of the ten virgins, &c. Dr. Blair observes, that "of parables, which form a part of allegory, the prophetical writings are full; and if to us they sometimes appear obscure, we must remember, that, in those early times, it was universally the mode throughout all the eastern nations, to convey sacred truths under some mysterious figures and representations."

PARACLETE, an advocate or comforter; generally applied to the third person in the Trinity, John xv. 26.

PARADISE, the garden of Eden, in which Adam and Eve were placed. It is also used to denote heaven, Luke xxiii. 44. As to the terrestrial paradise, there have been many inquiries about its situation. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in the place possessed by the Caspian sea, and under the arctic pole. The learned Huetius places it upon the river that is produced by the conjunction of the Tigris and Euphrates, now called the river of the Arabs, between this conjunction and the division made by the same river before it falls into the Persian sea. Other geographers have placed it in Armenia, between the sources of the Tigris, the Euphrates, the Araxes, and the Phasis, which they suppose to be the four rivers described by Moses. But concerning the exact place, we must necessarily be very uncertain, if, indeed, it can be thought at all to exist at present, considering the many changes which have taken place on the surface of the earth since the creation. See MAN.

PARAPHRASE, an explanation of some text in clearer and more ample terms, wherein more regard is had to an author's meaning than his words. See COMMENTARY.

PARDON, the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted. Of the *nature of pardon* it may be observed, that the Scripture represents it by various phrases: a lifting up, or taking away, Ps. xxxii. 1; a covering of it, Ps. lxxxv. 2; a non-imputation of it, Ps. xxxii. 2; a blotting it out, Ps. xliii. 25; a non-remembrance of it, Heb. viii. 12; Is. xliii. 25. 1. It is an act of free grace, Ps. li. 1; Isa. xliii. 25.—2. A point of justice, God having received satisfaction by the blood of Christ, 1 John i. 9.—3. A complete act, a forgiveness of all the sins of his people, 1 John i. 7; Psal. ciii. 2, 3.—4. An act that will never be repealed, Mic. vii. 19. *The author or cause of pardon* is not any creature, angel, or man; but God. Ministers are said to remit sin declaratively, but not authoritatively; that is, they preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy, 1 Thess. ii. 4; Rev. xiii. 5, 6. See ABSOLUTION, INDULGENCES. There is nothing that man has, or can do, by which pardon can be procured: wealth cannot buy pardon, Prov. xi. 4; human works or righteousness cannot merit it, Rom. xi. 6; nor can water baptism wash away sin. It is the prerogative of God alone to forgive, Mark ii. 7; the first cause of which is his own sovereign grace and mercy, Eph. i. 7. The meritorious cause is the blood of Christ, Heb. ix. 14; 1 John i. 7. Pardon of sin and justification are considered by some as the same thing; and it must be confessed that there is a close connexion; in many parts they agree, and it is without doubt that every sinner who shall be found pardoned at the great day, will likewise be justified; yet they have been distinguished. thus: 1. An innocent person when falsely accused and acquitted, is justified, but not pardoned; and a criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned.—2. Pardon frees from punishment, but does not entitle to everlasting life; but justification does, Rom. v. If we were only pardoned, we should indeed, escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit; therefore they must be what the Scripture declares—"the gift of God."

After all, however, though these two may be distinguished, yet they cannot be separated; and, in *reality*, one is not prior to the other; for he that is pardoned by the death of Christ, is at the same time justified by his life, Rom. v. 10; Acts xiii. 38, 39. See GRACE, MERCY. *Charnock's Works*, vol. ii. p. 101; *Gill's Body of Divinity, article Pardon; Owen on* Psal. cxxx.; *Hervey's Works*, vol. ii. p. 352.

PARENTS, a name appropriated to immediate progenitors, as father and mother. The duties of parents to children relate to their health, their maintenance, their education, and morals. Many rules have been delivered respecting the *health* of children, which cannot be inserted here; yet we shall just observe, that, if a parent wishes to see his progeny healthy, he must not indulge them in every thing their little appetites desire; not give them too much sleep, nor even give them strong liquors. He must accustom them to industry and moderate exercise. Their food and clothing should be rather light. They should go to rest soon, and rise early; and, above all, should, if possible, be inspired with a love of cleanliness. As to their *maintenance*, it is the parent's duty to provide every thing for them that is necessary until they be capable of providing for themselves. They, therefore, who live in habits of idleness, desert their families, or by their negligent conduct reduce them to a state of indigence and distress, are violating the law of nature and of revelation, 1 Tim. v. 8. In respect to their *education* and *morals*, great care should be taken. As it relates to the present life, habits of courage, application,

rade, prudence, labour, justice, contentment, emperance, truth, benevolence, &c. should be ormed. Their capacities, age, temper, strength, nclination, should be consulted, and advice given uitable to these. As it relates to a future life, heir minds should be informed as to the being of God, his perfections, glory, and the mode of sal-ation by Jesus Christ. They should be cate-chised; allured to a cheerful attendance on divine worship; instructed in the Scriptures; kept from bad company; prayed with and for; and, above all, a good example set them, Prov. xxii. 6; Eph. vi. 1, 2. Nothing can be more criminal than the conduct of some parents in the inferior classes of the community, who never restrain the de-sires and passions of their children, suffer them to live in idleness, dishonesty, and profanation of the Lord's day; the consequence of which is often an ignominious end. So, among the great, per-mitting their children to spend their time and their money as they please, indulging them in perpetual public diversions, and setting before them awful examples of gambling, indolence, blasphemy, drinking, and almost every other vice; what is this but ruining their children, and "bequeathing to posterity a nuisance?" But, while we would call upon parents to exercise their authority, it must not be understood that children are to be entirely at *their* disposal under all circumstances, especially when they begin to think for themselves. Though a parent has a right over his children, yet he is not to be a do-mestic tyrant, consulting his own will and pas-sions in preference to their interest. In fact, his right over them is at an end when he goes be-yond his duty to them. "For parents," as Mr. Paley observes, "have no natural right over the lives of their children, as was absurdly allowed to Roman fathers; nor any to exercise unprofit-able severities; nor to command the commission of crimes: for these rights can never be wanted for the purposes of a parent's duty. Nor have parents any right to sell their children into sla-very; to shut up daughters and younger sons in nunneries and monasteries, in order to preserve entire the estate and dignity of the family; or to use any arts either of kindness or unkindness, to induce them to make choice of this way of life themselves; or in countries where the clergy are prohibited from marriage, to put sons into the church for the same end, who are never likely to do or receive any good in it sufficient to compen-sate for this sacrifice; nor to urge children to marriages from which they are averse, with the view of exulting or enriching the family, or for the sake of connecting estates, parties, or inte-rests; nor to oppose a marriage in which the child would probably find his happiness, from a motive of pride or avarice, of family hostility or personal pique." *Paley's Moral Philosophy*, vol. i. p. 345 to 370; *Stennet's Discourses on Domestic Duties*, dis. 5; *Beattie's Elements of Moral Science*, vol. ii. p. 139, 148; *Doddridge's Lectures*, lect. 74; *Saurin's Sermons, Robinson's Translation*, vol. v. ser. 1; *Searle's Christian Parent*.

PARSIMONY, covetousness. See COVETOUSNESS.

PARSON, (*persona ecclesiæ*) one that hath full possession of all the rights of a parochial church. He is called parson (*persona*) because by his person the church, which is an invisible body, is represented, and he is in himself a body corporate, in order to protect and defend the rights of the church which he personates. There are three ranks of clergymen below that of a dig-nitary, viz. parson, vicar, and curate. *Parson* is the first, meaning a rector, or he who receives the great tithes of a benefice. *Clergyman* may imply any person ordained to serve at the altar. *Parsons* are always priests, whereas *clergymen* are only *deacons*. See CLERGY, CURATE.

PASAGINIANS, a denomination which arose in the twelfth century, known also by the name of the Circumcised. Their distinguishing tenets were these: 1. That the observation of the law of Moses in every thing except the offer-ing of sacrifices was obligatory upon Christians. In consequence of which, they circumcised their followers, abstained from those meats, the use of which was prohibited under the Mosaic econo-my, and celebrated the Jewish sabbath.—2. That Christ was no more than the first and purest creature of God.

This denomination had the utmost aversion to the doctrine and discipline of the church of Rome.

PASSALORYNCHITES, a branch of the Montanists. They held, that in order to be saved, it was necessary to observe a perpetual silence; wherefore they kept their finger con-stantly on their mouth, and dared not open it, even to say their prayers. Their name is derived from the Greek πασσαλος, a *nail*, and ρις, a *nostril*, be-cause, when they put their finger to their mouth they touched their nose.

PASSIVE OBEDIENCE OF CHRIST. See OBEDIENCE, and SUFFERINGS OF CHRIST.

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of the world; as also, a mind of perfect wisdom, and, consequently, God. Vanini, the Italian philosopher, was nearly of this opinion: his god was nature. Some very learned and excellent remarks are made on this error by Mr. Boyle, in his discourse on the vulgarly received notion of nature. See *Jones of Nayland's Works*, vol. ix. p. 50, and article SPINOSISM.

PANTHEOLOGY, the whole sum or body of divinity.

PAPIST, one who adheres to the communion of the pope and church of Rome. See POPE, and POPERY.

PARABLE, a fable or allegorical instruction, founded on something real or apparent in nature or history, from which a moral is drawn, by comparing it with something in which the people are more immediately concerned: such are the parables of Dives and Lazarus, of the prodigal son, of the ten virgins, &c. Dr. Blair observes, that "of parables, which form a part of allegory, the prophetical writings are full; and if to us they sometimes appear obscure, we must remember, that, in those early times, it was universally the mode throughout all the eastern nations, to convey sacred truths under some mysterious figures and representations."

PARACLETE, an advocate or comforter; generally applied to the third person in the Trinity, John xv. 26.

PARADISE, the garden of Eden, in which Adam and Eve were placed. It is also used to denote heaven, Luke xxiii. 44. As to the terrestrial paradise, there have been many inquiries about its situation. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in the place possessed by the Caspian sea, and under the arctic pole. The learned Huetius places it upon the river that is produced by the conjunction of the Tigris and Euphrates, now called the river of the Arabs, between this conjunction and the division made by the same river before it falls into the Persian sea. Other geographers have placed it in Armenia, between the sources of the Tigris, the Euphrates, the Araxes, and the Phasis, which they suppose to be the four rivers described by Moses. But concerning the exact place, we must necessarily be very uncertain, if, indeed, it can be thought at all to exist at present, considering the many changes which have taken place on the surface of the earth since the creation. See MAN.

PARAPHRASE, an explanation of some text in clearer and more ample terms, wherein more regard is had to an author's meaning than his words. See COMMENTARY.

PARDON, the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted. Of the *nature of pardon* it may be observed, that the Scripture represents it by various phrases: a lifting up, or taking away, Ps. xxxii. 1; a covering of it, Ps. lxxxv. 2; a non-imputation of it, Ps. xxxii. 2; a blotting it out, Ps. xliii. 25; a non-remembrance of it, Heb. viii. 12; Is. xliii. 25. 1. It is an act of free grace, Ps. li. 1; Isa. xliii. 25.—2. A point of justice, God having received satisfaction by the blood of Christ, 1 John i. 9.—3. A complete act, a forgiveness of all the sins of his people, 1 John i. 7; Psal. ciii. 2, 3.—4. An act that will never be repealed, Mic. vii. 19. *The author or cause of pardon* is not any creature, angel, or man; but God. Ministers are said to remit sin declaratively, but not authoritatively; that is, they preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy, 1 Thess. ii. 4; Rev. xiii. 5, 6. See ABSOLUTION, INDULGENCES. There is nothing that man has, or can do, by which pardon can be procured: wealth cannot buy pardon, Prov. xi. 4; human works or righteousness cannot merit it, Rom. xi. 6; nor can water baptism wash away sin. It is the prerogative of God alone to forgive, Mark ii. 7; the first cause of which is his own sovereign grace and mercy, Eph. i. 7. The meritorious cause is the blood of Christ, Heb. ix. 14; 1 John i. 7. Pardon of sin and justification are considered by some as the same thing; and it must be confessed that there is a close connexion; in many parts they agree, and it is without doubt that every sinner who shall be found pardoned at the great day, will likewise be justified; yet they have been distinguished, thus: 1. An innocent person when falsely accused and acquitted, is justified, but not pardoned; and a criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned.—2. Pardon frees from punishment, but does not entitle to everlasting life; but justification does, Rom. v. If we were only pardoned, we should indeed, escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit; therefore they must be what the Scripture declares—"the gift of God."

After all, however, though these two may be distinguished, yet they cannot be separated; and, in *reality*, one is not prior to the other; for he that is pardoned by the death of Christ, is at the same time justified by his life, Rom. v. 10; Acts xiii. 38, 39. See GRACE, MERCY. *Charnock's Works*, vol. ii. p. 101; *Gill's Body of Divinity, article Pardon; Owen on* Psal. cxxx.; *Hervey's Works*, vol. ii. p. 352.

PARENTS, a name appropriated to immediate progenitors, as father and mother. The duties of parents to children relate to their health, their maintenance, their education, and morals. Many rules have been delivered respecting the *health* of children, which cannot be inserted here; yet we shall just observe, that, if a parent wishes to see his progeny healthy, he must not indulge them in every thing their little appetites desire; not give them too much sleep, nor even give them strong liquors. He must accustom them to industry and moderate exercise. Their food and clothing should be rather light. They should go to rest soon, and rise early; and, above all, should, if possible, be inspired with a love of cleanliness. As to their *maintenance*, it is the parent's duty to provide every thing for them that is necessary until they be capable of providing for themselves. They, therefore, who live in habits of idleness, desert their families, or by their negligent conduct reduce them to a state of indigence and distress, are violating the law of nature and of revelation, 1 Tim. v. 8. In respect to their *education* and *morals*, great care should be taken. As it relates to the present life, habits of courage, application,

rade, prudence, labour, justice, contentment, emperance, truth, benevolence, &c. should be ormed. Their capacities, age, temper, strength, nclination, should be consulted, and advice given uitable to these. As it relates to a future life, heir minds should be informed as to the being of God, his perfections, glory, and the mode of salation by Jesus Christ. They should be catehised; allured to a cheerful attendance on divine worship; instructed in the Scriptures; kept from bad company; prayed with and for; and, above ll, a good example set them, Prov. xxii. 6; Eph. i. 1, 2. Nothing can be more criminal than the onduct of some parents in the inferior classes f the community, who never restrain the deires and passions of their children, suffer them o live in idleness, dishonesty, and profanation of he Lord's day; the consequence of which is often n ignominious end. So, among the great, permitting their children to spend their time and their money as they please, indulging them in perpetual public diversions, and setting before hem awful examples of gambling, indolence, blasphemy, drinking, and almost every other vice; what is this but ruining their children, and "bequeathing to posterity a nuisance?" But, while we would call upon parents to exercise their authority, it must not be understood that children are to be entirely at *their* disposal under all circumstances, especially when they begin to think for themselves. Though a parent has a right over his children, yet he is not to be a domestic tyrant, consulting his own will and passions in preference to their interest. In fact, his right over them is at an end when he goes beyond his duty to them. "For parents," as Mr. Paley observes, "have no natural right over the lives of their children, as was absurdly allowed to Roman fathers; nor any to exercise unprofitable severities; nor to command the commission of crimes: for these rights can never be wanted for the purposes of a parent's duty. Nor have parents any right to sell their children into slavery; to shut up daughters and younger sons in nunneries and monasteries, in order to preserve entire the estate and dignity of the family; or to use any arts either of kindness or unkindness, to induce them to make choice of this way of life themselves; or in countries where the clergy are prohibited from marriage, to put sons into the church for the same end, who are never likely to do or receive any good in it sufficient to compensate for this sacrifice; nor to urge children to marriages from which they are averse, with the view of exulting or enriching the family, or for the sake of connecting estates, parties, or interests; nor to oppose a marriage in which the child would probably find his happiness, from a motive of pride or avarice, of family hostility or personal pique." *Paley's Moral Philosophy*, vol. i. p. 345 to 370; *Stennet's Discourses on Domestic Duties*, dis. 5; *Beattie's Elements of Moral Science*, vol. ii. p. 139, 148; *Doddridge's Lectures*, lect. 74; *Saurin's Sermons, Robinson's Translation*, vol. v. ser. 1; *Scarle's Christian Parent.*

PARSIMONY, covetousness. See COVETOUSNESS.

PARSON, (*persona ecclesiæ*) one that hath full possession of all the rights of a parochial church. He is called parson (*persona*) because by his person the church, which is an invisible body, is represented, and he is in himself a body corporate, in order to protect and defend the rights of the church which he personates. There are three ranks of clergymen below that of a dignitary, viz. parson, vicar, and curate. *Parson* is the first, meaning a rector, or he who receives the great tithes of a benefice. *Clergyman* may imply any person ordained to serve at the altar. *Parsons* are always priests, whereas *clergymen* are only *deacons*. See CLERGY, CURATE.

PASAGINIANS, a denomination which arose in the twelfth century, known also by the name of the Circumcised. Their distinguishing tenets were these: 1. That the observation of the law of Moses in every thing except the offering of sacrifices was obligatory upon Christians. In consequence of which, they circumcised their followers, abstained from those meats, the use of which was prohibited under the Mosaic economy, and celebrated the Jewish sabbath.—2. That Christ was no more than the first and purest creature of God.

This denomination had the utmost aversion to the doctrine and discipline of the church of Rome.

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the passions are mostly things sensible, on account of their near alliance to the body; but objects of a spiritual nature also, though invisible, have a tendency to excite the passions: such as the love of God, heaven, hell, eternity, &c.—4. As to the *innocency* of the passions: in themselves they are neither good nor evil, but according to the good or ill *use* that is made of them, and the degrees to which they rise.—5. The *usefulness* of the passions is considerable, and were given us for a kind of spring or elasticity, to correct the natural sluggishness of the corporeal part. They gave birth to poetry, science, painting, music, and all the polite arts which minister to pleasure; nor are they less serviceable in the cause of religion and truth. "They," says Dr. Watts, "when sanctified, set the powers of the understanding at work in the search of divine truth and religious duty; they keep the soul fixed to divine things; render the duties of holiness much easier, and temptations to sin much weaker; and render us more like Christ, and fitter for his presence and enjoyment in heaven."—6. As to the *regulation* of the passions; to know whether they are under due restraints, and directed to proper objects, we must inquire whether they influence our opinions; run before our understanding; engaged in trifling, and neglectful of important objects; express themselves in an indecent manner; and whether they disorder our conduct. If this be the case, they are out of their due bounds, and will become sources of trial rather than instruments of good. To have them properly regulated, we should possess knowledge of our duty, take God's word for our rule, be much in prayer and dependence on the Divine Being.—7. Lastly, we should *study* the passions. To examine them accurately, indeed, requires much skill, patience, observation, and judgment; but to form any proper idea of the human mind, and its various operations; to detect the errors that arise from heated temperament and intellectual excess; to know how to touch their various strings, and to direct and employ them in the best of all services; I say, to accomplish these ends, the study of the passions is of the greatest consequence.

"Amidst the numerous branches of knowledge," says Mr. Cogan, "which claim the attention of the human mind, no one can be more important than this. Whatever most intimately concerns ourselves must be of the first moment. An attention, therefore, to the workings of our own minds; tracing the power which external objects have over us; discovering the nature of our emotions and affections; and comprehending the reason of our being affected in a particular manner, must have a direct influence upon our pursuits, our characters, and our happiness. It may with justice be advanced, that the happiness of ourselves in this department is of much greater utility than abstruser speculations concerning the nature of the human soul, or even the most accurate knowledge of its intellectual powers; for it is according as the passions and affections are excited and directed towards the objects investigated by our intellectual natures that we become useful to ourselves or others; that we rise into respectability, or sink into contempt; that we diffuse or enjoy happiness, diffuse or suffer misery. An accurate analysis of these passions and affections, therefore, is to the moralist what the science of anatomy is to the surgeon. It constitutes the first principles of rational practice; it is, in a more view, the anatomy of the heart; it discovers *wh* it beats, and *how* it beats; indicates appearance in a sound and healthy state; detects disease with their causes, and it is infinitely more fort nate in the power it communicates of applyin suitable remedies.

See *Hutcheson, Watts, Le Brun, Cogan, an Davan on the Passions; Grove's Mor. Phil.* vo i. ch. 7.; *Reid's Active Powers of Man; Fordyce' El. of Mor. Phil.; Burke on the Sublime*, p. 50

PASSOVER, a solemn festival of the Jews instituted in commemoration of their comin out of Egypt; because, the night before their de parture, the destroying angel, who put to death the first-born of the Egyptians, passed over the houses of the Hebrews, without entering therein because they were marked with the blood of the lamb, which was killed the evening before, and which for this reason was called the paschal lamb. See Exod. xii.; *Brown's Dict.* article FEAST, and *M'Ewen on the Types*, p. 172.

PASTOR, literally a shepherd; figuratively a stated minister appointed to watch over and instruct a congregation. Of the qualifications of ministers we have already made some remarks under that article; but the following, taken from the works of a spiritual and useful writer, we hope, will not be found superfluous. Jesus Christ's description of an evangelical pastor, Matt. xxiv. 45, includes two things, *faithfulness* and *prudence*. "If a minister be faithful, he deceives not others; and if he be prudent, he is not apt to be deceived himself. His prudence suffers not deceivers easily to impose upon him; and his faithfulness will not suffer him knowingly to impose upon his people. His prudence will enable him to discern, and his faithfulness oblige him to distribute wholesome food to his flock. But more particularly,

"1. Prudence will direct us to lay a good foundation of knowledge in our people's souls by catechising and instructing them in the principles of Christianity, without which we labour in vain.—2. Ministerial prudence discovers itself in the choice of such subjects as the needs of our people's souls do most require and call for.—3. It will not only direct us in the choice of our subjects, but of the language too, in which we dress and deliver them to our people.—4. It will show us of what great use our own affections are for the moving of others; and will therefore advise us, that, if ever we expect the truths we preach should operate upon the hearts of others, we must first have them impressed on our own hearts, Phil. iii. 18.—5. It will direct us to be careful by the strictness and gravity of our deportment, to maintain our esteem in the consciences of our people.—6. It will excite us to seek a blessing from God upon our studies and labours, as knowing all our ministerial success entirely depends thereupon." 1 Cor. iii. 7. See *Flavel's Character of an Evangelical Pastor, in the second volume of his Works*, p. 763, fol. ed.; and books under article MINISTRY.

PATIENCE, that calm and unruffled temper with which a good man bears the evils of life. "Patience," says an eminent writer, "is apt to be ranked by many among the more humble and obscure virtues, belonging chiefly to those who groan on a sick bed, or who languish in a prison; but in every circumstance of life no virtue is more

important both to duty and to happiness. It is not confined to a situation of continued adversity: it principally, indeed, regards the disagreeable circumstances which are apt to occur: but prosperity cannot be enjoyed, any more than adversity supported, without it. It must enter into the temper, and form the habit of the soul, if we would pass through the world with tranquillity and honour." "Christian patience," says Mason, "is essentially different from insensibility, whether natural, artificial, or acquired. This, indeed, sometimes passes for patience, though it be in reality quite another thing; for *patience* signifies *suffering*. Now if you inflict ever so much pain on the body of another, if he is not sensible of it, it is no pain to him; he suffers nothing; consequently calmness under it is no patience. This insensibility is sometimes *natural*. Some, in the native temperament of their mind and body, are much less susceptible of pain than others are.—There are different degrees of insensibility in men, both in their animal and mental frame; so that the same event may be a great exercise of patience to one man, which is none at all to another, as the latter feels little or no pain from that wound inflicted on the body or mind which gives the most exquisite anguish to the former. Again; there is an artificial insensibility, such as is procured by opiates, which blunt the edge of pain; and there is an acquired insensibility, or that which is attained by the force of principles strongly inculcated or by long custom. Such was the apathy of the *Stoics*, who obstinately maintained that pain was no evil, and therefore bore it with amazing firmness, which, however, was very different from the virtue of Christian patience, as appears from the principles from which they respectively proceeded; the one springing from pride, the other from humility." Christian patience, then, is something different from all these. "It is not a careless indolence, a stupid insensibility, mechanical bravery, constitutional fortitude, a daring stoutness of spirit, resulting from fatalism, philosophy, or pride:—it is derived from a divine agency, nourished by heavenly truth, and guided by Scriptural rules."

We have the most powerful motives to excite us to the attainment of this grace. 1. God is a God of patience, Rom. xv. 5.—2. It is enjoined by the Gospel, Rom. xii. 12; Luke xxi. 19.—3. The present state of man renders the practice of it absolutely necessary, Heb. x. 36.—4. The manifold inconvenience of impatience is a strong motive, John iv.; Ps. cvi.—5. Eminent examples of it, Heb. xii. 2; vi. 12; Job i. 22.—6. Reflect that all our trials will terminate in triumph, James v. 7, 8; Rom. ii. 7. *Barrow's Works*, vol. ii. ser. 10; *Jay's Sermons*, ser. 2, vol. i.; *Mason's Christian Morals*, vol. i. ser. 3; *Blair's Sermons*, vol. iii. ser. 11: *Bishop Horne's Discourses*, vol. ii. ser. 10; *Bishop Hopkins's Death Disarmed*, p. 1, 120.

PATIENCE OF GOD is his long-suffering or forbearance. He is called the God of patience, not only because he is the author and object of the grace of patience, but because he is patient or long suffering in himself, and towards his creatures. It is not, indeed, to be considered as a quality, accident, passion, or affection in God as to creatures, but belongs to the very nature and essence of God, and springs from his goodness and mercy, Rom. ii. 4. It is said to be exercised towards his chosen people, 2 Pet. iii. 9; Rom. iii. 25; Isa. xxx. 18; 1 Tim. i. 16; and towards the ungodly, Rom. ii. 4; Eccl. viii. 11. The end of his forbearance to the wicked, is, that they may be without excuse; to make his power and goodness visible; and partly for the sake of his own people, Gen. xviii. 32; Rev. vi. 11; 2 Pet. iii. 9. His patience is manifested by giving warnings of judgments before he executes them, Hos. vi. 5; Amos i. 1; 2 Pet. ii. 5. In long delaying his judgments, Eccl. viii. 11. In often mixing mercy with them. There are many instances of his patience recorded in the Scriptures; with the old world, Gen. vi. 3; the inhabitants of Sodom, Gen. xviii.; in Pharaoh, Exod. v.; in the people of Israel in the wilderness, Acts xiii. 18; in the Amorites and Canaanites, Gen. xv. 15; Lev. xviii. 28: in the Gentile world, Acts xvii. 30; in fruitless professors, Luke xiii. 6, 9; in Antichrist, Rev. ii. 21; xiii. 6; xviii. 8. See *Charnock's Works*, vol. i. p. 780; *Gill's Body of Divinity*, vol. i. p. 130; *Saurin's Sermons*, vol. i. ser. 10 and 11, 148, 149; *Tillotson's Sermons*.

PATRIARCHS, heads of families; a name applied chiefly to those who lived before Moses, who were both priests and princes, without peculiar places fitted for worship, Acts ii. 29; vii. 8, 9; Heb. vii. 4.

Patriarchs, among Christians, are ecclesiastical dignitaries, or bishops, so called from their paternal authority in the church. The power of patriarchs was not the same in all, but differed according to the different customs of countries, or the pleasures of kings and councils. Thus the patriarch of Constantinople grew to be a patriarch over the patriarchs of Ephesus and Cæsarea, and was called the *Œcumenical and Universal Patriarch*; and the patriarch of Alexandria had some prerogatives which no other patriarch but himself enjoyed; such as the right of consecrating and approving of every single bishop under his jurisdiction. The patriarchate has ever been esteemed the supreme dignity in the church: the bishop had only under him the territory of the city of which he was bishop; the metropolitan superintended a province, and had for suffragans the bishops of his province; the primate was the chief of what was then called a *diocese*, and had several metropolitans under him; and the patriarch had under him several dioceses, composing one exarchate, and the primates themselves were under him. Usher, Pagi, De Marca, and Morinus, attribute the establishment of the grand patriarchate to the apostles themselves, who, in their opinion, according to the description of the world then given by geographers, pitched on three principal cities in the three parts of the known world, viz. Rome in Europe, Antioch in Asia, and Alexandria in Africa; and thus formed a trinity of patriarchs. Others maintain, that the name patriarch was unknown at the time of the council of Nice; and that for a long time afterwards patriarchs and primates were confounded together, as being all equally chiefs of dioceses, and equally superior to metropolitans, who were only chiefs of provinces. Hence Socrates gives the title patriarch to all the chiefs of dioceses, and reckons ten of them. Indeed, it does not appear that the dignity of patriarch was appropriated to the five grand sees of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, till after the council of Chalcedon, in 451; for when the

council of Nice regulated the limits and prerogatives of the three patriarchs of Rome, Antioch, and Alexandria, it did not give them the title of patriarchs, though it allowed them the pre-eminence and privileges thereof: thus when the council of Constantinople adjudged the second place to the bishop of Constantinople, who, till then, was only a suffragan of Heraclea, it said nothing of the patriarchate. Nor is the term *patriarch* found in the decree of the council of Chalcedon, whereby the fifth place is assigned to the bishop of Jerusalem; nor did these five patriarchs govern all the churches.

There were besides many independent chiefs of dioceses, who, far from owning the jurisdiction of the grand patriarchs, called themselves *patriarchs*, such as that of Aquileia; nor was Carthage ever subject to the patriarch of Alexandria. Mosheim (*Eccles. Hist.* vol. i. p. 284.) imagines that the bishops who enjoyed a certain degree of pre-eminence over the rest of their order, were distinguished by the Jewish title of patriarchs, in the fourth century. The authority of the patriarchs gradually increased till about the close of the fifth century: all affairs of moment within the compass of their patriarchates came before them, either at first hand, or by appeals from the metropolitans. They consecrated bishops; assembled yearly in council the clergy of their respective districts; pronounced a decisive judgment in those cases where accusations were brought against bishops; and appointed vicars or deputies clothed with their authority, for the preservation of order and tranquillity in the remoter provinces. In short, nothing was done without consulting them, and their decrees were executed with the same regularity and respect as those of the princes.

It deserves to be remarked, however, that the authority of the patriarchs was not acknowledged through all the provinces without exception. Several districts, both in the eastern and western empires, were exempted from their jurisdiction. The Latin church had no patriarchs till the sixth century; and the churches of Gaul, Britain, &c. were never subject to the authority of the patriarch of Rome, whose authority only extended to the suburbicary provinces. There was no primacy, no exarchate, nor patriarchate, owned here; but the bishops, with the metropolitans, governed the church in common. Indeed, after the name patriarch became frequent in the West, it was attributed to the bishop of Bourges and Lyons; but it was only in the first signification, viz. as heads of dioceses. Du Cange says, that there have been some abbots who have borne the title of patriarchs.

PATRICIANS, ancient sectaries, who disturbed the peace of the church in the beginning of the third century; thus called from their founder, *Patricius*, preceptor of a Marcionite called Symmachus. His distinguishing tenet was, that the substance of the flesh is not the work of God, but that of the devil; on which account his adherents bore an implacable hatred to their own flesh, which sometimes carried them so far as to kill themselves.

PATRIPASSIANS, a sect that appeared about the latter end of the second century; so called from their ascribing the passion or sufferings of Christ to the Father; for they asserted the unity of God in such a manner as to destroy all distinctions of persons, and to make the F ther and Son precisely the same; in which th were followed by the Sabellians and othe The author and head of the Patripassians v Praxeas, a philosopher of Phrygia in Asia.

PATRONAGE, or ADVOWSON, a sort of i corporeal hereditament, consisting in the right presentation to a church, or ecclesiastical benefi Advowson signifies the taking into protecti and therefore is synonymous with patronag and he who has the right of advowson is call the patron of the church.

PAULIANISTS, a sect so called from th founder, Paulus Samosatenus, a native of S mosata, elected bishop of Antioch in 262. H doctrine seems to have amounted to this: th the Son and the Holy Ghost exist in God in t same manner as the faculties of reason and ac vity do in man; that Christ was born a me man; but that the reason or wisdom of the F ther descended into him, and by him wroug miracles upon earth, and instructed the nation and, finally, that on account of this union of t divine Word with the man Jesus, Christ migh though improperly, be called God. It is al said that he did not baptise in the name of t Father and the Son, &c.; for which reason th council of Nice ordered those baptised by him be re-baptised. Being condemned by Dionysi Alexandrinus in a council, he abjured his erro to avoid deposition; but soon after he resum them, and was actually deposed by another cou cil in 269. He may be considered as the fath of the modern Socinians; and his errors are s verely condemned by the council of Nice, who creed differs a little from that now used und the same name in the church of England. T creed agreed upon by the Nicene fathers with view to the errors of Paulus Samosatenus co cludes thus: "But those who say there was time when he was not, and that he was not b fore he was born, the catholic and aposto church anathematize."

PAULICIANS, a branch of the ancie Manichees, so called from their founder, one Pa lus, an Armenian, in the seventh century, wh with his brother John, both of Samosata, form this sect: though others are of opinion that th were thus called from another Paul, an Armeni by birth, who lived under the reign of Justini II. In the seventh century, a zealot, called Co stantine, revived this drooping sect, which h suffered much from the violence of its adver ries, and was ready to expire under the severi of the imperial edicts, and that zeal with whi they were carried into execution. The Pau cians, however, by their number, and the count nance of the emperor Nicephorus, became fo midable to all the East. But the cruel rage persecution, which had for some years been su pended, broke forth with redoubled violence und the reigns of Michael Curopalates, and Leo t Armenian, who inflicted capital punishment such of the Paulicians as refused to return in the bosom of the church. The empress The dora, tutoress of the emperor Michael, in 84 would oblige them either to be converted, or quit the empire; upon which several of the were put to death, and more retired among t Saracens; but they were neither all extern nated nor banished.

Upon this they entered into a league with t

Saracens, and choosing for their chief an officer of the greatest resolution and valour, whose name was Carbeus, they declared against the Greeks a war, which was carried on for fifty years with the greatest vehemence and fury. During these commotions, some Paulicians, towards the conclusion of this century, spread abroad their doctrines among the Bulgarians: many of them, either from a principle of zeal for the propagation of their opinions, or from a natural desire of flying from the persecution which they suffered under the Grecian yoke, retired about the close of the eleventh century from Bulgaria and Thrace, and formed settlements in other countries. Their first migration was into Italy; whence, in process of time, they sent colonies into almost all the other provinces of Europe, and formed gradually a considerable number of religious assemblies, who adhered to their doctrine, and who were afterwards persecuted with the utmost vehemence by the Roman pontiffs. In Italy they were called *Patarini*, from a certain place called *Pataria*, being a part of the city of Milan, where they held their assemblies; and *Gathari*, or *Gazari*, from Gazaria, or the Lesser Tartary. In France they were called *Albigenses*, though their faith differed widely from that of the Albigenses whom Protestant writers generally vindicate. (See ALBIGENSES.) The first religious assembly the Paulicians had formed in Europe, is said to have been discovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burnt alive. The ancient Paulicians, according to Photius, expressed the utmost abhorrence of Manes and his doctrine. The Greek writers comprise their errors under the six following particulars: 1. They denied that this inferior and visible world is the production of the Supreme Being; and they distinguish the Creator of the world and of human bodies from the Most High God who dwells in the heavens; and hence some have been led to conceive that they were a branch of the Gnostics rather than of the Manicheans.—2. They treated contemptuously the Virgin Mary, or, according to the usual manner of speaking among the Greeks, they refused to adore and worship her.—3. They refused to celebrate the institution of the Lord's Supper.—4. They loaded the cross of Christ with contempt and reproach, by which we are only to understand that they refused to follow the absurd and superstitious practice of the Greeks, who paid to the pretended wood of the cross a certain sort of religious homage.—5. They rejected, after the example of the greatest part of the Gnostics, the books of the Old Testament, and looked upon the writers of that sacred history as inspired by the Creator of this world, and not by the Supreme God.—6. They excluded presbyters and elders from all part in the administration of the church.

PEACE, that state of mind in which persons are exposed to no open violence to interrupt their tranquillity. I. *Social peace* is mutual agreement one with another, whereby we forbear injuring one another, Psal xxxiv. 14; cxxxii.—2. *Ecclesiastical peace* is freedom from contentions, and rest from persecutions, Isa. xi. 13; xxxii. 17; Rev. xii. 14.—3. *Spiritual peace* is deliverance from sin, by which we were at enmity with God, Rom. v. 1; the result of which is peace in the conscience, Heb. x. 22. This peace is the gift of God through Jesus Christ, 2 Thess. iii. 16. It is a blessing of great importance, Psal. cxix. 165. It is denominated perfect, Isa. xxvi. 3; inexpressible, Phil. iv. 7; permanent, Job xxxiv. 29; John xvi. 22; eternal, Isa. lvii. 2; Heb. iv. 9. See HAPPINESS.

PELAGIANS, a sect who appeared about the end of the fourth century. They maintained the following doctrines: 1. That Adam was by nature mortal, and, whether he had sinned or not, would certainly have died. 2. That the consequences of Adam's sin were confined to his own person.—3. That new-born infants are in the same situation with Adam before the fall.—4. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the Gospel.—5. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection.—6. That the grace of God is given according to our merits.—7. That this grace is not granted for the performance of every moral act; the liberty of the will and information in points of duty being sufficient.

The founder of this sect was Pelagius, a native of Great Britain. He was educated in the monastery of Banchor, in Wales, of which he became a monk, and afterwards an abbot. In the early part of his life he went over to France, and thence to Rome, where he and his friend Celestius propagated their opinions, though in a private manner. Upon the approach of the Goths, A. D. 410, they retired from Rome, and went first into Sicily, and afterwards into Africa, where they published their doctrines with more freedom. From Africa, Pelagius passed into Palestine, while Celestius remained at Carthage, with a view to preferment, desiring to be admitted among the presbyters of that city. But the discovery of his opinions having blasted all his hopes, and his errors being condemned in a council held at Carthage, A. D. 412, he departed from that city, and went into the East. It was from this time that Augustin, the famous bishop of Hippo, began to attack the tenets of Pelagius and Celestius in his learned and elegant writings; and to him, indeed, is principally due the glory of having suppressed this sect in its very birth.

Things went on more smoothly with Pelagius in the East, where he enjoyed the protection and favour of John, bishop of Jerusalem, whose attachment to the sentiments of Origen led him naturally to countenance those of Pelagius, on account of the conformity that there seemed to be between these two systems. Under the shadow of this powerful protection, Pelagius made a public profession of his opinions, and formed disciples in several places. And though, in the year 415, he was accused by Orosius, a Spanish presbyter, whom Augustin had sent into Palestine for that purpose, before an assembly of bishops met at Jerusalem, yet he was dismissed without the least censure; and not only so, but was soon after fully acquitted of all errors by the council of Diospolis.

This controversy was brought to Rome, and referred by Celestius and Pelagius to the decision of Zosimus, who was raised to the pontificate A. D. 417. The new pontiff, gained over by the ambiguous and seemingly orthodox confession of faith that Celestius, who was now at Rome, had artfully drawn up, and also by the

letters and protestations of Pelagius, pronounced in favour of these monks, declared them sound in the faith, and unjustly persecuted by their adversaries. The African bishops, with Augustin at their head, little affected with this declaration, continued obstinately to maintain the judgment they had pronounced in this matter, and to strengthen it by their exhortations, their letters, and their writings. Sosimus yielded to the perseverance of the Africans, changed his mind, and condemned, with the utmost severity, Pelagius and Celestius whom he had honoured with his approbation, and covered with his protection.—This was followed by a train of evils, which pursued these two monks without interruption. They were condemned, says Mosheim, by that same Ephesian council which had launched its thunder at the head of Nestorius. In short, the Gauls, Britons, and Africans, by their councils and emperors, by their edicts and penal laws, demolished this sect in its infancy, and suppressed it entirely before it had acquired any tolerable degree of vigour or consistence.

PENANCE, a punishment either voluntary, or imposed by authority, for the faults a person has committed. Penance is one of the seven sacraments of the Romish church. Besides fasting, alms, abstinence, and the like, which are the general conditions of penance, there are others of more particular kind; as the repeating a certain number of avemarys, paternosters, and credos: wearing a hair shift, and giving oneself a certain number of stripes. In Italy and Spain it is usual to see Christians, almost naked, loaded with chains, and lashing themselves at every step.—See POPERY.

PENITENCE is sometimes used for a state of repentance, and sometimes for the act of repenting. It is also used for a discipline or punishment attending repentance, more usually called *penance*. It also gives title to several religious orders, consisting either of converted debauchees and reformed prostitutes, or of persons who devote themselves to the office of reclaiming them. See next article.

Order of Penitents of St. Magdalen was established about the year 1272, by one Bernard, a citizen of Marseilles, who devoted himself to the work of converting the courtezans of that city. Bernard was seconded by several others, who, forming a kind of society, were at length erected into a religious order by pope Nicholas III. under the rule of St. Augustin. F. Gesney says, they also made a religious order of the penitents, or women they converted, giving them the same rules and observances which they themselves kept.

Congregation of Penitents of St. Magdalen, at Paris, owed its rise to the preaching of F. Tisseran, a Franciscan, who converted a vast number of courtezans, about the year 1492. Louis, Duke of Orleans, gave them his house for a monastery; or rather, as appears by their constitution, Charles VIII. gave them the hotel called *Bochaigne*, whence they were removed to St. George's Chapel, in 1572. By virtue of a brief of pope Alexander, Simon bishop of Paris, in 1497, drew them up a body of statutes, and gave them the rule of St. Augustin. It was necessary before a woman could be admitted, that she had first committed the sin of the flesh. None were admitted who were above thirty-five years of age. Since its reformation by Mary Alvequin, in 1616, none have been admitted but maids, who, however, still retain the ancient name, penitents.

PENITENTS, an appellation given to certain fraternities of penitents, distinguished by the different shape and colour of their habits. These are secular societies, who have their rules, statutes, and churches, and make public processions under their particular crosses or banners. Of these, it is said, there are more than a hundred, the most considerable of which are as follow: The White Penitents, of which there are several different sorts at Rome, the most ancient of which was constituted in 1264: the brethren of this fraternity every year give portions to a certain number of young girls, in order to their being married: their habit is a kind of white sackcloth, and on the shoulder is a circle, in the middle of which is a red and white cross. Black Penitents, the most considerable of which are the Brethren of Mercy, instituted in 1488 by some Florentines, in order to assist criminals during their imprisonment, and at the time of their death. On the day of execution they walk in procession before them, singing the seven penitential psalms, and the litanies; and after they are dead, they take them down from the gibbet, and bury them: their habit is black sackcloth. There are others whose business it is to bury such persons as are found dead in the streets: these wear a death's head on one side of their habit. There are also blue, gray, red, green, and violet penitents, all which are remarkable for little else besides the different colours of their habits.

Penitents, or Converts of the Name of Jesus, a congregation of religious at Seville, in Spain, consisting of women who have led a licentious life, founded in 1550. This monastery is divided into three quarters: one for professed religious; another for novices; a third for those who are under correction. When these last give signs of a real repentance, they are removed into the quarter of the novices, where, if they do not behave themselves well, they are remanded to their correction. They observe the rule of St. Augustin.

Penitents of Orvieto are an order of nuns instituted by Antony Simoncelli, a gentleman of Orvieto, in Italy. The monastery he built was at first designed for the reception of poor girls abandoned by their parents, and in danger of losing their virtue. In 1662 it was erected into a monastery, for the reception of such as, having abandoned themselves to impurity, were willing to take up, and consecrate themselves to God by solemn vows. Their rule is that of the Carmelites.

PENITENTIAL, an ecclesiastical book retained among the Romanists, in which is prescribed what relates to the imposition of penance, and the reconciliation of penitents. There are various penitentials, as the Roman penitential; that of the venerable Bede; that of pope Gregory the Third, &c.

PENITENTIARY, in the ancient Christian church, a name given to certain presbyters or priests, appointed in every church to receive the private confessions of the people, in order to facilitate public discipline, by acquainting them what sins were to be expiated by public penance, and to appoint private penance for such private crimes as were not proper to be publicly censured.

Penitentiary, also, in the court of Rome, is an

office in which are examined and delivered out the secret bulls, dispensations, &c. Penitentiary is also an officer in some cathedrals vested with power from the bishop to absolve in cases referred to him.

PENTATEUCH, from πεντε, five, and τευχος, an instrument or volume, signifies the collection of the five instruments or books of Moses, which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Some modern writers, it seems, have asserted that Moses did not compose the Pentateuch, because the author always speaks in the third person; abridges his narration like a writer who collected from ancient memoirs; sometimes interrupts the thread of his discourse, for example, Gen. iv. 23; and because of the account of the death of Moses at the end, &c. It is observed, also, in the text of the Pentateuch, that there are some places that are defective: for example, in Exod. xii. 8, we see Moses speaking to Pharaoh, where the author omits the beginning of his discourse. The Samaritan inserts in the same place what is wanting in the Hebrew. In other places the same Samaritan copy adds what is deficient in the Hebrew; and what is contained more than the Hebrew seems so well connected with the rest of the discourse, that it would be difficult to separate them. Lastly, they think they observe certain strokes in the Pentateuch which can hardly agree with Moses, who was born and bred in Egypt; as what he says of the earthly paradise, of the rivers that watered it and ran through it; of the cities of Babylon, Erech, Resen, and Calneh; of the gold of Pison; of the bdellium, of the stone of Sohem, or onyx stone, which was to be found in that country. These particulars, observed with such curiosity, seem to prove that the author of the Pentateuch lived beyond the Euphrates. Add what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood wherewith it was built, of the bitumen of Babylon, &c. But in answer to all these objections it is justly observed, that these books are, by the most ancient writers, ascribed to Moses, and it is confirmed by the authority of heathen writers themselves, that they are his writing: besides this, we have the unanimous testimony of the whole Jewish nation ever since Moses's time. Divers texts of the Pentateuch imply that it was written by him; and the book of Joshua and other parts of Scripture import as much; and though some passages have been thought to imply the contrary, yet this is but a late opinion, and has been sufficiently confuted by several learned men. It is probable, however, that Ezra published a new edition of the books of Moses, in which he might add those passages that many suppose Moses did not write. The Abbé Torné, in a sermon preached before the French King in Lent, 1764, makes the following remarks: "The legislator of the Jews was the author of the Pentateuch; an immortal work, wherein he paints the marvels of his reign, with the majestic picture of the government and religion which he established! Who before our modern infidels ever ventured to obscure this incontestable fact? Who ever sprang a doubt about this among the Hebrews?—What greater reasons have there ever been to attribute to Mahomet his Alcoran, to Plato his Republic, or to Homer his sublime poems? Rather let us say, What work in any age ever appeared more truly to bear the name of its real author? It is not an ordinary book, which, like many others, may be easily hazarded under a fictitious name. It is a sacred book, which the Jews have always read with a veneration, that remains after seventeen hundred years exile, calamities, and reproach. In this book the Hebrews included all their science; it was their civil, political, and sacred code, their only treasure, their calendar, their annals, the only title of their sovereigns and pontiffs, the alone rule of polity and worship: by consequence it must be formed with their monarchy, and necessarily have the same epoch as their government and religion, &c.—Moses speaks only truth, though infidels charge him with imposture. But, great God! what an impostor must he be, who first spoke of the Divinity in a manner so sublime, that no one since, during almost four thousand years, has been able to surpass him! What an impostor must he be whose writings breathe only virtue; whose style, equally simple, affecting, and sublime, in spite of the rudeness of those first ages, openly displays an inspiration altogether divine!" See *Ainsworth and Kidder on the Pentateuch*; *Prideaux's Con.* vol. i. p. 342, 345, 573, 575; *Marsh's Authenticity of the Five Books of Moses considered*; *Warburton's Divine Legation*; *Dr. Graves's Lectures on the last four books in the Old Test.*; *Jenkins's Reasonableness of Christianity*; *Watson's Apology*, let. 2 and 3; *Faber's Horæ Mosaicæ, or a View of the Mosaical Records*.

PENTECOST, a solemn festival of the Jews, so called, because it was celebrated fifty days after the feast of the passover, Lev. xxiii. 15. It corresponds with the Christians' Whitsuntide, for which it is sometimes used.

PERFECTION, that state or quality of a thing, in which it is free from defect or redundancy. According to some, it is divided into *physical* or natural, whereby a thing has all its powers and faculties; *moral*, or an eminent degree of goodness and piety; and *metaphysical* or *transcendant* is the possession of all the essential attributes or parts necessary to the integrity of a substance; or it is that whereby a thing has or is provided of every thing belonging to its nature; such is the perfection of God.—The term perfection, says the great Witsius, is not always used in the same sense in the Scriptures. 1. There is a perfection of *sincerity*, whereby a man serves God without hypocrisy, Job i. 1; Is. xxxviii. 3. —2. There is a perfection of *parts*, subjective with respect to the whole man, 1 Thess. v. 23; and objective with respect to the whole law, when all the duties prescribed by God are observed, Ps. cxix. 128; Luke i. 6.—3. There is a *comparative* perfection ascribed to those who are advanced in knowledge, faith, and sanctification, in comparison of those who are still infants and untaught, 1 John ii. 13; 1 Cor. ii. 6; Phil. iii. 15,—4. There is an *evangelical* perfection. The righteousness of Christ being imputed to the believer, he is complete in him, and accepted of God as perfect through Christ, Col. ii. 10; Eph. v. 27; 2 Cor. v. 21.—5. There is also a perfection of *degrees*, by which a person performs all the commands of God with the full exertion of all his powers, without the least defect. This is what the law of God requires, but what the saints cannot attain to in this life, though we will daily aim at this all

the other kinds above-mentioned, Rom. vii. 24; Phil. iii. 12; 1 John i. 8; *Witsii Œconomia Fœderum Dei*, lib. iii. cap. 12. § 124; *Bates's Works*, p. 557, &c.; *Law and Wesley on Perfection*; *Doddridge's Lectures*, lecture 181.

PERFECTIONS OF GOD. See ATTRIBUTES.

PERJURY is the taking of an oath, in order to tell or confirm a falsehood. This is a very heinous crime, as it is treating the Almighty with irreverence; denying, or at least discarding his omniscience; profaning his name, and violating truth. It has always been esteemed a very detestable thing, and those who have been proved guilty of it, have been looked upon as the pests of society. See OATH.

PERMISSION OF SIN. See SIN.

PERSECUTION is any pain or affliction which a person designedly inflicts upon another; and in a more restrained sense, the sufferings of Christians on account of their religion. Persecution is threefold.—1. *Mental*, when the spirit of a man rises up and opposes another.—2. *Verbal*, when men give hard words, and deal in uncharitable censures.—3. *Actual* or *open*, by the hand, such as the dragging of innocent persons before the tribunal of justice, Matt. x. 18. The unlawfulness of persecution for conscience' sake must appear plain to every one that possesses the least degree of thought or of feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the Gospel of Christ; it is the Gospel of the Devil. Where persecution begins, Christianity ends. Christ never used any thing that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in."

We know the origin of it to be from the prince of darkness, who began the dreadful practice in the first family on earth, and who, more or less, has been carrying on the same work ever since, and that almost among all parties. "Persecution for conscience' sake," says Dr. Doddridge, "is every way inconsistent, because, 1. It is founded on an absurd supposition, that one man has a right to judge for another in matters of religion.—2. It is evidently opposite to that fundamental principle of morality, that we should do to others as we could reasonably desire they should do to us.—3. It is by no means calculated to answer the end which its patrons profess to intend by it.—4. It evidently tends to produce a great deal of mischief and confusion in the world.—5. The Christian religion must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail.—6. Persecution is so far from being required or encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to the whole of it."

The chief objects who have fell a prey to this diabolical spirit have been Christians; a short account of whose sufferings we shall here give, as persecuted by the Jews, Heathens, and those of the same name.

Persecution of Christians by the Jews.—Here we need not be copious, as the New Testament will inform the reader more particularly how the first Christians suffered for the cause of truth. Jesus Christ himself was exposed to it in the greatest degree. The four evangelists record the dreadful scenes, which need not here be enlarged on. After his death, the apostles suffered every evil which the malice of the Jews could invent, and their mad zeal execute. They who read the Acts of the Apostles, will find that, like their Master, they were despised and rejected of men, and treated with the utmost indignity and contempt.

II. *Persecution of Christians by the Heathen.*—Historians usually reckon ten general persecutions, the first of which was under the emperor Nero, thirty-one years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First, Those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the day-light failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens; and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women burning to ashes supplied music for his ears.—2. The second general persecution was under Domitian, in the year 95, when 40,000 were supposed to have suffered martyrdom.—3. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for several years.—4. The fourth was under Antoninus, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.—5. The fifth began in the year 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. Perpetua had an infant at the breast, and Felicitas was just delivered, at the time of their being put to death. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed, before an insulting multitude, to a wild cow, who mangled their bodies in a most horrid manner; after which they were carried to a conspicuous place, and put to death by the sword.—6. The sixth began with the reign of Maximinus, in 235.—7. The seventh, which was the most dreadful ever known, began in 250, under the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c.—8. The eighth began in 257, under Valerian. Both men and women suffered death, some by scourging, some by the sword, and some by fire.—9. The ninth was under Aurelian, in 274; but this was inconsiderable, compared with the others before mentioned.—10. The tenth began in the nineteenth year of Diocletian, 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000

Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned.

III. *Persecution of Christians by those of the same name.*—Numerous were the persecutions of different sects from Constantine's time to the Reformation; but when the famous Martin Luther arose, and opposed the errors and ambition of the church of Rome, and the sentiments of his good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A general council of the clergy was called; this was the famous council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendour, and preventing the Reformation. The friends to the Reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. The invincible armada, as it was vainly called, had the same end in view. The inquisition, which was established in the twelfth century against the Waldenses (see INQUISITION) was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were in a similar manner deluged with Protestant blood. In

HOLLAND,

and in the other Low Countries, for many years the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants in that part of the world were then in subjection. Father Paul observes, that these Belgic martyrs were 50,000; but Grotius and others observe, that there were 100,000 who suffered by the hand of the executioner. Herein, however, Satan and his agents failed of their purpose; for in the issue great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state, which has ever since been considered as one of the principal Protestant countries of the universe.

FRANCE.

No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise; his head was afterwards cut off, and sent to the king and queen mother; and his body, after a thousand indignities offered to it, hung by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, residents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of those who were just going to be butchered, were every where heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running through the channels in such plenty, that torrents seemed to empty themselves in the neighbouring river; in a word, an innumerable multitude of men, women with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into gaol; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and calling them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans they murdered above five hundred men, women, and children, and enriched themselves with the spoil. The same cruelties were practised at Angers, Troyes, Bourges, la Charité, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents' necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above 30,000 Protestants were destroyed in this massacre; or, as others affirm, above 100,000. But what aggravates these scenes with still greater wantonness and cruelty, was, the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII. and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favour of the Roman church.

But all these persecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation; but to show what superstition, bigotry and fanaticism are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers,

soldiers, and dragoons, went into the Protestants' houses, where they marred and defaced their household stuff; broke their looking-glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money. But this was not the worst: they turned the dining-rooms of gentlemen into stables for horses, and treated the owners of the houses where they quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sluiced them with water, and, putting over their heads kettle-drums turned upside down, they made a continual din upon them till these unhappy creatures lost their senses. At Negrepelisse, a town near Montauban, they hung up Isaac Favin, a Protestant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round about a boy, twelve years old, who, with hands and eyes lifted up to heaven, cried out, "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt. In several places the soldiers applied red hot irons to the hands and feet of men, and the breasts of women. At Nantes, they hung up several women and maids by their feet, and others by their arm-pits, and thus exposed them to public view stark-naked.—They bound mothers, that gave suck, to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and, being half-roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps of wet hay till they were suffocated. They tied some under the arms with ropes and plunged them again and again into wells; they bound others, put them to the torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles from head to foot. In some places they tied fathers and husbands to their bed-posts, and, before their eyes, ravished their wives and daughters with impunity. They blew up men and women with bellows till they burst them. If any, to escape these barbarities, endeavoured to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practised by Nero or Diocletian,) upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment.—With these scenes of desolation and horror the popish clergy feasted their eyes, and made only matter of laughter and sport of them!

ENGLAND

has also been the seat of much persecution.—Though Wicliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome, that his bones were ordered to be dug up, and cast upon a dunghill. The remains of this excellent man were accordingly dug out of the grave, where they had lain undisturbed four-and-forty years. His bones were burnt, and the ashes cast into an adjoining brook. In the reign of Henry VIII., Bilney, Bayman and many other reformers, were burnt; but when queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch and set fire to it. Eight illustrious persons among whom was Ferrar, bishop of St. David's, were sought out, and burnt by the infamous Bonner in a few days. Sixty-seven persons were this year, A. D. 1555, burnt, amongst whom were the famous Protestants, Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty-five persons were burnt. Women suffered; and one, in the flames, which burst her womb, being near her time of delivery, a child fell from her into the fire, which being snatched out by some of the observers more humane than the rest, the magistrate ordered the babe to be again thrown into the fire, and burnt. Thus even the unborn child was burnt for heresy! O God, what is human nature when left to itself! Alas! dispositions ferocious as infernal then reign and usurp the heart! The queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole, the number of those who suffered death for the reformed religion in this reign, were no less than two hundred and seventy-seven persons; of whom were five bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, labourers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison. Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to consent to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Anabaptists were burnt, and many perished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident that she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors, and her hands were stained with the blood both of Papists and Puritans. James I. succeeded Elizabeth: he published a proclamation, commanding all Protestants to conform strictly, and without any exception, to all the rites and ceremonies of the church of England. Above five hundred clergy were immediately silenced, or degraded, for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured, and fined, in the Star-chamber. Two persons were burnt for heresy, one at Smithfield, and the other at Litchfield. Worn out with endless vexations, and unceasing persecutions, many retired into Holland, and from thence to America. It is witnessed by a judicious historian, that, in this and in some following reigns, 22,000 persons were banished from England by persecution to America. In Charles the First's time arose the persecuting

Laud, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was fined ten thousand pounds, perpetual imprisonment, and whipping. He was whipped, and then placed in the pillory; one of his ears cut off; one side of his nose slit; branded on the cheek with a red hot iron, with the letters S. S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the long parliament set him at liberty. About four years afterwards, William Prynn, a barrister, for a book he wrote against the *sports* on the Lord's day, was deprived from practising at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined five thousand pounds. Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding fifty pounds; and imprisonment for a year, for the third offence, in using the episcopal book of common prayer, even in a private family. In the following year the Presbyterians applied to Parliament, pressing them to enforce *uniformity* in religion, and to extirpate popery, prelacy, heresy, schism, &c., but their petition was rejected; but in 1648 the parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended the following errors should suffer death. These errors were, 1. Denying the being of a God.—2. Denying his omnipresence, omniscience, &c. 3. Denying the Trinity in any way.—4. Denying that Christ had two natures.—5. Denying the resurrection, the atonement, the Scriptures. In Charles the Second's reign the Act of Uniformity passed, by which two thousand clergymen were deprived of their benefices. Then followed the Conventicle Act, and the Oxford Act, under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign also, the Quakers were much persecuted, and numbers of them imprisoned. Thus we see how England has bled under the hands of bigotry and persecution; nor was toleration enjoyed until William III. came to the throne, who showed himself a warm friend to the rights of conscience. The accession of the present royal family was auspicious to religious liberty; and as these monarchs have always befriended toleration, the spirit of persecution has been long curbed.

IRELAND

has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days, in different parts of the kingdom, in the reign of Charles I. It began on the 23d of October, 1641. Having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death, others they stripped naked, and exposed to shame, and then drove them like herds of swine to perish in the mountains: many hundreds were drowned in rivers, some had their throats cut, others were dismembered. With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh; wives and young virgins abused in the presence of their nearest relations; nay, they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

SCOTLAND, SPAIN, &c.

Besides the above-mentioned persecutions, there have been several others carried on in different parts of the world. Scotland for many years together was the scene of cruelty and bloodshed, till it was delivered by the monarch at the revolution. Spain, Italy, and the valley of Piedmont, and other places, have been the seats of much persecution. Popery, we see, has had the greatest hand in this mischievous work. It has to answer, also, for the lives of millions of Jews, Mahometans, and barbarians. When the Moors conquered Spain, in the eighth century, they allowed the Christians the free exercise of their religion; but in the fifteenth century, when the Moors were overcome, and Ferdinand subdued the Moriscoes, the descendants of the above Moors, many thousands were forced to be baptized, or burnt, massacred, or banished, and their children sold for slaves; besides innumerable Jews, who shared the same cruelties, chiefly by means of the infernal courts of inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the Papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say, that at mystic Babylon's destruction, 'was found in her the blood of prophets, of saints, and of all that was slain upon the earth,' Rev. xviii. 24.

To conclude this article, who can peruse the account here given without feeling the most painful emotions, and dropping a tear over the madness and depravity of mankind? Does it not show us what human beings are capable of when influenced by superstition, bigotry, and prejudice? Have not these baneful principles metamorphosed men into infernals; and entirely extinguished all the feelings of humanity, the dictates of conscience, and the voice of reason? Alas! what has sin done to make mankind such curses to one another? Merciful God! by thy great power suppress this worst of all evils, and let truth and love, meekness and forbearance, universally prevail. *Limborch's Introduction to his History of the Inquisition; Memoirs of the Persecutions of the Protestants in France, by Lewis De Enarolles; Comber's History of the Parisian Massacre of St. Bartholomew; A. Robinson's History of Persecution; Lockman's History of Popish Persecution; Clark's Looking-glass for Persecutors; Doddridge's Sermon on Persecution; Jortin's ditto*, ser. 9. vol. iv.; *Bower's Lives of the Popes; Fox's Martyrs; Woodrow's History of the Sufferings of the Church of Scotland;*

Neale's History of the Puritans, and of New England; History of the Bohemian Persecutions.

PERSEVERANCE is the continuance in any design, state, opinion, or course of action. The perseverance of the saints is their continuance in a state of grace to a state of glory. This doctrine has afforded considerable matter for controversy between Calvinists and Arminians. We shall briefly here state the arguments and objections. And, first, the *perfections* of God are considered as strong arguments to prove this doctrine. God, as a Being possessed of infinite love, faithfulness, wisdom and power, can hardly be supposed to suffer any of his people finally to fall into perdition. This would be a reflection on his attributes, and argue him to be worse than a common father of his family. His *love* to his people is unchangeable, and therefore they cannot be the objects of it at one time and not at another, John xiii. 1; Zeph. iii. 17; Jer. xxxi. 3. His *faithfulness* to them and to his promise is not founded upon their merit, but his own will and goodness; this, therefore, cannot be violated, Mal. iii. 6; Num. xxiii. 19. His *wisdom* foreseces every obstacle in the way, and is capable of removing it, and directing them into the right path. It would be a reflection on his wisdom, after choosing a right end, not to choose right means in accomplishing the same, Jer. x. 6, 7. His *power* is insuperable, and is absolutely and perpetually displayed in their preservation and protection, 1 Pet. i. 5.—2. Another argument to prove this doctrine, is their *union* to Christ, and what he has done for them. They are said to be chosen in him, Eph. i. 4; united to him, Eph. i. 23; the purchase of his death, Rom. viii. 34; Tit. ii. 14; the objects of his intercession, Rom. v. 10; viii. 34; 1 John ii. 1, 2. Now if there be a possibility of their finally falling, then this choice, this union, his death and intercession, *may* all be in vain, and rendered abortive; an idea as derogatory to the divine glory, and as dishonourable to Jesus Christ, as possibly can be.—3. It is argued from the *work of the Spirit*, which is to communicate grace and strength equal to the day, Phil. i. 6; 2 Cor. i. 21, 22. If, indeed, divine grace were dependent on the will of man, if by his own power he has brought himself into a state of grace, then it might follow that he might relapse into an opposite state when that power any time was weakened: but as the perseverance of the saints is not produced by any native principles in themselves, but by the agency of the Holy Spirit, enlightening, confirming, and establishing them of course, they must persevere, or otherwise it would be a reflection on this Divine Agent, Rom. viii. 9; 1 Cor. vi. 11; John iv. 14; xvi. 14.—4. Lastly, the declarations and promises of Scripture are very numerous in favour of this doctrine, Job xvii. 9; Ps. xciv. 14; cxxv.; Jer. xxxii. 40; John x. 28; xvii. 12; 1 Cor. i. 8, 9; 1 Pet. i. 5; Prov. iv. 18, all which could not be true, if this doctrine were false. There are *objections*, however, to this doctrine, which we must state.—1. There are various threatenings denounced against those who apostatise, Ezek. iii. 20; Heb. vi. 3, 6; Ps. cxxxv. 3—5; Ezek. xviii. 24. To this it is answered, that some of these texts do not so much as suppose the falling away of a truly good man; and to all of them, it is said, that they only show what would be the consequence *if* such should fall away; but cannot prove that it ever in fact happens.—2. It is foretold as a future event that some should fall away, Matt. xxiv. 12, 13; John xv. 6; Matt. xiii. 20, 21. To the first of these passages it is answered, that their love might be said to wax cold without totally ceasing; or they might have been an outward zeal and show of love where there never was a true faith. To the second it is answered, that persons may be said to be in Christ only by an external profession, or mere members of the visible church, John xv. 2; Matt. xiii. 47, 48. As to Matthew, xiii. 20, 21, it is replied, that this may refer to the joy with which some may entertain the offers of pardon, who never, after all, attentively considered them.—3. It is objected that many have in fact fallen away, as David, Solomon, Peter, Alexander, Hymeneus, &c. To which it is answered that David, Solomon, and Peter's fall, were not total; and as to the others, there is no proof of their ever being true Christians.—4. It is urged that this doctrine supersedes the use of means and renders exhortation unnecessary. To which it may be answered, that perseverance itself implies the use of means, and that the means are equally appointed as well as the end; nor has it ever been found that true Christians have rejected them. They consider exhortations and admonitions to be some of the means they are to attend to in order to promote their holiness. Christ and his apostles, though they often asserted this doctrine, yet proved, exhorted, and made use of means. See EXHORTATION, MEANS.—5. Lastly, it is objected that this doctrine gives great encouragement to carnal security and presumptuous sin. To which it is answered, that this doctrine, like many others, may be abused by hypocrites, but cannot be so by those who are truly serious, it being the very nature of grace to lead to righteousness, Tit. ii. 10, 12. Their knowledge leads to veneration; their love animates to duty; their faith purifies the heart; their gratitude excites to obedience; yea, all their principles have a tendency to set before them the evil of sin, and the beauty of holiness. See *Whitby and Gill on the Five Points; Cole on the Sovereignty of God; Doddridge's Lectures*, lec. 179; *Turretini Comp. Theologiæ*, loc. 14, p. 156; *Œconomia Wilsii*, lib. iii. cap. 13; *Toplady's Works*, p. 476, vol. v.; *Ridgley's Body of Div.* qu. 79.

PERSON, an individual substance of a rational intelligent nature. Some have been offended at the term persons, as applied to the Trinity, as unwarrantable. The term *person*, when applied to the Deity, is certainly used in a sense somewhat different from that in which we apply it to one another; but when it is considered that the Greek words Υποστασις and Προσωπον, to which it answers, are, in the New Testament, applied to the Father and Son, Heb. i. 3; 2 Cor. iv. 6; and that no single term, at least, can be found more suitable; it can hardly be condemned as unscriptural and improper. There have been warm debates between the Greek and Latin churches about the words *hypostasis* and *persona*; the Latin, concluding that the word *hypostasis* signified substance or essence, thought that to assert that there were three divine *hypostases* was to say that there were three gods. On the other hand, the Greek church thought the word *person* did not sufficiently guard against the Sa-

belhan notion of the same individual Being sustaining three relations; whereupon each part of the church was ready to brand the other with heresy, till by a free and mutual conference in a synod at Alexandria, A. D. 362, they made it appear that it was but a mere contention about the grammatical sense of a word; and then it was allowed by men of temper on both sides, that either of the two words might be indifferently used. See *Marci Medulla*, l. 5. § 3; *Ridgley's Divinity*, qu. 11; *Hurrion on the Spirit*, p. 140; *Doddridge's Lectures*, lec. 159; *Gill on the Trinity*, p. 93; *Watts's Works*, vol. v. p. 48, 208; *Gill's Body of Divinity*, vol. i. p. 205, 8vo.; *Edwards's History of Redemption*, p. 51, note; *Horæ Sol.* vol. ii. p. 20.

PERSUASION, the act of influencing the judgment and passions by arguments or motives. It is different from conviction. Conviction affects the understanding only; persuasion, the will and the practice. It may be considered as an assent to a proposition not sufficiently proved. It is more extensively used than conviction, which last is founded on demonstration, natural or supernatural. But all things of which we may be persuaded, are not capable of demonstration. See *Blair's Rhetoric*, vol. ii. p. 174.

PETER-PENCE was an annual tribute of one penny paid at Rome out of every family, at the feast of St. Peter; this, Ina, the Saxon king, when he went in pilgrimage to Rome, about the year 740, gave to the pope, partly as alms, and partly in recompense of a house erected in Rome for English pilgrims. It continued to be paid generally until the time of Henry VIII., when it was enacted, that henceforth no persons shall pay any pensions, peter-pence, or other impositions, to the use of the bishop and see of Rome.

PETITION, according to Dr. Watts, is the fourth part of prayer, and includes a desire of deliverance from evil, and a request of good things to be bestowed. On both these accounts petitions are to be offered up to God, not only for ourselves, but for our fellow-creatures also. This part of prayer is frequently called intercession. See PRAYER.

PETROBRUSSIANS, a sect founded about the year 1110 in Languedoc and Provence, by Peter de Bruys, who made the most laudable attempts to reform the abuses and to remove the superstitions that disfigured the beautiful simplicity of the Gospel; though not without a mixture of fanaticism. The following tenets were held by him and his disciples: 1. That no persons whatever were to be baptized before they were come to the full use of their reason.—2. That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that, therefore, such churches as had already been erected, were to be pulled down and destroyed.—3. That the crucifixes, as instruments of superstition, deserved the same fate.—4. That the real body and blood of Christ were not exhibited in the eucharist, but were merely represented in that ordinance.—5. That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead. The founder of this sect, after a laborious ministry of twenty years, was burnt in the year 1130, by an enraged populace set on by the clergy, whose traffic was in danger from the enterprising spirit of this new reformer.

PETROJOANNITES were followers of Peter John or Peter Joannis, that is, Peter the son of John, who flourished in the twelfth century. His doctrine was not known till after his death, when his body was taken out of his grave and burnt. His opinions were, that he alone had the knowledge of the true sense wherein the apostles preached the Gospel; that the reasonable soul is not the form of man; that there is no grace infused by baptism; and that Jesus Christ was pierced with a lance on the cross before he expired.

PHARISEES, a famous sect of the Jews who distinguished themselves by their zeal for the traditions of the elders, which they derived from the same fountain with the written word itself; pretending that both were delivered to Moses from mount Sinai, and were therefore both of equal authority. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men, and therefore separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them; and hence, from the Hebrew word *pharis*, which signifies "to separate," they had the name of *Pharisees*, or *Separatists*.

This sect was one of the most ancient and most considerable among the Jews, but its original is not very well known; however, it was in great repute in the time of our Saviour, and most probably had its original at the same time with the traditions.

The extraordinary pretences of the Pharisees to righteousness, drew after them the common people, who held them in the highest esteem and veneration. Our Saviour frequently, however, charges them with hypocrisy, and making the law of God of no effect through their traditions, Matt. ix. 12; xvi. 6; xxiii. 13, 33; Luke xi. 39, 52. Several of these traditions are particularly mentioned in the Gospel; but they had a vast number more, which may be seen in the Talmud, the whole subject whereof is to dictate and explain those traditions which this sect imposed to be believed and observed.

The Pharisees, contrary to the opinion of the Sadducees, held a resurrection from the dead, and the existence of angels and spirits, Acts xxiii. 8. But, according to Josephus, this resurrection of theirs was no more than a Pythagorean resurrection, that is, of the soul only, by its transmigration into another body, and being born anew with it. From this resurrection they excluded all who were notoriously wicked; being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the bodies which the souls of those who committed them were next sent into.

Josephus, however, either mistook the faith of his countrymen, or which is more probable, wilfully misrepresented it, to render their opinions more respected by the Roman philosophers, whom he appears to have, on every occasion, been desirous to please. The Pharisees had many pagan notions respecting the soul; but Bishop Bull, in his *Harmonia Apostolica*, has clearly proved that they held a resurrection of the body, and that they supposed a certain bone to remain uncorrupted, to furnish the matter of which the resurrection body was to be formed. They did not, however, believe that all mankind were to be

raised from the dead. A resurrection was the privilege of the children of Abraham alone, who were all to rise on Mount Zion; their uncorruptible bones, wherever they might be buried, being carried to that mountain below the surface of the earth. The state of future felicity in which the Pharisees believed was very gross: they imagined that men in the next world, as well as in the present, were to eat and drink, and enjoy the pleasures of love, each being re-united to his former wife. Hence the Sadducees, who believed in no resurrection, and supposed our Saviour to teach it as a Pharisee, very shrewdly urged the difficulty of disposing of the woman who had in this world been the wife of seven husbands. Had the resurrection of Christianity been the Pharisaical resurrection, this difficulty would have been insurmountable; and accordingly we find the people, and even some of the Pharisees themselves, struck with the manner in which our Saviour removed it.

This sect seems to have had some confused notions, probably derived from the Chaldeans and Persians, respecting the pre-existence of souls; and hence it was that Christ's disciples asked him concerning the blind man, John ix. 2. "Who did sin, this man or his parents, that he was born blind?"—And when the disciples told Christ that some said he was Elias, Jeremias, or one of the prophets, Matt. xvi. 14, the meaning can only be, that they thought he was come into the world with the soul of Elias, Jeremias, or some other of the old prophets, transmigrated into him. With the Essenes they held absolute predestination, and with the Sadducees free will; but how they reconciled these seemingly incompatible doctrines, is no where sufficiently explained. The sect of the Pharisees was not extinguished by the ruin of the Jewish commonwealth. The greatest part of the modern Jews are still of this sect, being as much devoted to traditions, or the oral law, as their ancestors were.

PHILADELPHIAN SOCIETY, a sect or society of the seventeenth century; so called from an English female whose name was Jane Leadly. She embraced, it is said, the same views and the same kind of religion as Madame Bourignon. (See BOURIGNONISTS.) She was of opinion that all dissensions among Christians would cease, and the kingdom of the Redeemer become, even here below, a glorious scene of charity, concord, and felicity, if those who bear the name of Jesus, without regarding the forms of doctrine or discipline that distinguished particular communions, would all join in committing their souls to the care of the *internal guide*, to be instructed, governed, and formed by his divine impulse and suggestions. Nay, she went still further, and declared, in the name of the Lord, that this desirable event would actually come to pass, and that she had a divine commission to proclaim the approach of this glorious communion of saints, who were to be gathered in one visible universal church or kingdom before the dissolution of this earthly globe. This prediction she delivered with a peculiar degree of confidence, from a notion that her Philadelphian society was the true kingdom of Christ, in which alone the Divine Spirit resided and reigned. She believed, it is said, the doctrine of the final restoration of all intelligent beings to perfection and happiness.

PHILANTHROPY, compounded of φιλος and ανθρωπος, which signify the love of mankind. It differs from benevolence only in this: that benevolence extends to every being that has life and sense, and is of course susceptible of pain and pleasure; whereas philanthropy cannot comprehend more than the human race. It differs from friendship, as this affection subsists only between a few individuals, whilst philanthropy comprehends the whole human species. It is a calm sentiment, which perhaps hardly ever rises to the warmth of affection, and certainly not to the heat of passion.

PHILIPISTS, a sect or party among the Lutherans, the followers of Philip Melancthon. He had strenuously opposed the Ubiquists, who arose in his time; and, the dispute growing still hotter after his death, the University of Wittenberg, who espoused Melancthon's opinion, were called by the Flaccians, who attacked it, *Philipists*.

PHILOSOPHISTS, a name given to several persons in France who entered into a combination to overturn the religion of Jesus, and eradicate from the human heart every religious sentiment. The man more particularly to whom this idea first occurred was Voltaire, who being weary (as he said himself) of hearing people repeat that twelve men were sufficient to establish Christianity, resolved to prove that one might be sufficient to overturn it. Full of this project, he swore, before the year 1730, to dedicate his life to its accomplishment; and, for some time, he flattered himself that he should enjoy alone the glory of destroying the Christian religion. He found, however, that associates would be necessary; and from the numerous tribe of his admirers and disciples he chose D'Alembert and Diderot as the most proper persons to co-operate with him in his designs. But Voltaire was not satisfied with their aid alone. He contrived to embark in the same cause Frederick II. king of Prussia, who wished to be thought a philosopher, and who, of course, deemed it expedient to talk and write against a religion which he had never studied, and into the evidence of which he had probably never deigned to inquire. This royal adept was one of the most zealous of Voltaire's coadjutors, till he discovered that the philosophists were waging war with the throne as well as with the altar. This, indeed, was not originally Voltaire's intention. He was vain; he loved to be caressed by the great; and, in one word, he was, from natural disposition, an aristocrat, and an admirer of royalty. But when he found that almost every sovereign but Frederic disapproved of his impious projects, as soon *as he perceived their issue*, he determined to oppose all the governments on earth rather than forfeit the glory with which he had flattered himself of vanquishing Christ and his apostles in the field of controversy.

He now set himself, with D'Alembert and Diderot, to excite universal discontent with the established order of things. For this purpose they formed secret societies, assumed new names, and employed an enigmatical language. Thus Frederic was called *Luc*; D'Alembert, *Protagoras*, and sometimes *Bertrand*; Voltaire, *Raton*; and Diderot, *Platon*, or its anagram *Tonpla*; while the general term for the conspirators was *Cacoucc*. In their secret meetings they professed to celebrate the mysteries of *Mythra*; and their great object, as they professed to one another,

was to confound the wretch, meaning Jesus Christ. Hence their secret watchword was *Ecrasez l'Infâme*, "Crush Christ." If we look into some of the books expressly written for general circulation, we shall there find the following doctrines; some of them standing alone in all their naked horrors, others surrounded by sophistry and meretricious ornaments, to entice the mind into their net before it perceives their nature. "The *Universal Cause*, that god of the philosophers, of the Jews, and of the Christians, is but a chimera and a phantom. The phenomena of nature only prove the existence of God to a *few prepossessed men:* so far from bespeaking a God, they are but the necessary effects of matter prodigiously diversified. It is more reasonable to admit, with Manes, of a twofold God, than of the God of Christianity. We cannot know whether a God really exists, or whether there is the smallest difference between good and evil, or vice and virtue. Nothing can be more absurd than to believe the soul a spiritual being. The immortality of the soul, so far from stimulating man to the practice of virtue, is nothing but a barbarous, desperate, fatal tenet, and contrary to all legislation. All ideas of justice and injustice, of virtue and vice, of glory and infamy, are purely arbitrary and dependent on custom. Conscience and remorse are nothing but the *foresight* of those physical penalties to which crimes expose us. The man who is above the law can commit, without remorse, the dishonest act that may serve his purpose. The fear of God, so far from being the beginning of wisdom, should be the beginning of folly. The command to love one's parents is more the work of education than of nature. Modesty is only an invention of refined voluptuousness. The law which condemns married people to live together, becomes barbarous and cruel on the day they cease to love one another."—These extracts from the secret correspondence and the public writings of these men, will suffice to show us the nature and tendency of the dreadful system they had formed.

The philosophists were diligently employed in attempting to propagate their sentiments. Their grand Encyclopædia was converted into an engine to serve this purpose. Voltaire proposed to establish a colony of philosophists at Cleves, who, protected by the king of Prussia, might publish their opinions without dread or danger; and Frederic was disposed to take them under his protection, till he discovered that their opinions were anarchical as well as impious, when he threw them off, and even wrote against them. They contrived, however, to engage the ministers of the court of France in their favour, by pretending to have nothing in view but the enlargement of science, in works which spoke indeed respectfully of revelation, while every discovery which they brought forward was meant to undermine its very foundation. When the throne was to be attacked, and even when barefaced atheism was to be promulgated, a number of impious and licentious pamphlets were dispersed (for some time none knew how,) from a secret society formed at the Hotel d'Holbach, at Paris, of which Voltaire was elected honorary and perpetual president. To conceal their real design, which was the diffusion of their infidel sentiments, they called themselves Œconomists. (See Œconomists.) The books, however, that were issued from this club were calculated to impair and overturn religion, morals, and government; and which indeed, spreading over all Europe, imperceptibly took possession of public opinion. As soon as the sale was sufficient to pay the expenses, inferior editions were printed, and given away or sold at a very low price: circulating libraries of them formed, and reading societies instituted. While they constantly denied these productions to the world, they contrived to give them a false celebrity through their confidential agents and correspondents, who were not themselves always trusted with the entire secret. By degrees they got possession nearly of all the reviews and periodical publications, established a general intercourse by means of hawkers and pedlars with the distant provinces, and instituted an office to supply all schools with teachers; and thus did they acquire unprecedented dominion over every species of literature, over the minds of all ranks of people, and over the education of youth, without giving any alarm to the world. The lovers of wit and polite literature were caught by Voltaire; the men of science were perverted, and children corrupted in the first rudiments of learning, by D'Alembert and Diderot; stronger appetites were fed by the secret club of Baron Holbach; the imaginations of the higher orders were set dangerously afloat by Montesquieu; and the multitude of all ranks was surprised, confounded, and hurried away by Rousseau. Thus was the public mind in France completely corrupted, and which no doubt greatly accelerated those dreadful events which disgraced the course of the French revolution.

PHILOSOPHY properly denotes love, or desire of wisdom (from φιλος and σοφια.) Pythagoras was the first who devised this name, because he thought no man was wise, but God only; and that learned men ought rather to be considered as lovers of wisdom than really wise. 1. *Natural philosophy* is that art or science which leads us to contemplate the nature, causes, and effects of the material works of God.—2. *Moral philosophy* is the science of manners, the knowledge of our duty and felicity. The various articles included in the latter are explained in their places in this work.

PHOTINIANS, a sect of heretics, in the fourth century, who denied the divinity of our Lord. They derive their name from Photinus, their founder, who was bishop of Sermium, and a disciple of Marcellus. Photinus published, in the year 343, his notions respecting the Deity, which were repugnant both to the orthodox and Arian systems. He asserted that Jesus Christ was born of the Holy Ghost and the Virgin Mary; and that a certain divine emanation, which he called the *Word*, descended upon him; and that, because of the union of the Divine Word with his human nature, he was called the Son of God, and even God himself; and that the Holy Ghost was not a person, but merely a celestial virtue proceeding from the Deity.

PHRYGIANS, or Cataphrygians, a sect in the second century; so called, as being of the country of Phrygia. They were orthodox in every thing, setting aside this, that they took Montanus for a prophet, and Priscilla and Maximilla for true prophetesses, to be consulted in every thing relating to religion; as supposing the Holy Spirit had abandoned the church. See Montanists.

PHYLACTERY, in the general, was a name given by the ancients to all kinds of charms, spells, or characters, which they wore about them as amulets, to preserve them from dangers or diseases.

Phylactery particularly denoted a slip of parchment, wherein was written some text of holy Scripture, particularly of the decalogue, which the more devout people among the Jews wore at the forehead, the breast, or the neck, as a mark of their religion.

The primitive Christians also gave the name *phylacteries* to the cases wherein they inclosed the relics of their dead. Phylacteries are often mentioned in the New Testament, and appear to have been very common among the Pharisees in our Lord's time.

PICARDS, a sect which arose in Bohemia, in the fifteenth century. Picard, the author of this sect, from whom it derived its name, drew after him, as has been generally said, a number of men and women, pretending he would restore them to the primitive state of innocence wherein man was created; and accordingly he assumed the title of *New Adam*. With this pretence, he taught his followers to give themselves up to all impurity, saying, that therein consisted the liberty of the sons of God, and all those not of their sect were in bondage. He first published his notions in Germany and the Low Countries, and persuaded many people to go naked, and gave them the name of *Adamites*. After this, he seized on an island in the river Lausnecz, some leagues from Thabor, the head-quarters of Zisca, where he fixed himself and his followers. His women were common, but none were allowed to enjoy them without his permission; so that when any man desired a particular woman, he carried her to Picard, who gave him leave in these words: *Go, increase, multiply, and fill the earth.* At length, however, Zisca, general of the Hussites (famous for his victories over the emperor Sigismund,) hurt at their abominations, marched against them, made himself master of their island, and put them all to death except two, whom he spared that he might learn their doctrine.

Such is the account which various writers, relying on the authorities of Æneas Sylvius, and Varillas, have given of the Picards. Some, however, doubt whether a sect of this denomination chargeable with such wild principles and such licentious conduct, ever existed. It appears probable that the reproachful representations of the writers just mentioned, were calumnies invented and propagated in order to disgrace the Picards, merely because they deserted the communion, and protested against the errors of the church of Rome. Lasitius informs us, that Picard, together with forty other persons, besides women and children, settled in Bohemia, in the year 1418. Balbinus, the Jesuit, in his *Epitome Rerum Bohemicarum*, lib. ii. gives a similar account, and charges on the Picards none of the extravagances or crimes ascribed to them by Sylvius, Schlecta, secretary of Ladislaus, king of Bohemia, in his letters to Erasmus, in which he gives a particular account of the Picards, says, that they considered the pope, cardinals, and bishops of Rome as the true antichrists, and the adorers of the consecrated elements in the eucharist as downright idolaters; that they denied the corporeal presence of Christ in this ordinance; that they condemned the worship of saints, prayers for the dead, auricular confession, the penance imposed by priests, the feasts and vigils observed in the Romish church; and that they confined themselves to the observance of the sabbath, and of the two great feasts of Christmas and Pentecost. From this account it appears that they were no other than the Vaudois that fled from persecution in their own country, and sought refuge in Bohemia. M. De Beausobre has shown that they were both of the same sect, though under different denominations. Besides, it is certain that the Vaudois were settled in Bohemia in the year 1178, where some of them adopted the rites of the Greek, and others those of the Latin church. The former were pretty generally adhered to till the middle of the fourteenth century, when the establishment of the Latin rites caused great disturbance. On the commencement of the national troubles in Bohemia, on account of the opposition of the papal power, the Picards more publicly avowed and defended their religious opinions; and they formed a considerable body in an island by the river Launitz, or Lausnecz, in the district of Bechin, and, recurring to arms, were defeated by Zisca.

PIETISTS, a religious sect that sprung up among the Protestants in Germany in the latter end of the seventeenth century. Pietism was set on foot by the pious and learned Spener, who, by the private societies he formed at Francfort with a design to promote vital religion, roused the lukewarm from their indifference, and excited a spirit of vigour and resolution in those who had been satisfied to lament in silence the progress of impiety. The remarkable effect of these pious meetings was increased by a book he published under the title of *Pious Desires*, in which he exhibited a striking view of the disorders of the church, and proposed the remedies that were proper to heal them. Many persons of good and upright intentions were highly pleased both with the proceedings and writings of Spener; and, indeed, the greatest part of those who had the cause of virtue and practical religion truly at heart, applauded the designs of this good man, though an apprehension of abuses retained numbers from encouraging them openly. These abuses actually happened. The remedies proposed by Spener to heal the disorders of the church fell into unskilful hands, were administered without sagacity or prudence, and thus, in many cases, proved to be worse than the disease itself. Hence complaints arose against these institutions of pietism, as if, under a striking appearance of sanctity, they led the people into false notions of religion, and fomented in those who were of a turbulent and violent character, the seeds and principles of mutiny and sedition.

These complaints would have been undoubtedly hushed, and the tumults they occasioned would have subsided by degrees, had not the contests that arose at Leipsic in the year 1689 added fuel to the flame. Certain pious and learned professors of philosophy, and particularly Franckius, Schadius, and Paulus Antonius, the disciples of Spener, who at that time was ecclesiastical superintendent of the court of Saxony, began to consider with attention the defects that prevailed in the ordinary method of instructing the candidates for the ministry; and this review persuaded them of the necessity of using their best endeavours to supply what was wanting, and correct

what was amiss. For this purpose they undertook to explain in their colleges certain books of holy Scripture, in order to render these genuine sources of religious knowledge better understood, and to promote a spirit of practical piety and vital religion in the minds of their hearers. The novelty of this method drew attention, and rendered it singularly pleasing to many; accordingly, these lectures were much frequented, and their effects were visible in the lives and conversations of several persons, whom they seemed to inspire with a deep sense of the importance of religion and virtue. Many things, however, it is said, were done in these *Biblical Colleges* (as they were called,) which, though they might be looked upon by equitable and candid judges as worthy of toleration and indulgence, were, nevertheless, contrary to custom, and far from being consistent with prudence. Hence rumours were spread, tumults excited, animosities kindled, and the matter at length brought to a public trial, in which the pious and learned men above mentioned were, indeed, declared free from the errors and heresies that had been laid to their charge, but were, at the same time, prohibited from carrying on the plan of religious instruction they had undertaken with such zeal. It was during these troubles and divisions that the invidious denomination of *Pietists* was first invented; it may, at least, be affirmed, that it was not commonly known before this period. It was at first applied by some giddy and inconsiderate persons to those who frequented the *Biblical Colleges*, and lived in a manner suitable to the instructions and exhortations that were addressed to them in these seminaries of piety. It was afterwards made use of to characterize all those who were either distinguished by the excessive austerity of their manners, or who, regardless of *truth* and *opinion*, were only intent upon *practice*, and turned the whole vigour of their efforts towards the attainment of religious feelings and habits. But as it is the fate of all those denominations by which peculiar sects are distinguished, to be variously and often very improperly applied, so the title of *Pietists* was frequently given, in common conversation, to persons of eminent wisdom and sanctity, who were equally remarkable for their adherence to truth, and their love of piety; and, not seldom, to persons whose motley characters exhibited an enormous mixture of profligacy and enthusiasm, and who deserved the title of delirious fanatics better than any other denomination.

This contest was by no means confined to Leipsic, but spread with incredible celerity through all the Lutheran churches in the different states and kingdoms of Europe. For, from this time, in all the cities, towns, and villages where Lutheranism was professed, there started up, all of a sudden, persons of various ranks and professions, of both sexes, who declared that they were called by a *divine impulse*, to pull up iniquity by the root; to restore to its primitive lustre, and propagate through the world, the declining cause of piety and virtue; to govern the church of Christ by wiser rules than those by which it was at present directed; and who, partly in their writings, and partly in their private and public discourses, pointed out the means and measures that were necessary to bring about this important revolution. Several religious societies were formed in various places, which, though they differed in some circumstances, and were not all conducted and composed with equal wisdom, piety, and prudence, were, however, designed to promote the same general purpose. In the mean time, these unusual proceedings filled with uneasy and alarming apprehensions both those who were entrusted with the government of the church, and those who sat at the helm of the state. These apprehensions were justified by this important consideration, that the pious and well-meaning persons who composed these assemblies, had indiscreetly admitted into their community a parcel of extravagant and hot-headed fanatics, who foretold the approaching destruction of Babel, (by which they meant the Lutheran church,) terrified the populace with fictitious visions, assumed the authority of prophets honoured with a divine commission, obscured the sublime truths of religion by a gloomy kind of jargon of their own invention, and revived doctrines that had long before been condemned by the church. The most violent debates arose in all the Lutheran churches; and persons whose differences were occasioned rather by mere words and questions of little consequence, than by any doctrines or institutions of considerable importance, attacked one another with the bitterest animosity; and, in many countries, severe laws were at length enacted against the Pietists.

These revivers of piety were of two kinds, who, by their different manner of proceeding, deserve to be placed in two distinct classes. One sect of these practical reformers proposed to carry on their plan without introducing any change into the doctrine, discipline, or form of government that were established in the Lutheran church. The other maintained, on the contrary, that it was impossible to promote the progress of real piety among the Lutherans without making considerable alterations in their doctrine, and changing the whole form of their ecclesiastical discipline and polity. The former had at their head the learned and pious Spener, who, in the year 1691, removed from Dresden to Berlin, and whose sentiments were adopted by the professors of the new academy of Hall; and particularly by Franckius and Paulus Antonius, who had been invited thither from Leipsic, where they began to be suspected of Pietism. Though few pretended to treat either with indignation or contempt, the intentions and purposes of these good men (which, indeed, none could despise, without affecting to appear the enemy of practical religion and virtue,) yet many eminent divines, and more especially the professors and pastors of Wittenberg, were of opinion, that, in the execution of this laudable purpose, several maxims were adopted, and certain measures employed, that were prejudicial to the truth, and also detrimental to the interests of the church. Hence they looked on themselves as obliged to proceed publicly against Spener, in the year 1695, and afterwards against his disciples and adherents, as the inventors and promoters of erroneous and dangerous opinions. These debates are of a recent date; so that those who are desirous of knowing more particularly how far the principles of equity, moderation, and candour, influenced the minds and directed the conduct of the contending parties, may easily receive a satisfactory information.

These debates turned upon a variety of points, and therefore the matter of them cannot be com-

prehended under any one general head. If we consider them, indeed, in relation to their origin, and the circumstances that gave rise to them, we shall then be able to reduce them to some fixed principles. It is well known, that those who had the advancement of piety most zealously at heart, were possessed of a notion that no order of men contributed more to retard its progress than the clergy, whose peculiar vocation it was to inculcate and promote it. Looking upon this as the root of the evil, it was but natural that their plans of reformation should begin here; and accordingly, they laid it down as an essential principle, that none should be admitted into the ministry but such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had hearts filled with *divine love*. Hence they proposed, in the *first place*, a thorough reformation of the schools of divinity; and they explained clearly enough what they meant by this reformation, which consisted in the following points: That the systematic theology which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expression, should be totally abolished: that polemical divinity, which comprehended the controversies subsisting between Christians of different communions, should be less eagerly studied, and less frequently treated, though not entirely neglected; that all mixture of philosophy and human learning with divine wisdom, was to be most carefully avoided; that, on the contrary, all those who were designed for the ministry should be accustomed from their early youth to the perusal and study of the holy Scriptures; that they should be taught a plain system of theology drawn from these unerring sources of truth; and that the whole course of their education was to be so directed as to render them useful in life, by the practical power of their doctrine, and the commanding influence of their example. As these maxims were propagated with the greatest industry and zeal, and were explained inadvertently, by some, without those restrictions which prudence seemed to require, these professed patrons and revivers of piety were suspected of designs that could not but render them obnoxious to censure. They were supposed to despise philosophy and learning; to treat with indifference, and even to renounce, all inquiries into the nature and foundations of religious truth; to disapprove of the zeal and labours of those who defended it against such as either corrupted or opposed it; and to place the whole of *their* theology in certain vague and incoherent declamations concerning the duties of morality. Hence arose those famous disputes concerning the use of philosophy, and the value of human learning, considered in connexion with the interests of religion, the dignity and usefulness of *systematic* theology, the necessity of polemic divinity, the excellence of the mystic system, and also concerning the true method of instructing the people.

The *second* great object that employed the zeal and attention of the persons now under consideration, was, that the candidates for the ministry should not only for the future receive such an academical education as would tend rather to solid utility than to mere speculation; but also that they should *dedicate themselves to God* in a peculiar manner, and exhibit the most striking examples of piety and virtue. This maxim which, when considered in itself, must be considered to be highly laudable, not only gave occasion to several new regulations, designed to restrain the passions of the studious youth, to inspire them with pious sentiments, and to excite in them holy resolutions, but also produced another maxim, which was a lasting source of controversy and debate, viz. "That no person that was not himself a model of piety and divine love was qualified to be a public teacher of piety, or guide to others in the way of salvation." This opinion was considered by many as derogatory from the power and efficacy of the word of God which cannot be deprived of its divine influence by the vices of its ministers; and as a sort of revival of the long-exploded errors of the Donatists; and what rendered it peculiarly liable to an interpretation of this nature was, the imprudence of some Pietists, who inculcated and explained it without those restrictions that were necessary to render it unexceptionable. Hence arose endless and intricate debates concerning the following questions: "Whether the religious knowledge acquired by a wicked man can be termed theology?" "Whether a vicious person can, in effect, attain a true knowledge of religion?" "How far the office and ministry of an impious ecclesiastic can be pronounced salutary and efficacious?" "Whether a licentious and ungodly man cannot be susceptible of illumination?" and other questions of a like nature.

These revivers of declining piety went still further. In order to render the ministry of the pastors as successful as possible in rousing men from their indolence, and in stemming the torrent of corruption and immorality, they judged two things indispensably necessary. The *first* was, to suppress entirely, in the course of public instruction, and more especially in that delivered from the pulpit, certain maxims and phrases which the corruption of men leads them frequently to interpret in a manner favourable to the indulgence of their passions. Such, in the judgment of the Pietists, were the following propositions: *No man is able to attain to that perfection which the divine law requires: Good works are not necessary to salvation: In the act of justification on the part of man, faith alone is concerned, without good works.* The *second* step they took in order to give efficacy to their plans of reformation, was to form new rules of life and manners, much more rigorous and austere than those that had been formerly practised, and to place in the class of *sinful* and *unlawful* gratifications, several kinds of pleasure and amusement which had hitherto been looked upon as innocent in themselves, and which could only become *good* or *evil* in consequence of the respective characters of those who used them with prudence, or abused them with intemperance. Thus, dancing, pantomimes, public sports, theatrical diversions, the reading of humorous and comical books, with several other kinds of pleasure and entertainment, were prohibited by the Pietists as unlawful and unseemly, and therefore by no means of an indifferent nature. The *third* thing on which the Pietists insisted, was, that besides the stated meetings for public worship, private assemblies should be held for prayer and other religious exercises.

The other class of Pietists already mentioned

whose reforming views extended so far as to change the system of doctrine and the form of ecclesiastical government that were established in the Lutheran church, comprehended persons of various characters, and different ways of thinking. Some of them were totally destitute of judgment; their errors were the reveries of a disordered brain; and they were rather considered as lunatics than as heretics. Others were less extravagant, and tempered the singular notions they had derived from reading or meditation, with a certain mixture of the important truths and doctrines of religion.

So far Mosheim, whose account of the Pietists seems to have been drawn up with a degree of severity. Indeed, he represents the real character of Franck and his colleagues as regardless of truth and opinion. A more recent historian, however, (Dr. Haweis) observes, "that no men more rigidly contended for, or taught more explicitly the fundamental doctrines of Christianity: from all I have read or known, I am disposed to believe they were remarkably amiable in their behaviour, kind in their spirit, and compassionate to the feeble-minded."

PIETY consists in a firm belief, and in right conceptions of the being, perfections, and providence of God; with suitable affections to him, resemblance of his moral perfections, and a constant obedience to his will. The different articles included in this definition, such as knowledge, veneration, love, resignation, &c. are explained in their proper places in this work.

We shall, however, present the reader with a few ideas on the subject of *early piety*; a subject of infinite importance, and which we beg our young readers especially to regard. "Youth," says Mr. Jay, "is a period which presents the fewest obstacles to the practice of godliness, whether we consider our external circumstances, our nature, powers, or our moral habits. In that season we are most free from those troubles which embitter, those schemes which engross, those engagements which hinder us in more advanced and connected life. Then the body possesses health and strength; the memory is receptive and tenacious; the fancy glows; the mind is lively and vigorous; the understanding is more docile; the affections are more easily touched and moved: we are more accessible to the influence of joy and sorrow, hope and fear; we engage in an enterprise with more expectation, and ardour, and zeal. Under the legal œconomy, the *first* was to be chosen for God; the *first-born* of man; the *first-born* of beasts, the *first-fruits* of the field. It was an honour becoming the God they worshipped, to serve him first. This duty the young alone can spiritualize and fulfil, by giving Him who deserves all their lives the first-born of their days, and the first-fruits of their reason and their affection: and never have they such an opportunity to prove the goodness of their motives as they then possess. See an old man: what does he offer? His riches? but he can use them no longer. His pleasures? but he can enjoy them no longer. His honour? but it is withered on his brow. His authority? but it has dropped from his feeble hand. He leaves his sins; but it is because they will no longer bear him company. He flies from the world; but it is because he is thrust out. He enters the temple; but it is as a sanctuary; it is only to take hold of the horns of the altar; it is a refuge, not a place of devotion, he seeks. But they who consecrate to him their youth, they do not profanely tell him to suspend his claims till the rest are served; till they have satisfied the world and the flesh, his degrading rivals. They do not send him forth to gather among the stubble the gleanings of life, after the enemy has secured the harvest. They are not like those, who, if they reach Immanuel's land, are forced thither by shipwreck: they sail thither by intention.

"Consider the beneficial influence of early piety over the remainder of our days. Youth is the spring of life, and by this will be determined the glory of summer, the abundance of autumn, the provision of winter. It is the morning of life; and if the sun of righteousness does not dispel the moral mists and fogs before noon, the whole day generally remains overspread and gloomy. Piety and youth will have a good influence over our bodies; it will preserve them from disease and deformity. Sin variously tends to the injury of health; and often by intemperance the constitution is so impaired, that late religion is unable to restore what early religion would have prevented. Early piety will have a good influence to secure us from all those dangers to which we are exposed in a season of life the most perilous. Conceive of a youth entering a world like this, destitute of the presiding, governing care of religion; his passions high, his prudence weak, impatient, rash, confident without experience; a thousand avenues of seduction opening around him, and a siren voice singing at the entrance of each; pleased with appearances, and embracing them for realities, joined by evil company, and ensnared by erroneous publications: these hazards exceed all the alarm I can give. How necessary, therefore, that we should trust in the Lord with all our hearts, and lean not to our own understanding; but in all our ways acknowledge him, that he may direct our paths!

"Early piety will have a beneficial influence in forming our connexions, and establishing our plans for life. It will teach us to ask counsel of the Lord, and arrange all under the superintendency of Scripture. Those changes which a person who becomes religious in manhood is obliged to make, are always very embarrassing. With what difficulty do some good men establish family worship, after living, in the view of children and servants, so long in the neglect of it!—but this would have been avoided, had they early followed the example of Joshua: 'As for me and my house, we will serve the Lord.' How hard is it to disentangle ourselves from associates with whom we have been long familiar, and who have proved a snare to our souls! Some evils, indeed, are remediless; persons have formed alliances which they cannot dissolve: but they did not walk by the rule, 'Be ye not unequally yoked together with unbelievers:' they are now wedded to misery all their days; and repentance, instead of visiting them like a faithful friend, to chide them when they do wrong, and withdraw, is quartered upon them for life. An early dedication to God, therefore, renders a religious life more easy, pleasant, and safe. It is of unspeakable advantage also under the calamities of life. It turns the curse into a blessing; it enters the house of mourning, and soothes the troubled mind; it prepares us for all, sustains us in all, sanctifies us by all, and delivers

us from all. Finally, it will bless old age: we shall look back with pleasure on some instances of usefulness; to some poor traveller, to whom we have been a refreshing stream; some deluded wanderer we guided into the path of peace. We shall look forward, and see the God who has guided us with his counsel, and be enabled to say, 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing.'" *Jay's Ser.* vol. i. ser. 5; *Jennings's, Evans's, Doddridge's, Jerment's,* and *Thornton's Sermons to Young People; Brysan's Address to Youth.*

PILGRIM, one who travels through foreign countries to visit holy places, and to pay his devotion to the relics of dead saints. The word is formed from the Flemish *pelgrim*, or Italian *pelegrino*, which signifies the same; and those originally from the Latin *peregrinus*, a stranger or traveller.

PILGRIMAGE, a kind of religious discipline, which consists in taking a journey to some holy place, in order to adore the relics of some deceased saint. Pilgrimages began to be made about the middle ages of the church, but they were most in vogue after the end of the eleventh century, when every one was for visiting places of devotion, not excepting kings and princes; and even bishops made no difficulty of being absent from their churches on the same account. The places most visited were Jerusalem, Rome, Tours, and Compostella. As to the latter place, we find that in the year 1428, under the reign of Henry VI. abundance of licenses were granted by the crown of England to captains of English ships, for carrying numbers of devout persons thither, to the shrine of St. James; provided, however, that those pilgrims should first take an oath not to convey any thing prejudicial to England, nor to reveal any of its secrets, nor to carry out with them any more gold or silver than what would be sufficient for their reasonable expenses. In this year there went thither from England on the said pilgrimage the following number of persons: from London 280, Bristol 200, Weymouth 122, Dartmouth 90, Yarmouth 60, Jersey 60, Plymouth 40, Exeter 30, Poole 24, Ipswich 20; in all, 926 persons. Of late years the greatest numbers have resorted to Loretto, in order to visit the chamber of the blessed Virgin, in which she was born, and brought up her son Jesus till he was twelve years of age.

In almost every country where popery has been established, pilgrimages have been common. In England, the shrine of St. Thomas-a-Becket was the chief resort of the pious; and in Scotland, St. Andrews, where, as tradition informs us, was deposited a leg of the holy apostle. In Ireland they have been continued even down to modern times; for from the beginning of May till the middle of August every year, crowds of popish penitents from all parts of that country resort to an island near the centre of *Lough Fin*, or White Lake, in the county of Donegal, to the amount of 3000 or 4000. These are mostly of the poorer sort, and many of them are proxies for those who are richer; some of whom, however, together with some of the priests and bishops on occasion, make their appearance there. When the pilgrim comes within sight of the holy lake, he must uncover his hands and feet, and thus walk to the water side, and is taken to the island for

six-pence. Here there are two chapels, and fifteen other houses; to which are added confessionals so contrived, that the priest cannot see the person confessing. The penance varies according to the circumstances of the penitent; during the continuance of which (which is sometimes three, six or nine days) he subsists on oatmeal, sometimes made into bread. He traverses sharp stones on his bare knees or feet, and goes through a variety of other forms, paying six-pence at every different confession. When all is over, the priest bores a gimlet-hole through the top of the pilgrim's staff, in which he fastens a cross peg; gives him as many holy pebbles out of the lake as he care to carry away, for amulets to be presented to his friends, and so dismisses him, an object of veneration to all other Papists not thus initiated; who no sooner see the pilgrim's cross in his hands than they kneel down to get his blessing.

There are, however, it is said, other parts of Ireland sacred to extraordinary worship and pilgrimage; and the number of holy wells, and miraculous cures, &c. produced by them, are very great. That such things should exist in this enlightened age, and in a Protestant country, is indeed strange; but our wonder ceases when we reflect that it is among the lowest, and perhaps the worst of the people.

Pilgrimage, however, is not peculiar to Roman Catholic countries. The Mahometans place a great part of their religion in it. Mecca is the grand place to which they go; and this pilgrimage is so necessary a point of practice, that, according to a tradition of Mahomet, he who dies without performing it, may as well die a Jew or Christian; and the same is expressly commanded in the Koran.

What is principally reverenced in this place and gives sanctity to the whole, is a square stone building, called the *Caaba*. Before the time of Mahomet this temple was a place of worship for the idolatrous Arabs, and is said to have contained no less than three hundred and sixty different images, equalling in number the days of the Arabian year. They were all destroyed by Mahomet, who sanctified the Caaba, and appointed it to be the chief place of worship for all true believers. The Mussulmen pay so great veneration to it, that they believe a single sight of its sacred walls, without any particular act of devotion, is as meritorious in the sight of God as the most careful discharge of one's duty for the space of a whole year, in any other temple.

To this temple every Mahometan who has health and means sufficient, ought once, at least in his life, to go on pilgrimage; nor are women excused from the performance of this duty. The pilgrims meet at different places near Mecca, according to the different parts from whence they come, during the months of Shawal and Dhu'kaada, being obliged to be there by the beginning of Dhu'lhajja; which month, as its name imports is peculiarly set apart for the celebration of the solemnity.

The men put on the Ihram, or sacred habit, which consists only of two woollen wrappers, one wrapped about the middle, and the other thrown over the shoulders, having their heads bare, and a kind of slippers which cover neither the heel nor the instep, and so enter the sacred territory in their way to Mecca. While they have this habit on, they must neither hunt nor fowl

(though they are allowed to fish;) which precept is so punctually observed, that they will not kill vermin if they find them on their bodies: there are some noxious animals, however, which they have permission to kill during the pilgrimage; as kites, ravens, scorpions, mice, and dogs given to bite. During the pilgrimage, it behoves a man to have a constant guard over his words and actions; to avoid all quarrelling or ill language, all converse with women, and all obscene discourse; and to apply his whole attention to the good work he is engaged in.

The pilgrims being arrived at Mecca, immediately visit the temple, and then enter on the performance of the prescribed ceremonies, which consist chiefly in going in procession round the Caaba, in running between the mounts Safa and Meriva, in making the station on mount Arafat, and slaying the victims, and shaving their heads in the valley of Mina.

In compassing the Caaba, which they do seven times, beginning at the corner where the black stone is fixed, they use a short quick pace the first three times they go round it, and a grave ordinary pace the four last; which, it is said, is ordered by Mahomet, that his followers might show themselves strong and active, to cut off the hopes of the infidels, who gave out that the immoderate heats of Medina had rendered them weak. But the aforesaid quick pace they are not obliged to use every time they perform this piece of devotion, but only at some particular times. So often as they pass by the black stone, they either kiss it, or touch it with their hand, and kiss that.

The running between Safa and Meriva is also performed seven times, partly with a slow pace, and partly running: for they walk gravely till they come to a place between two pillars; and there they run, and afterwards walk again, sometimes looking back, and sometimes stopping, like one who had lost something, to represent Hagar seeking water for her son; for the ceremony is said to be as ancient as her time.

On the ninth of Dhu'lhajja, after morning prayer, the pilgrims leave the valley of Mina, whither they come the day before, and proceed in a tumultuous and rushing manner to mount Arafat, where they stay to perform their devotions till sunset; then they go to Mozdalifa, an oratory between Arafat and Mina, and there spend the night in prayer and reading the Koran. The next morning by day-break they visit *Al Masher al Karam*, or the sacred monument; and, departing thence before sun-rise, haste by Batn Mohasser to the valley of Mina, where they throw seven stones at three marks or pillars, in imitation of Abraham, who, meeting the devil in that place, and being by him disturbed in his devotions, or tempted to disobedience when he was going to sacrifice his son, was commanded by God to drive him away by throwing stones at him; though others pretend this rite to be as old as Adam, who also put the devil to flight in the same place, and by the same means.

The ceremony being over, on the same day, the tenth of Dhu'lhajja, the pilgrims slay their victims in the said valley of Mina, of which they and their friends eat part, and the rest is given to the poor. These victims must be either sheep, goats, kine, or camels; males, if of either of the two former kinds, and females if of either of the latter, and of a fit age. The sacrifices being over, they shave their heads and cut their nails, burying them in the same place; after which the pilgrimage is looked on as completed, though they again visit the Caaba, to take their leave of that sacred building.

Dr. Johnson gives us some observations on pilgrimage, which are so much to the purpose, that we shall here present them to the reader. "Pilgrimage, like many other acts of piety, may be reasonable or superstitious according to the principles upon which it is performed. Long journeys in search of truth are not commanded: truth, such as is necessary to the regulation of life, is always found where it is honestly sought: change of place is no natural cause of the increase of piety, for it inevitably produces dissipation of mind. Yet, since men go every day to view the fields where great actions have been performed, and return with stronger impressions of the event, curiosity of the same kind may naturally dispose us to view that country whence our religion had its beginning. That the Supreme Being may be more easily propitiated in one place than in another, is the dream of idle superstition; but that some places may operate upon our own minds in an uncommon manner, is an opinion which hourly experience will justify. He who supposes that his vices may be more successfully combated in Palestine, will, perhaps, find himself mistaken; yet he may go thither without folly: he who thinks they will be more freely pardoned, dishonours at once his reason and his religion." *Johnson's Rasselas; Enc. Brit.; Hume's History of England.* See CRUSADE.

Poor Pilgrims, an order that started up in the year 1500. They came out of Italy into Germany bare-footed and bare-headed, feeding all the week, except on Sundays, upon herbs and roots sprinkled with salt. They stayed not above twenty-four hours in a place. They went by couples begging from door to door. This penance they undertook voluntarily, some for three, others for five or seven years, as they pleased, and then returned home to their callings.

PIOUS FRAUDS are those artifices and falsehoods made use of in propagating the truth, and endeavouring to promote the spiritual interests of mankind. These have been more particularly practised in the church of Rome, and considered not only as innocent, but commendable. Neither the term nor the thing signified, however, can be justified. The terms *pious* and *fraud* form a solecism; and the practice of doing evil that good may come, is directly opposite to the injunction of the sacred Scriptures, Rom. iii. 8.

PITY is generally defined to be the uneasiness we feel at the unhappiness of another, prompting us to compassionate them, with a desire of their relief.

God is said to *pity* them that fear him, as a father pitieth his children. The father, says Mr. Henry, pities his children that are weak in knowledge, and instructs them; pities them when they are froward, and bears with them; pities them when they are sick, and comforts them, Is. lxvi. 13; when they are fallen, and helps them up again; when they have offended, and forgives them; when they are wronged, and rights them. Thus the Lord pitieth them that fear him, Ps. ciii. 13. See COMPASSION OF GOD.

PLASTIC NATURE, an absurd doctrine,

which some have thus described:—"It is an incorporeal created substance endued with a vegetative life, but not with sensation or thought; penetrating the whole created universe, being co-extended with it; and, under God, moving matter, so as to produce the phænomena which cannot be solved by mechanical laws: active for ends unknown to itself, not being expressly conscious of its actions, and yet having an obscure idea of the action to be entered upon." To this it has been answered, that, as the idea itself is most obscure, and indeed, inconsistent, so the foundation of it is evidently weak. It is intended by this to avoid the inconveniency of subjecting God to the trouble of some changes in the created world, and the meanness of others. But it appears, that, even upon this hypothesis, he would still be the author of them; besides, that to Omnipotence nothing is troublesome, nor those things mean, when considered as part of a system, which *alone* might appear to be so. *Doddridge's Lect.* lect. 37; *Cudworth's Intellectual System*, p. 149, 172; *More's Immor. of the Soul*, l. iii. c. 12; *Ray's Wisdom of God*, p. 51, 52; *Lord Monboddo's Ancient Metaphysics; Young's Essay on the Powers and Mechanism of Nature.*

PLATONICS, NEW. See NEW PLATONICS.

PLEASURE, the delight which arises in the mind from contemplation or enjoyment of something agreeable. See HAPPINESS.

PLENARY INSPIRATION. See INSPIRATION.

PLURALIST, one that holds more than one ecclesiastical benefice with cure of souls. Episcopalians contend there is no impropriety in a presbyter holding more than one ecclesiastical benefice. Others, on the contrary, affirm that this practice is exactly the reverse of the primitive churches, as well as the instructions of the apostle, Tit. i. 5. Instead of a plurality of churches to one pastor, they say we ought to have a plurality of pastors to one church, Acts xiv. 23.

PNEUMATOLOGY, the doctrine of spiritual existence. See SOUL.

POLONES FRATRES. See SOCINIANS.

POLYGAMY, the state of having more wives than one at once. Though this article (like some others we have inserted) cannot be considered as strictly theological, yet, as it is a subject of importance to society, we shall here introduce it. The circumstances of the patriarchs living in polygamy, and their not being reproved for it, has given occasion for some modern writers to suppose that it is not unlawful; but it is answered that the equality in the number of males and females born into the world intimates the intention of God that one woman should be assigned to one man: "for," (says Dr. Paley,) "if to one man be allowed an exclusive right to five or more women, four or more men must be deprived of the exclusive possession of any; which would never be the order intended. This equality, indeed, is not quite exact. The number of male infants exceeds that of females in the proportion of 19 to 18, or thereabouts; but this excess provides for the greater consumption of males by war, seafaring, and other dangerous or unhealthy occupations. It seems also a significant indication of the divine will, that he at first created only one woman to one man. Had God intended polygamy for the species it is probable he would have begun with it; especially as by giving to Adam more wives than one, the multiplication of the human race would have proceeded with a quicker progress. Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects: contests and jealousies amongst the wives of the same husband; distracted affections, or the loss of all affection in the husband himself; a voluptuousness in the rich which dissolves the vigour of their intellectual as well as active faculties, producing that indolence and imbecility, both of mind and body, which have long characterized the nations of the East; the abatement of one-half of the human species, who, in countries where polygamy obtains, are degraded into instruments of physical pleasure to the other half; neglect of children; and the manifold and sometimes unnatural mischiefs which arise from a scarcity of women. To compensate for these evils, polygamy does not offer a single advantage. In the article of population, which it has been thought to promote, the community gain nothing (nothing, I mean, compared with a state in which marriage is nearly universal;) for the question is not, whether one man will have more children by five or more wives than by one; but whether these five wives would not bear the same or a greater number of children to five separate husbands. And as to the care of children when produced, and the sending of them into the world in situations in which they may be likely to form and bring up families of their own, upon which the increase and succession of the human species in a great degree depend, this is less provided for and less practicable, where twenty or thirty children are to be supported by the attention and fortunes of one father, than if they were divided into five or six families, to each of which were assigned the industry and inheritance of two parents. Whether simultaneous polygamy was permitted by the law of Moses, seems doubtful, Deut. xvii. 16; xxi. 15; but whether permitted or not, it was certainly practised by the Jewish patriarchs both before that law and under it. The permission, if there were any, might be like that of divorce, "for the hardness of their heart," in condescension to their established indulgences, rather than from the general rectitude or propriety of the thing itself.

"The state of manners in Judea had probably undergone a reformation in this respect before the time of Christ; for in the New Testament we meet with no trace or mention of any such practice being tolerated. For which reason, and because it was likewise forbidden amongst the Greeks and Romans, we cannot expect to find any express law upon the subject in the Christian code. The words of Christ, Matt. xix. 9, may be construed by an easy application to prohibit polygamy: for, if "whoever putteth away his wife, and *marrieth* another, committeth adultery," he who marrieth another *without* putting away the first is no less guilty of adultery; because the adultery does not consist in the repudiation of the first wife (for however unjust or cruel that may be, it is not adultery,) but entering into a second marriage during the legal existence and obligation of the first. The several passages in St. Paul's writings which speak of marriage, always suppose it to signify the union

of one man with one woman, Rom. vii. 2, 3; 1 Cor. vii. 12, 14, 16. The manners of different countries have varied in nothing more than in their domestic constitutions. Less polished and more luxurious nations have either not perceived the bad effects of polygamy, or, if they did perceive them, they who in such countries possessed the power of reforming the laws, have been unwilling to resign their own gratifications. Polygamy is retained at this day among the Turks, and throughout every part of Asia in which Christianity is not professed. In Christian countries it is universally prohibited. In Sweden it is punished with death. In England, besides the nullity of the second marriage, it subjects the offender to transportation or imprisonment and branding for the first offence, and to capital punishment for the second. And whatever may be said in behalf of polygamy, when it is authorized by the law of the land, the marriage of a second wife, during the lifetime of the first, in countries where such a second marriage is void, must be ranked with the most dangerous and cruel of those frauds, by which a woman is cheated out of her fortune, her person, and her happiness." Thus far Dr. Paley. We shall close this article with the words of an excellent writer on the same side of the subject:—

"When we reflect," says he, "that the primitive institution of marriage limited it to one man and one woman; that this institution was adhered to by Noah and his sons, amidst the degeneracy of the age in which they lived, and in spite of the examples of polygamy which the accursed race of Cain had introduced: when we consider how very few (comparatively speaking) the examples of this practice were among the faithful; how much it brought its own punishment with it; and how dubious and equivocal those passages are in which it appears to have the sanction of the divine approbation: when to these reflections we add another, respecting the limited views and temporary nature of the more ancient dispensations and institutions of religion—how often the imperfections and even vices of the patriarchs and people of God in old time are recorded, without any express notification of their criminality—how much is said to be *commanded*, which our reverence for the holiness of God and his law will only suffer us to suppose were for wise ends *permitted;* how frequently the messengers of God adapted themselves to the genius of the people to whom they were sent, and the circumstances of the times in which they lived; above all, when we consider the purity, equity, and benevolence of the Christian law, the explicit declarations of our Lord and his apostle Paul respecting the institution of marriage, its design and limitation; when we reflect, too, on the testimony of the most ancient fathers, who could not possibly be ignorant of the general and common practice of the apostolic church; and, finally, when to these considerations we add those which are founded on justice to the female sex, and all the regulations of domestic economy and national policy, we must wholly condemn the revival of polygamy." *Paley's Mor. Phil.* vol. i. p. 319 to 325; *Madan's Thelyphthora; Towers's, Wills's, Penn's, R. Hill's, Palmer's,* and *Haweis's Answers to Madan; Mon. Rev.* vol. lxiii. p. 338, and also vol. lxix. *Beattie's El. of Mor. Science,* vol. ii. p. 127—129.

POLYGLOT (πολυγλωττος,) having many languages. For the more commodious comparison of different versions of the Scriptures, they have been sometimes joined together, and called Polyglot Bibles. Origen arranged in different columns a Hebrew copy, both in Hebrew and Greek characters, with six different Greek versions. Elias Hutter, a German, about the end of the sixteenth century, published the New Testament in twelve languages, viz. Greek, Hebrew, Syriac, Latin, Italian, Spanish, French, German, Bohemian, English, Danish, Polish; and the whole Bible in Hebrew, Chaldaic, Greek, Latin, German, and a varied version. But the most esteemed collections are those in which the originals and ancient translations are conjoined: such as the Complutensian Bible, by cardinal Ximenes, a Spaniard; the king of Spain's Bible, directed by Montanus, &c.; the Paris Bible of Michael Jay, a French gentleman, in ten huge volumes, folio, copies of which were published in Holland under the name of pope Alexander the Seventh; and that of Brian Walton, afterwards bishop of Chester. The last is the most regular and valuable. It contains the Hebrew and Greek originals, with Montanus's interlineary version; the Chaldee paraphrases, the Septuagint, the Samaritan Pentateuch, the Syrian and Arabic Bibles, the Persian Pentateuch, and Gospels, the Ethiopian Psalms, Song of Solomon, and New Testament, with their respective Latin translations; together with the Latin Vulgate, and a large volume of various readings, to which is ordinarily joined Castel's Heptaglot Lexicon. See BIBLE, No. 29, 30.

POLYTHEISM, the doctrine of a plurality of gods, or invisible powers superior to man.

"That there exist beings, one or many, powerful above the human race, is a proposition," says lord Kaimes, "universally admitted as true in all ages and among all nations. I boldly call it *universal*, notwithstanding what is reported of some gross savages; for reports that contradict what is acknowledged to be general among men, require more able vouchers than a few illiterate voyagers. Among many savage tribes there are no words but for objects of external sense: is it surprising that such people are incapable of expressing their religious perceptions, or any perception of internal sense? The conviction that men have of superior powers, in every country where there are words to express it, is so well vouched, that, in fair reasoning, it ought to be taken for granted, among the few tribes where language is deficient." The same ingenious author shows, with great strength of reasoning, that the operations of nature, and the government of this world, which to us loudly proclaim the existence of a Deity, are not sufficient to account for the universal belief of superior beings among savage tribes. He is therefore of opinion that this universality of conviction can spring only from the image of Deity stamped upon the mind of every human being, the ignorant equal with the learned. This, he thinks, may be termed the *sense of Deity.*

This *sense of Deity,* however, is objected to by others, who thus reason: all nations, except the Jews, were once polytheists and idolaters. If, therefore, his lordship's hypothesis be admitted, either the doctrine of polytheism must be true theology, or this instinct or sense is of such a

nature as to have, at different periods of the world, misled all mankind. All savage tribes are at present polytheists and idolaters; but among savages every instinct appears in greater purity and vigour than among people polished by arts and sciences; and instinct never mistakes its objects. The instinct or primary impression of nature which gives rise to self-love, affection between the sexes, &c. has, in all nations and in every period of time, a precise and determinate object which it inflexibly pursues. How, then, comes it to pass that this particular instinct, which, if real, is surely of as much importance as any other, should have uniformly led those who had no other guide, to pursue improper objects, to fall into the grossest errors, and the most pernicious practices?

For these and other reasons, which might easily be assigned, they suppose that the first religious principles must have been derived from a source different as well from internal sense as from the deductions of reason; from a source which the majority of mankind had early forgotten; and which, when it was banished from their minds, left nothing behind it to prevent the very first principle of religion from being perverted by various accidents or causes; or, in some extraordinary concurrence of circumstances, from being, perhaps, entirely obliterated. This source of religion every consistent theist must believe to be *revelation*. Reason could not have introduced savages to the knowledge of God, and we have just seen that a *sense of Deity* is clogged with insuperable difficulties. Yet it is undeniable that all mankind have believed in superior invisible powers; and, if reason and instinct be set aside, there remains no other origin of this universal belief than primeval revelation, corrupted, indeed, as it passed from father to son in the course of many generations. It is no slight support to this doctrine, that, if there really be a Deity, it is highly presumable that he would reveal himself to the first men; creatures whom he had formed with faculties to adore and to worship him. To other animals the knowledge of the Deity is of no importance; to man it is of the first importance. Were we totally ignorant of a Deity, this world would appear to us a mere chaos. Under the government of a wise and benevolent Deity, chance is excluded, and every event appears to be the result of established laws. Good men submit to whatever happens without repining, knowing that every event is ordered by Divine Providence: they submit with entire resignation; and such resignation is a sovereign balsam for every misfortune or evil in life.

As to the circumstances which led to polytheism, it has been observed, that, taking it for granted that our original progenitors were instructed by their Creator in the truths of genuine theism, there is no room to doubt but that those truths would be conveyed pure from father to son as long as the race lived in one family, and were not spread over a large extent of country. If any credit be due to the records of antiquity, the primeval inhabitants of this globe lived to so great an age, that they must have increased to a very large number long before the death of the common parent, who would, of course, be the bond of union to the whole society; and whose dictates, especially in what related to the origin of his being, and the existence of his Creator, would be

listened to with the utmost respect by every individual of his numerous progeny. Many causes, however, would conspire to dissolve this family, after the death of its ancestor, into separate and independent tribes, of which some would be driven by violence, or would voluntarily wander to a distance from the rest. From this dispersion great changes would take place in the opinions of some of the tribes respecting the object of their religious worship. A single family, or a small tribe, banished into a desert wilderness, (such as the whole earth must then have been,) would find employment for all their time in providing the means of subsistence, and in defending themselves from beasts of prey. In such circumstances they would have little *leisure* for meditation; and, being constantly conversant with objects of sense, they would gradually lose the power of meditating upon the spiritual nature of that Being by whom their ancestors had taught them that all things were created. The first wanderers would, no doubt, retain in tolerable purity their original notions of Deity, and they would certainly endeavour to impress those notions upon their children; but in circumstances infinitely more favourable to speculation than theirs could have been, the human mind dwells not long upon notions purely intellectual. We are so accustomed to sensible objects, and to the ideas of space, extension, and figure, which they are perpetually impressing upon the imagination, that we find it extremely difficult to conceive any being without assigning to him a form and a place. Hence bishop Law supposes that the earliest generations of men (even those to whom he contends that frequent revelations were vouchsafed) may have been no better than *Anthropomorphites*, in their conceptions of the Divine Being. Be this as it may, it is easy to conceive that the members of the first colonies would quickly lose many of the arts, and much of the science which perhaps prevailed in the parent state; and that, fatigued with the contemplation of intellectual objects, they would relieve their overstrained faculties by attributing to the Deity a place of abode, if not a human form. To men totally illiterate, the place fittest for the habitation of the Deity would undoubtedly appear to be the sun, the most beautiful and glorious object of which they could form any idea; an object from which they could not but be sensible that they received the benefits of light and heat, and which experience must soon have taught them to be in a great measure the source of vegetation. From looking upon the sun as the habitation of their God, they would soon proceed to consider it as his body. Experiencing the effects of power in the sun, they would naturally conceive that luminary to be animated as their bodies were animated; they would feel his influence when above the horizon; they would see him moving from east to west; they would consider him, when set, as gone to take his repose; and those exertions and intermissions of power being analogous to what they experienced in themselves, they would look upon the sun as a real animal. Thus would the Divinity appear to their untutored minds to be a compound being like a man, partly corporeal and partly spiritual; and as soon as they imbibed such notions, though perhaps not before, they may be pronounced to have been absolute idolaters. When men had once got into this train

their gods would multiply upon them with wonderful rapidity. The moon, the planets, the fixed stars, &c. would become objects of veneration. Hence we find Moses cautioning the people of Israel against worshipping the hosts of heaven, Deut. iv. 19. Other objects, however, from which benefits were received or dangers feared, would likewise be deified: such as demons, departed heroes, &c. See IDOLATRY.

From the accounts given us by the best writers of antiquity, it seems that though the polytheists believed heaven, earth, and hell, were all filled with divinities, yet there was One who was considered as supreme over all the rest, or, at most, that there were but two self-existent gods, from whom they conceived all the other divinities to have descended in a manner analogous to human generation. It appears, however, that the vulgar Pagans considered each divinity as supreme, and unaccountable within his own province, and therefore entitled to worship, which rested ultimately in himself. The philosophers, on the other hand, seem to have viewed the inferior gods as accountable for every part of their conduct to him who was their sire and sovereign, and to have paid to them only that inferior kind of devotion which the church of Rome pays to departed saints. The vulgar Pagans were sunk in the grossest ignorance, from which statesmen, priests, and poets, exerted their utmost influence to keep them from emerging; for it was a maxim, which, however absurd, was universally received, that there were many things true in religion which it was not convenient for the vulgar to know; and some things, which, though false, it was expedient that they should believe." It was no wonder, therefore, that the vulgar should be idolaters and polytheists. The philosophers, however, were still worse; they were wholly "without excuse, because that, when they knew God, they glorified him not as God; neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and worshipped and served the creature more than the Creator, who is God, blessed for ever." Rom. i. 20, 21, 22, 25. See list of books under article IDOLATRY; *Prideaux's Con.* vol. i. p. 177, 179; *Kaimes's Sketches of the History of Man; Bishop Law's Theory of Religion*, p. 58, 65, to 68, 94, 296; article *Polytheism in Enc. Brit.; Farmer on the Worship of Human Spirits.*

PONTIFF, or HIGH PRIEST, a person who has the superintendance and direction of divine worship, as the offering of sacrifices and other religious solemnities. The Romans had a college of pontiffs, and over these a sovereign pontiff, instituted by Numa, whose function it was to prescribe the ceremonies each god was to be worshipped withal, compose the rituals, direct the vestals, and for a good while to perform the business of augury, till, on some superstitious occasion, he was prohibited intermeddling therewith. The Jews, too, had their pontiffs; and among the Romanists the pope is styled the *sovereign pontiff.*

PONTIFICATE is used for the state or dignity of a pontiff, or high priest; but more particularly, in modern writers, for the reign of a pope.

POPE, a name which comes from the Greek word παπας, and signifies Father. In the East, this appellation is given to all Christian priests; and in the West, bishops were called by it in ancient times; but now for many centuries it has been appropriated to the bishop of Rome, whom the Roman Catholics look upon as the common father of all Christians. All in communion with the see of Rome unanimously hold that our Saviour Jesus Christ constituted St. Peter the apostle chief pastor under himself, to watch over his whole flock here on earth, and to preserve the unity of it, giving him the power requisite for these ends. They also believe that our Saviour ordained that St. Peter should have successors, with the like charge and power to the end of time. Now, as St. Peter resided at Rome for many years, and suffered martyrdom there, they consider the bishops of Rome as his successors in the dignity and office of the universal pastor of the whole Catholic church.

The cardinals have for several ages been the sole electors of the pope. These are seventy in number, when the sacred college, as it is called, is complete. Of these, six are cardinal bishops of the six suburbicarian churches; fifty are cardinal priests, who have all titles from parish churches in Rome; and fourteen are cardinal deacons, who have their titles from churches in Rome of less note, called *diaconias* or *deaconries.* These cardinals are created by the pope when there happen to be vacancies, and sometimes he names one or two only at a time; but commonly he defers the promotion until there be ten or twelve vacancies, or more; and then at every second such promotion, the emperor, the kings of Spain and France, and of Britain, when Catholic, are allowed to present one each, to be made cardinal, whom the pope always admits, if there be not some very great objection. These cardinals are commonly promoted from among such clergymen as have borne offices in the Roman court; some are assumed from religious orders; eminent ecclesiastics of other countries are likewise often honoured with this dignity. Sons of sovereign princes have frequently been members of the sacred college. Their distinctive dress is scarlet, to signify that they ought to be ready to shed their blood for the faith and church, when the defence and honour of either require it. They wear a scarlet cap and hat: the cap is given to them by the pope if they are at Rome, and is sent to them if they are absent; but the hat is never given but by the pope's own hand. These cardinals form the pope's standing council, or *consistory*, for the management of the public affairs of church and state. They are divided into different congregations for the more easy dispatch of business; and some of them have the principal offices in the pontifical court; as that of cardinal, vicar, penitentiary, chancellor, chamberlain, prefect of the signature of justice, prefect of memorials, and secretary of state. They have the title given them of *eminence* and *most eminent.*

On the demise of a pope his pontifical seal is immediately broken by the chamberlain, and all public business is interrupted that can be delayed; messengers are dispatched to all the Catholic sovereigns to acquaint them of the event, that they may take what measures they think proper; and that the cardinals in their dominions, if any there be, may hasten to the future election, if they choose to attend; whilst the whole attention of the sacred college is turned to the preservation of

tranquillity in the city and state, and to the necessary preparations for the future election. The cardinal-chamberlain has, during the vacancy of the holy see, great authority; he coins money with his own arms on it, lodges in the pope's apartments, and is attended by the body guards. He, and the first cardinal-priest, and the first cardinal-deacon, have, during that time, the government almost entirely in their hands. The body of the deceased pope is carried to St. Peter's, where funeral service is performed for him with great pomp for nine days, and the cardinals attend there every morning. In the mean time, all necessary preparations for the election are made; and the place where they assemble for that purpose, which is called the *Conclave*, is fitted up in that part of the Vatican palace which is nearest to St. Peter's church, as this has long been thought the most convenient situation. Here are formed, by partitions of wood, a number of cells, or chambers, equal to the number of cardinals, with a small distance between every two, and a broad gallery before them. A number is put on every cell, and small papers, with corresponding numbers, are put in a box; every cardinal, or some one for him, draws out one of these papers, which determines in what cell he is to lodge. The cells are lined with cloth; and there is a part of each one separated for the conclavists, or attendants, of whom two are allowed to each cardinal, and three to cardinal-princes. They are persons of some rank, and generally of great confidence; but they must carry in their master's meals, serve him at table, and perform all the offices of a menial servant. Two physicians, two surgeons, an apothecary, and some other necessary officers, are chosen for the conclave by the cardinals.

On the tenth day after the pope's death, the cardinals who are then at Rome, and in a competent state of health, meet in the chapel of St. Peter's, which is called the Gregorian chapel, where a sermon on the choice of a pope is preached to them, and mass is said for invoking the grace of the Holy Ghost. Then the cardinals proceed to the conclave in procession, two by two, and take up their abode. When all is properly settled, the conclave is shut up, having boxed *wheels*, or places of communication, in convenient quarters; there are, also, strong guards placed all around. When any foreign cardinal arrives after the inclosure, the conclave is opened for his admission. In the beginning every cardinal signs a paper, containing an obligation, that, if he shall be raised to the papal chair, he will not alienate any part of the pontifical dominion; that he will not be prodigal to his relations; and any other such stipulations as may have been settled in former times, or framed for that occasion.

We now come to the election itself; and that this may be effectual, two thirds of the cardinals present must vote for the same person. As this is often not easily obtained, they sometimes remain whole months in the conclave. They meet in the chapel twice every day for giving their votes; and the election may be effectuated by *scrutiny*, *accession* or *acclamation*. Scrutiny is the ordinary method, and consists in this: every cardinal writes his own name on the inner part of a piece of paper, and this is folded up and sealed; on a second fold of the same paper, a conclavist writes the name of the person for whom his master votes. This, according to agreements observed for some centuries, must be one of the sacred college. On the outer side of the paper is written a sentence at random, which the voter must well remember. Every cardinal, on entering into the chapel, goes to the altar, and puts his paper into a large chalice.

When all are convened, two cardinals number the votes; and if there be more or less than the number of cardinals present, the voting must be repeated. When this is not the case, the cardinal appointed for the purpose reads the outer sentence, and the name of the cardinal under it; so that each voter, hearing his own sentence, and the name joined with it, knows that there is no mistake. The names of all the cardinals that are voted for are taken down in writing, with the number of votes for each; and when it appears that any one has two-thirds of the number present in his favour, the election is over; but when this does not happen, the voting papers are all immediately burnt, without opening up the inner part. When several trials of coming to a conclusion by this method of *scrutiny* have been made in vain, recourse is sometimes had to what is called *accession*. By it, when a cardinal perceives that when one or very few votes are wanting to any one for whom he has not voted at that time he must say that he *accedes* to the one who has near the number of votes requisite; and if his one vote suffices to make up the two-thirds, or if he is followed by a sufficient number of *accedents* or new voters, for the said cardinal, the election is accomplished.—Lastly, a pope is sometimes elected by *acclamation;* and that is, when a cardinal being pretty sure that he will be joined by a number sufficient, cries out in the open chapel that such an one shall be pope. If he is properly supported, the election becomes unanimous; those who would perhaps, oppose it, foreseeing that their opposition would be fruitless, and rather hurtful to themselves. When a pope is chosen in any of the three above-mentioned ways, the election is immediately announced from the balcony in the front of St. Peter's, homage is paid to the new pontiff, and couriers are sent off with the news to all parts of Christendom. The pope appoints a day for his coronation at St. Peter's, and for his taking possession of the patriarchal church of St. John Lateran; all which is performed with great solemnity. He is addressed by the expression of *holiness*, and *most holy father*.

The Roman Catholics believe that the bishop of Rome is, under Christ, supreme pastor of the whole church, and as such is not only the first bishop in order and dignity, but has also a power and jurisdiction over all Christians, in order to preserve unity and purity of faith and moral doctrine, and to maintain order and regularity in the churches. See SUPREMACY. Some Catholic divines are of opinion that the pope cannot err when he addresses himself to *all the faithful* on matters of doctrine. They well know that, as private doctor, he may fall into mistakes as well as any other man; but they think that, when he teaches the whole church, Providence must preserve him from error. We have, however, already examined this sentiment under the article INFALLIBILITY, to which the reader may refer.

The see of Rome, according to Roman Catholics, is the centre of catholic unity. All the bishops communicate with the pope, and by his means with one another, and so form one body

However distant their churches may be, they all meet at Rome either in person or by their delegates, or at least by their letters. And according to the discipline of the later ages, though they are presented to the pope for their office from their respective countries, yet from him they must receive their bulls of consecration before they can take possession of their sees. See POPERY.

POPERY comprehends the religious doctrines and practices adopted and maintained by the church of Rome. The following summary, extracted chiefly from the decrees of the council of Trent, continued under Paul III., Julius III., and Pius IV., from the year 1545 to 1563, by successive sessions, and the creed of Pope Pius IV. subjoined to it, and bearing date November 1564, may not be unacceptable to the reader. One of the fundamental tenets strenuously maintained by popish writers, is, the infallibility of the church of Rome; though they are not agreed whether this privilege belongs to the pope or a general council, or to both united; but they pretend that an infallible living judge is absolutely necessary to determine controversies, and to secure peace in the Christian church. However, Protestants allege, that the claim of infallibility in any church is not justified by the authority of Scripture, much less does it pertain to the church of Rome; and that it is inconsistent with the nature of religion, and the personal obligations of its professors; and that it has proved ineffectual to the end for which it is supposed to be granted, since popes and councils have disagreed in matters of importance, and they have been incapable, with the advantage of this pretended infallibility, of maintaining union and peace.

Another essential article of the popish creed is the supremacy of the pope, or his sovereign power over the universal church. See SUPREMACY.

Further; the doctrine of the seven sacraments is a peculiar and distinguishing doctrine of the church of Rome; these are baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony.

The council of Trent (sess. 7, can. 1,) pronounces an anathema on those who say that the sacraments are more or fewer than seven, or that any one of the above number is not truly and properly a sacrament. And yet it does not appear that they amounted to this number before the twelfth century, when Hugo de St. Victoire and Peter Lombard, about the year 1144, taught that there were seven sacraments. The council of Florence, held in 1438, was the first council that determined this number. These sacraments confer grace, according to the decree of the council of Trent, (sess. 7, can. 8,) *ex opere operato*, by the mere administration of them; three of them, viz. baptism, confirmation, and orders, are said (c. 9,) to impress an indelible character, so that they cannot be repeated without sacrilege; and the efficacy of every sacrament depends on the intention of the priest by whom it is administered, (can. 11.) Pope Pius expressly enjoins that all these sacraments should be administered according to the received and approved rites of the Catholic church. With regard to the eucharist, in particular, we may here observe, that the church of Rome holds the doctrine of transubstantiation; the necessity of paying divine worship to Christ under the form of the consecrated bread or host; the propitiatory sacrifice of the mass, according to their ideas of which, Christ is truly and properly offered as a sacrifice as often as the priest says mass; it practises, likewise, solitary mass, in which the priest alone, who consecrates, communicates, and allows communion only in one kind, viz. the bread, to the laity. (Sess. 14.)

The doctrine of merits is another distinguishing tenet of popery; with regard to which the council of Trent has expressly decreed (sess. 6, can. 32,) that the good works of justified persons are truly meritorious; deserving not only an increase of grace, but eternal life, and an increase of glory; and it has anathematized all who deny this doctrine. Of the same kind is the doctrine of satisfactions; which supposes that penitents may truly satisfy, by the afflictions they endure under the dispensations of Providence, or by voluntary penances to which they submit, for the temporal penalties of sin to which they are subject, even after the remission of their eternal punishment. (Sess. 6, can. 30; and sess. 14, can. 3 and 9.) In this connexion we may mention the popish distinction of venial and mortal sins: the greatest evils arising from the former are the temporary pains of purgatory; but no man, it is said, can obtain the pardon of the latter, without confessing to a priest, and performing the penances which he imposes.

The council of Trent (sess. 14, can. 1,) has expressly decreed, that every one is accursed who shall affirm that penance is not truly and properly a sacrament instituted by Christ in the universal church, for reconciling those Christians to the Divine Majesty, who have fallen into sin after baptism; and this sacrament, it is declared, consists of two parts, the matter and the form: the matter is the act of the penitent, including contrition, confession, and satisfaction; the form of it is the act of absolution on the part of the priest. Accordingly, it is enjoined, that it is the duty of every man who hath fallen after baptism, to confess his sins once a year, at least, to a priest; that this confession is to be secret; for public confession is neither commanded nor expedient; and that it must be exact and particular, including every kind and act of sin, with all the circumstances attending it. When the penitent has so done, the priest pronounces an absolution, which is not conditional or declarative only, but absolute and judicial. This secret or auricular confession was first decreed and established in the fourth council of Lateran, under Innocent III. in 1215. (Cap. 21.) And the decree of this council was afterwards confirmed and enlarged in the council of Florence and in that of Trent, which ordains, that confession was instituted by Christ; that by the law of God it is necessary to salvation, and that it has always been practised in the Christian church. As for the penances imposed on the penitent by way of satisfaction, they have been commonly the repetition of certain forms of devotion, as paternosters, or ave-marias, the payment of stipulated sums, pilgrimages, fasts, or various species of corporeal discipline. But the most formidable penance, in the estimation of many who have belonged to the Roman communion, has been the temporary pains of purgatory. But under all the penalties which are inflicted or threatened in

the Romish church, it has provided relief by its indulgences, and by its prayers or masses for the dead, performed professedly for relieving and rescuing the souls that are detained in purgatory.

Another article that has been long authoritatively enjoined and observed in the church of Rome, is the celibacy of her clergy. This was first enjoined at Rome by Gregory VII. about the year 1074, and established in England by Anselm, archbishop of Canterbury, about the year 1175; though his predecessor Lanfranc had imposed it upon the prebendaries and clergy that lived in towns. And though the council of Trent was repeatedly petitioned by several princes and states to abolish this restraint, the obligation of celibacy was rather established than relaxed by this council; for they decreed, that marriage contracted after a vow of continence is neither lawful nor valid; and thus deprived the church of the possibility of ever restoring marriage to the clergy. For if marriage, after a vow, be in itself unlawful, the greatest authority upon earth cannot dispense with it, nor permit marriage to the clergy who have already vowed continence. See CELIBACY.

To the doctrines and practices above recited, may be further added, the worship of images, of which Protestants accuse the Papists. But to this accusation the Papist replies, that he keeps images by him to preserve in his mind the memory of the persons represented by them; as people are wont to preserve the memory of their deceased friends by keeping their pictures. He is taught (he says) to use them so as to cast his eyes upon the pictures or images, and thence to raise his heart to the things represented; and there to employ it in meditation, love, and thanksgiving, desire of imitation, &c. as the object requires.

These pictures or images have this advantage, that they inform the mind by one glance of what in reading might require a whole chapter; there being no other difference between them than that reading represents leisurely and by degrees, and a picture all at once. Hence he finds a convenience in saying his prayers with some devout pictures before him, he being no sooner distracted, but the sight of these recals his wandering thoughts to the right object; and as certainly brings something good into his mind, as an immodest picture disturbs his heart with filthy thoughts. And because he is sensible that these holy pictures and images represent and bring to his mind such objects as in his heart he loves, honours, and venerates, he cannot but upon that account love, honour, and respect the images themselves.

The council of Trent likewise decreed, that all bishops and pastors who have the care of souls do diligently instruct their flocks *that it is good and profitable to desire the intercession of saints reigning with Christ in heaven.* And this decree the Papists endeavour to defend by the following observations. They confess that we have but one Mediator of redemption; but affirm that it is acceptable to God that we should have many mediators of intercession. Moses (say they) was such a mediator for the Israelites; Job for his three friends; Stephen for his persecutors. The Romans were thus desired by St. Paul to be his mediators; so were the Corinthians; so the Ephesians. (*Ep. ad* Rom. Cor. Eph.;) so almost every sick man desires the congregation to be his mediators by remembering him in their prayers. And so the Papist desires the blessed in heaven to be his mediators; that is, that they would pray to God for him. But between these living and dead mediators there is no similarity: the living mediator is present, and certainly hears the request of those who desire him to intercede for them; the dead mediator is as certainly absent, and cannot possibly hear the requests of all those who at the same instant may be begging him to intercede for them, unless he be possessed of the divine attribute of omnipresence; and he who gives that attribute to any creature, is unquestionably guilty of idolatry. And as this decree is contrary to one of the first principles of natural religion, so does it receive no countenance from Scripture, or any Christian writer of the three first centuries. Other practices peculiar to the Papists are, the religious honour and respect that they pay to sacred relics; by which they understand not only the bodies and parts of the bodies of the saints, but any of those things that appertained to them, and which they touched; and the celebration of divine service in an unknown tongue: to which purpose the council of Trent hath denounced an anathema on any one who shall say that mass ought to be celebrated only in the vulgar tongue. (Sess. 25, and sess. 22, can. 9.) Though the council of Lateran under Innocent III. in 1215, (can. 9,) had expressly decreed, that, because in many parts within the same city and diocese, there are many people of different manners and rites mixed together, but of one faith, the bishops of such cities or dioceses should provide fit men for celebrating divine offices, according to the diversity of tongues and rites, and for administering the sacraments.

We shall only add, that the church of Rome maintains, that unwritten traditions ought to be added to the Holy Scriptures, in order to supply their defect, and to be regarded as of equal authority; that the books of the Apocrypha are canonical Scripture; that the Vulgate edition of the Bible is to be deemed authentic; and that the Scriptures are to be received and interpreted according to that sense which the holy mother church, to whom it belongs to judge of the true sense, hath held, and doth hold, and according to the unanimous consent of the fathers.

Such are the principal and distinguishing doctrines of popery, most of which have received the sanction of the council of Trent, and that of the creed of pope Pius IV., which is received, professed, and sworn to, by every one who enters into holy orders in the church of Rome; and at the close of this creed we are told, that the faith contained in it is so absolutely and indispensably necessary, that no man can be saved without it.

See ANTICHRIST; *Bower's History of the Popes*; *Smith's Errors of the Church of Rome detected*; *Bennet's Confutation of Popery*; *Sermons at Salters' Hall against Popery*; *Bishop Burnet's Travels, &c.*; *Moore's View of Society and Manners in Italy*; *Dr. Middleton's Letter from Rome*; *Stevenson's Historical and Critical View of some of the Doctrines of the Church of Rome.*

POPERY IN THE UNITED STATES. See ROMAN CATHOLICS.

POSITIVE INSTITUTES. See INSTITUTIONS.

POSSESSION OF THE DEVIL. See DÆMONIACS.

POVERTY is that state or situation opposed to riches, in which we are deprived of the conveniences of life. *Indigence* is a degree lower, where we want the necessaries, and is opposed to *superfluity*. *Want* seems rather to arrive by *accident*, implies a scarcity of provision, rather than a lack of money, and is opposed to *abundance*. *Need* and *necessity* relate less to the situation of life than the other three words, but more to the relief we expect, or the remedy we seek; with this difference between the two, that *need* seems less pressing than *necessity*.—2. *Poverty of mind* is a state of ignorance, or a mind void of religious principle, Rev. iii. 17.—3. *Poverty of spirit*, consists in an inward sense and feeling of our wants and defects; a conviction of our wretched and forlorn condition by nature: with a dependence on divine grace and mercy for pardon and acceptance, Matt. v. 3. It must be distinguished from a poor-spiritedness, a sneaking fearfulness, which bringeth a snare. It is the effect of the operation of the Divine Spirit on the heart, John xvi. 8; is attended with submission to the divine will; contentment in our situation; meekness and forbearance as to others, and genuine humility as to ourselves. It is a spirit approved of by God, Isa. lxvi. 2, evidential of true religion, Luke xviii. 13; and terminates in endless felicity, Matt. v. 3. Isa. lvii. 15; Psal. xxxiv. 18. *Dunlop's Ser.* lec. 1, vol. ii.; *Barclay's Dict.*; *South's Serm.* vol. x. ser. 1; *No.* 464, *Spec.* vol. vi.; *Robert Harris's Sermons*, ser. 3, part 3.

POWER, ability, force, strength. Power includes a particular relation to the subordinate execution of superior orders. In the word *authority* we find a sufficient energy to make us perceive a *right*. *Dominion* carries with it an idea of empire.

POWER OF GOD. See OMNIPOTENCE.

POWERS OF THE MIND are those faculties by which we think, reason, judge, &c. "They are so various," says Dr. Reid, "so many, so connected, and complicated in most of their operations, that there never has been any division of them proposed which is not liable to considerable objections. The most common division is that of understanding and will. Under the will we comprehend our *active powers*, and all that lead to action, or influence the mind to act; such as appetites, passions, affections. The understanding comprehends our *contemplative powers*, by which we perceive objects; by which we conceive or remember them; by which we analyze or compound them; and by which we judge and reason concerning them. Or the intellectual powers are commonly divided into simple apprehension, judgment, and reasoning." See *Reid on the Active Powers, also on the Human Mind, and the Intellectual Powers; Locke on the Understanding*. For the influence Christianity has had on the moral and intellectual powers, see *White's admirable Sermons*, ser. 9.

PRAISE, an acknowledgment made of the excellency or perfection of any person or action, with a commendation of the same. "The desire of praise," says an elegant writer, "is generally connected with all the finer sensibilities of human nature. It affords a ground on which exhortation, counsel, and reproof, can work a proper effect. To be entirely destitute of this passion betokens an ignoble mind, on which no moral impression is easily made; for where there is no desire of praise, there will also be no sense of reproach: but while it is admitted to be a natural and in many respects an useful principle of action, we are to observe that it is entitled to no more than our secondary regard. It has its boundary set, by transgressing which, it is at once transformed from an innocent into a most dangerous passion. When passing its natural line, it becomes the ruling spring of conduct; when the regard which we pay to the opinions of men encroaches on that reverence which we owe to the voice of conscience and the sense of duty; the love of praise, having then gone out of its proper place, instead of improving, corrupts; and instead of elevating, debases our nature." *Young's Love of Fame*; *Blair's Sermons*, ser. 6, vol. ii.; *Jortin's Diss.* diss. 4, passim; *Wilberforce's Pract. View*, ch. iv. sec. 3; *Smith's Theory of Moral Sent.* vol. i. p. 233; *Fitzosborne's Letters*, let. 18.

PRAISE OF GOD, the acknowledging his perfections, works, and benefits. Praise and thanksgiving are generally considered as synonymous, yet some distinguish them thus. Praise properly terminates in God, on account of his natural excellencies and perfections, and is that act of devotion by which we confess and admire his several attributes; but *thanksgiving* is a more contracted duty, and imports only a grateful sense and acknowledgment of past mercies. We praise God for all his glorious acts of every kind, that regard either us or other men; for his very *vengeance*, and those judgments which he sometimes sends abroad in the earth; but we thank him, properly speaking, for the instances of his goodness alone, and for such only of these as we ourselves are some way concerned in. See THANKSGIVING; *Bishop Atterbury's Sermon on Psalm* l. 14; *Saurin's Sermons*, vol. i. ser. 14; *Tillotson's Sermons*, ser. 146, concl.

PRAYER, a request or petition for mercies; or it is "an offering up our desires to God, for things agreeable to his will, in the name of Christ, by the help of his Spirit, with confession of our sins, and thankful acknowledgment of his mercies." Nothing can be more rational or consistent than the exercise of this duty. It is a divine injunction that men should always pray, and not faint, Luke xviii. 1. It is highly proper we should acknowledge the obligations we are under to the Divine Being, and supplicate his throne for the blessings we stand in need of. It is essential to our peace and felicity, and is the happy mean of our carrying on and enjoying fellowship with God. It has an influence on our tempers and conduct, and evidences our subjection and obedience to God. We shall here consider the object, nature, kinds, matter, manner, and forms of prayer, together with its efficacy, and the objections made against it.

I. *The object of prayer* is God alone, through Jesus Christ, as the Mediator. All supplications, therefore, to saints or angels, are not only useless, but blasphemous. All worship of the creature, however exalted that creature is, is idolatry, and strictly prohibited in the sacred law of God. Nor are we to pray to the Trinity, as three distinct Gods: for though the Father, Son, and Holy Ghost be addressed in various parts of the

Scripture, 2 Cor. xiii. 14; 2 Thess. ii. 16, 17, yet never as three Gods, for that would lead us directly to the doctrine of polytheism: the more ordinary mode the Scripture points out, is, to address the Father through the Son, depending on the Spirit to help our infirmities, Eph. ii. 18; Rom. viii. 26.

II. *As to the nature of this duty;* it must be observed, that it does not consist in the elevation of the voice, the posture of the body, the use of a form, or the mere extemporary use of words, nor, properly speaking, in any thing of an exterior nature; but simply the offering up of our desires to God, Matt. xv. 8. (See the definition above.) It has been generally divided into *adoration*, by which we express our sense of the goodness and greatness of God, Dan, iv. 34, 35; *confession*, by which we acknowledge our unworthiness, 1 John i. 9; *supplication*, by which we pray for pardon, grace, or any blessing we want, Matt. vii. 7; *intercession*, by which we pray for others, James v. 16; and *thanksgiving*, by which we express our gratitude to God, Phil. iv. 6. To which some add *invocation*, a making mention of one or more of the names of God; *pleading*, arguing our case with God in an humble and fervent manner; *dedication*, or surrendering ourselves to God: *deprecation*, by which we desire that evils may be averted; *blessing*, in which we express our joy in God, and gratitude for his mercies: but as all these appear to me to be included in the first five parts of prayer, I think they need not be insisted on.

III. *The different kinds of prayer* are, 1. Ejaculatory, by which the mind is directed to God on any emergency. It is derived from the word *ejaculor*, to dart or shoot out suddenly, and is therefore appropriate to describe this kind of prayer which is made up of short sentences, spontaneously springing from the mind. The Scriptures afford us many instances of ejaculatory prayer, Exod. xiv. 15; 1 Sam. i. 13; Rom. vii. 24, 25; Gen. xliii. 29; Judg. xvi. 28; Luke xxiii. 42, 43. It is one of the principal excellencies of this kind of prayer, that it can be practised at all times, and in all places; in the public ordinances of religion; in all our ordinary and extraordinary undertakings; in times of affliction, temptation, and danger; in seasons of social intercourse, in worldly business, in travelling, in sickness, and pain. In fact, every thing around us, and every event that transpires, may afford us matter for ejaculation. It is worthy, therefore, of our practice, especially when we consider that it is a species of devotion that can receive no impediment from any external circumstances; that it has a tendency to support the mind, and keep it in a happy frame; fortifies us against the temptations of the world; elevates our affections to God; directs the mind into a spiritual channel; and has a tendency to excite trust and dependence on Divine Providence.—2. *Secret* or *closet* prayer is another kind of prayer to which we should attend. It has its name from the manner in which Christ recommended it. Matt. vi. 6. He himself set us an example of it, Luke vi. 12; and it has been the practice of the saints in every age, Gen. xxviii. xxxii.; Dan. vi. 10; Acts x. 9. There are some particular occasions when this duty may be practised to advantage, as when we are entering into any important situation; undertaking any thing of consequence; before we go into the world; when calamities surround us, Isa. xxvi. 20; or when ease and prosperity attend us. As closet prayer is calculated to inspire us with peace, defend us from our spiritual enemies, excite us to obedience, and promote our real happiness, we should be watchful lest the stupidity of our frame the intrusion of company, the cares of the world, the insinuations of Satan, or the indulgence of sensual objects, prevent us from the constant exercise of this necessary and important duty.—3. *Family Prayer* is also another part not to be neglected. It is true there is no absolute command for this in God's word; yet from hints, allusions, and examples, we may learn that it was the practice of our forefathers: Abraham, Gen. xviii. 19; David, 2 Sam. vi. 20; Solomon, Prov. xxii. 6; Job i. 4, 5; Joshua xxiv. 15. See also Eph. vi. 4; Prov. vi. 20; Jer. x. 25; Acts x. 2, 30; xvi. 15. Family prayer, indeed, may not be essential to the character of a true Christian, but it is surely no honour to heads of families to have it said that they have no religion in their houses. If we consider what a blessing it is likely to prove to our children and our domestics; what comfort it must afford to ourselves; what utility it may prove to the community at large; how it sanctifies domestic comforts and crosses; and what a tendency it has to promote order, decency, sobriety, and religion in general, we must at once see the propriety of attending to it. The *objection* often made to family prayer is, want of time; but this is a very frivolous excuse, since the time allotted for this purpose need be but short, and may easily be redeemed from sleep or business. Others say, they have no gifts: where this is the case, a form may soon be procured and used, but it should be remembered that gifts increase by exercise, and no man can properly decide, unless he make repeated trials. Others are deterred through shame, or the fear of man: in answer to such we shall refer them to the declarations of our Lord, Matt. x. 37, 38; Mark viii. 38. As to the *season* for family prayer, every family must determine for itself; but before breakfast every morning, and before supper at night, seems most proper: perhaps a quarter of an hour or twenty minutes may be sufficient as to the time.—4. *Social prayer* is another kind Christians are called upon to attend to. It is denominated social, because it is offered by a society of Christians in their collective capacity, convened for that particular purpose, either on some peculiar and extraordinary occasions, or at stated and regular seasons. *Special* prayer-meetings are such as are held at the meeting and parting of intimate friends, especially churches and ministers; when the church is in a state of unusual deadness and barrenness; when ministers are sick, or taken away by death; in times of public calamity and distress, &c. *Stated* meetings for social prayer are such as are held weekly in some places which have a special regard to the state of the nation and churches: missionary prayer-meetings for the spread of the Gospel: weekly meetings held in most of the congregations which have a more particular reference to their own churches, ministers, the sick, feeble, and weak of the flock. Christians are greatly encouraged to this kind of prayer from the consideration of the promise, Matt. xviii. 20; the benefit of mutual supplications; from the example of the most eminent primitive saints, Mal. iii. 16; Acts xii. 12;

the answers given to prayer, Acts xii. 1—12; Josh. x.; Isa. xxxvii. &c. and the signal blessing they are to the churches, Phil. i. 19; 2 Cor. i. 11. These meetings should be attended with regularity; those who engage should study simplicity, brevity, Scripture language, seriousness of spirit, and every thing that has a tendency to edification. We now come, lastly, to take notice of *public prayer*, or that in which the whole congregation is engaged, either in repeating a set form, or acquiescing with the prayer of the minister who leads their devotions. This is both an ancient and important part of religious exercise; it was a part of the patriarchal worship, Gen. iv. 56; it was also carried on by the Jews, Exod. xxix. 43; Luke i. 10. It was a part of the temple service, Isa. lvi. 7; 1 Kings viii. 59. Jesus Christ recommended it both by his example and instruction, Matt. xviii, 20; Luke iv. 16. The disciples also attended to it, Acts ii. 41, 42; and the Scriptures in many places countenance it, Exod. xx. 24; Psal. lxiii. 1, 2; lxxxiv. 11; xxvii. 4. For the nature, necessity, place, time, and attendance on public worship, see WORSHIP.

IV. *Of the matter of prayer.*—"It is necessary," says Dr. Watts, "to furnish ourselves with proper matter, that we may be able to hold much converse with God; to entertain ourselves and others agreeably and devoutly in worship; to assist the exercise of our own grace and others, by a rich supply of divine thoughts and desires in prayer, that we may not be forced to make too long and indecent pauses whilst we are performing that duty; nor break off abruptly as soon as we have begun for want of matter; nor pour out abundance of words to dress up narrow and scanty sense, for want of variety of devout thoughts.—1. We should labour after a large acquaintance with all things that belong to religion; for there is nothing that relates to religion but may properly make some part of the matter of our prayer. A great acquaintance with God in his nature, perfections, works, and word; an intimate acquaintance with ourselves, and a lively sense of our own frames, wants, sorrows, and joys, will supply us with abundant furniture. We should also be watchful observers of the dealings of God with us in every ordinance, and in every providence. We should observe the working of our heart towards God, or towards the creature, and often examine our temper and our life, both in our natural, our civil, and religious actions. For this purpose, as well as upon many other accounts, it will be of great advantage to keep by us in writing some of the most remarkable providences of God, and instances of his mercy or anger towards us, and some of our most remarkable carriages towards him, whether sins, or duties, or the exercises of grace.—2. We should not content ourselves merely with generals; but if we wish to be furnished with larger supplies of matter, we must descend to particulars in our confessions, petitions, and thanksgivings. We should enter into a particular consideration of the attributes, the glories, the graces, and the relations of God. We should express our sins, our wants, and our sorrows, with a particular sense of the mournful circumstances that attend them: it will enlarge our hearts with prayer and humiliation, if we confess the aggravations that increase the guilt of our sins, viz., whether they have been committed against knowledge, against the warnings of conscience, &c. It will furnish us with large matter, if we run over the exalting and heightening circumstances of our mercies and comforts, viz., that they are great, and spiritual, and eternal, as well as temporal. Our petitions and thanksgivings, in a special manner, should be suited to the place and circumstances of ourselves, and those that we pray with, and those that we pray for.—3. It is very proper, at solemn seasons of worship, to read some part of the word of God, or some spiritual treatise written by holy men; or to converse with fellow Christians about divine things, or to spend some time in recollection or meditation of things that belong to religion: this will not only supply us with divine matter, but will compose our thoughts to a solemnity. Just before we engage in that work, we should be absent a little from the world, that our spirits may be freer for converse with God.—4. If we find our hearts, after all, very barren, and hardly know how to frame a prayer before God of ourselves, it has been often times useful to take a book in our hand, wherein are contained some spiritual meditations in a petitionary form, some devout reflections, or excellent patterns of prayer; and, above all, the Psalms of David, some of the prophecies of Isaiah, some chapters in the Gospels, or any of the Epistles. Thus we may lift up our hearts to God in secret, according as the verses or paragraphs we read are suited to the case of our own souls. This many Christians have experienced as a very agreeable help, and of great advantage in their secret retirement.—5. We must not think it absolutely necessary to insist upon all the parts of prayer in every address to God; though in our stated and solemn prayers there are but few of them that can be well left out. What we omit at one time, we may, perhaps, pursue at another with more lively affection. But let us be sure to insist most upon those things which are warmest in our hearts, especially in secret. We should let those parts of prayer have the largest share in the performance for which our spirit is best prepared, whether it be adoration, petition, confession, or thanksgiving.—6. We should suit the matter of our prayers to the special occasion of each particular duty, to the circumstances of the time, place, and persons with and for whom we pray. This will direct us to the choice of proper thoughts and language for every part of prayer.—7. We should not affect to pray long for the sake of length, or to stretch out our matter by labour and toil of thought, beyond the furniture of our own spirit. Sometimes a person is betrayed by an affectation of long prayers into crude, rash, and unseemly expressions: we are tempted hereby to tautologies, to say the same thing over and over again. We are in danger of tiring those that join with us. We exceed the season that is alloted for us in prayer, especially when others are to succeed in the same work."

V. *Of the method of prayer.*—"Method," continues Dr. Watts, "is necessary to guide our thoughts, to regulate our expressions, and dispose of the several parts of prayer in such an order, as is most easy to be understood by those that join with us, and most proper to excite and maintain our own devotion and theirs. This will be of use to secure us from confusion, prevent repetitions, and guard us against roving digressions. The general rules of method in prayer are these

three:—1. Let the general and the particular heads in prayer be well distinguished, and usually let generals be mentioned first, and particulars follow.—2. Let things of the same kind, for the most part, be put together in prayer. We should not run from one part to another by starts, and sudden wild thoughts, and then return often to the same part again, going backward and forward in confusion: this bewilders the mind of him that prays, disgusts our fellow-worshippers, and injures their devotion.—3. Let those things, in every part of prayer, which are the proper objects of our judgment, be first mentioned, and then those that influence and move our affections; not that we should follow such a manner of prayer as is more like preaching, as some imprudently have done, speaking many divine truths without the form or air of prayer. Yet it must be granted that there is no necessity of always confining ourselves to this, or any other set method, no more than there is of confining ourselves to a form in prayer. Sometimes the mind is so divinely full of one particular part of prayer, that high expressions of gratitude, and of devoting ourselves to God, break out first. I am persuaded, however, that if young Christians did not give themselves up to a loose and negligent habit of speaking every thing that comes uppermost, but attempted to learn this holy skill by a recollection of the several parts of prayer, and properly disposing their thoughts, there would be great numbers in our churches that would arrive at a good degree of the gift of prayer, and that to the great edification of our churches, as well as of their own families."

As to *expression in prayer*, it may be observed, that though prayer be the proper work of the heart, yet in this present state, in secret as well as in social prayer, the language of the lips is an excellent aid in this part of worship. Expressions are useful not only to dress our thoughts, but sometimes to form, and shape, and perfect the ideas and affections of our minds. They serve to awaken the holy passions of the soul, as well as to express them. They fix and engage all our powers in religion and worship; and they serve to regulate as well as to increase our devotion. The directions to attain a treasure of expressions are these:—1. We should labour after a fresh, particular, and lively sense of the greatness and grace of God, and of our own wants, and sins, and mercies. The passions of the mind, when they are moved, do mightily help the tongue; they give a natural eloquence to those who know not any rules of art, and they almost constrain the dumb to speak. There is a remarkable instance of this in ancient history. When Atys, the son of Crœsus the king, who was dumb from his childhood, saw his father ready to be slain, the violence of his passion broke the bonds wherewith his tongue was tied, and he cried out to save him. Let our spiritual senses be always awake and lively, then words will follow in a greater or less degree.—2. We should treasure up such expressions, especially as we read in Scripture, and such as we have found in other books of devotion, or such as we have heard fellow-Christians make use of, whereby our own hearts have been sensibly moved and warmed.—3. We should be always ready to engage in holy conference, and divine discourse. This will teach us to speak of the things of God. It should be our practice to recollect and talk over with one another the sermons we have heard, the books of divinity we have been conversant with, those parts of the word of God we have lately read, and especially our own experiences of divine things. Hereby we shall gain a large treasure of language to clothe our thoughts and affections.—4. We should pray for the gift of utterance, and seek the blessing of the Spirit of God upon the usé of proper means to obtain a treasure of expressions for prayer; for the wise man tells us, that "the preparation of the heart in man, and the answer of the tongue, is from the Lord," Prov. xvi. 1. The rules about the choice and use of *proper expressions* are these: 1. We should choose those expressions that best suit our meaning, that most exactly answer the ideas of our mind, and that are fitted to our sense and apprehension of things.—2. We should use such a way of speaking as may be most natural and easy to be understood, and most agreeable to those that join with us. We should avoid all foreign and uncommon words: all those expressions which are too philosophical, and those which savour too much of mystical divinity; all dark metaphors, or expressions that are used only by some particular violent party-men. We should likewise avoid length and obscurity in our sentences, and in the placing of our words; and not interline our expressions with too many parentheses, which cloud and entangle the sense.—3. Our language should be grave and decent, which is a medium between magnificence and meanness: we should avoid all glittering language and affected style. An excessive fondness of elegance and fincry of style in prayer discovers the same pride and vanity of mind, as an affection to many jewels and fine apparel in the house of God: it betrays us into a neglect of our hearts, and of experimental religion, by an affectation to make the nicest speech, and say the finest things we can, instead of sincere devotion, and praying in the spirit. On the other hand, we should avoid mean and coarse, and too familiar expressions; such as excite any contemptible or ridiculous ideas; such as raise any improper or irreverent thoughts in the mind, or base and impure images, for these much injure the devotion of our fellow-worshippers.—4. We should seek after those ways of expression that are pathetical; such as denote the fervency of affection, and carry life and spirit with them; such as may awaken and exercise our love, our hope, our holy joy, our sorrow, our fear, and our faith, as well as express the activity of those graces. This is the way to raise, assist, and maintain devotion. We should, therefore, avoid such a sort of style as looks more like preaching, which some persons that affect long prayers have been guilty of to a great degree: they have been speaking to the people rather than speaking to God: they have wandered away from God to speak to men; but this is quite contrary to the nature of prayer, for prayer is our own address to God, and pouring out our hearts before him with warm and proper affections.—5. We should not always confine ourselves to one set form of words to express any particular request; nor take too much pains to avoid an expression merely because we used it in prayer heretofore. We need not be over fond of a nice uniformity of words, nor of perpetual diversity of expression in every prayer: it is best to keep the middle between these two extremes. The imitation of those Christians and

inisters that have the best gifts, will be an ex-
llent direction in this as well as in the former
ses.

As to the *voice* in prayer: in the first place,
r words should be all pronounced distinct, and
ght not to be made shorter by cutting off the
st syllable, nor longer by the addition of hems
d o's, of long breaths, affected groanings, and
seless sounds, &c.—2. Every sentence should
spoken loud enough to be heard, yet none so
ud as to affright or offend the ear. Some per-
ns have got a habit of beginning their prayers,
d even upon the most common family occa-
ons, so loud as to startle the company; others
gin so low in a large assembly, that it looks
e secret worship, and as though they forbid
ose that are present to join with them. Both
ese extremes are to be avoided by prudence and
oderation.—3. We should observe a due me-
um between excessive swiftness and slowness
speech, for both are faulty in their kind. If we
e too swift, our words will be hurried on, and
mingled in confusion; if we are too slow, this
ill be tiresome to the hearers, and will make the
orship appear heavy and dull.

"As to *gesture* in prayer: all indecencies should
avoided. *Prostration* may be sometimes used
secret prayer, under a deep and uncommon
nse of sin; but *kneeling* is the most frequent
sture; and nature seems to dictate and lead us
it as an expression of humility, of a sense of
r wants, a supplication for mercy, and adora-
n of and dependence on Him before whom we
neel.

"*Standing* is a posture not unfit for this wor-
ip, especially in places where we have not con-
niency for the humbler gestures: but *sitting*,
other postures of rest and laziness, ought not
be indulged, unless persons are aged or infirm,
the work of prayer be drawn out so long as to
ake it troublesome to human nature to maintain
self always in one posture. The *head* should
kept for the most part without motion: the
hole visage should be composed to gravity and
lemnity. The *eye* should be kept from roving,
d some think it best to keep the eyes closed.
The *lifting up of the hands* is a very natural
pression of our seeking help from God. As to
her parts of the body, there is little need of di-
ection. In secret devotion, sighs and groans may
allowed; but in public these things should be
ss indulged. If we use ourselves to various
otions, or noise made by the hands or feet, or
ny other parts, it will tempt others to think that
r minds are not very intensely engaged; or, at
ast, it will appear so familiar and irreverent, as
would not willingly be guilty of in the pre-
nce of our superiors here on earth.

VI. *As to forms of prayer.* We find this has
en a matter of controversy among divines and
hristians, whether such ought to be used, or
hether extempore prayers are not to be prefer-
d. We shall state the arguments on both
des. Those who are advocates for forms,
bserve, that it prevents absurd, extravagant, or
npious addresses to God, as well as the *confu-
ion* of extemporary prayer; that forms were
ed under the Old Testament dispensation;
nd, in proof thereof, cite Numb. vi. 24, 26; x.
5, 36. On the other side, it is answered, that
is neither reasonable nor scriptural to look for
he pattern of Christian worship in the Mosaic

dispensation, which, with all its rites and cere-
monies, is abrogated and done away; that,
though forms may be of use to children, and
such as are very ignorant, yet *restriction* to
forms, either in public or private, does not seem
scriptural or lawful. If we look to the authority
and example of Christ and his apostles, every
thing is in favour of extempore prayer. The
Lord's prayer, it is observed, was not given to be
a set form, exclusive of extemporary prayer. See
Lord's Prayer. It is further argued, that a
form cramps the desires; inverts the true order
of prayer, making our words to regulate our
desires, instead of our desires regulating our
words; has a tendency to make us formal; can-
not be suited to every one's case; that it looks as
if we were not in reality convinced of our wants,
when we want a form to express them; and,
finally, in answer to the two first arguments, that
it is seldom the case that those who are truly
sensible of their condition, and pray extempore,
do it in an impious and extravagant manner;
and if any who have the gift of prayer really
do so, and run into the extreme of enthusiasm,
yet this is not the case with the generality, since
an unprejudiced attention to those who pray ex-
tempore must convince us, that, if their prayers
be not so elegantly composed as that of a set
form, they are more appropriate, and delivered
with more energy and feeling.

VII. *The efficacy of prayer.* It has been ob-
jected, that, "if what we request be fit for us, we
shall have it without praying; if it be not fit for
us, we cannot obtain it by praying." But it is
answered, that it may be agreeable to perfect wis-
dom to grant that to our prayers which it would
not have been agreeable to the same wisdom to
have given us without praying for. But what
virtue, you will ask, is there in prayer, which
should make a favour consistent with wisdom,
which would not have been so without it? To
this question, which contains the whole difficulty
attending the subject, the following possibilities
are offered in reply: 1. A favour granted to
prayer, may be more apt on that very account to
produce a good effect upon the person obliged.—
It may hold in the divine bounty, what experi-
ence has raised into a proverb in the collation of
human benefits, that what is obtained without
asking, is oftentimes received without gratitude.
2. It may be consistent with the wisdom of the
Deity to withhold his favours till they be asked
for, as an expedient to encourage devotion in his
rational creation, in order thereby to keep up and
circulate a knowledge and sense of their depen-
dency on him.—3. Prayer has a natural tendency
to amend the petitioner himself; it composes the
mind, humbles us under a conviction of what we
are, and under the gracious influence of the
Divine Spirit assimilates us into the divine image.
Let it suffice, therefore, to say, that, though we
are certain that God cannot be operated on, or
moved, as a fellow creature may, that though we
cannot inform him of any thing he does not
know, nor add any thing to his essential and
glorious perfections, by any services of ours; yet
we should remember that he has appointed this
as a mean to accomplish an end; that he has
commanded us to engage in this important duty,
I Thess. v. 17; that he has promised his Spirit
to assist us in it, Rom. viii. 26; that the Bible
abounds with numerous answers to prayer; and

that the promise still relates to all who pray, that answers shall be given, Matt. vii. 7; Psal. l. 15; Luke xviii. 1, &c.; Phil. iv. 6, 7; James v. 16. *Wilkins, Henry, Watts on Prayer; Townsend's Nine Sermons on Prayer; Paley's Moral Phil.* vol. ii. p. 31; *Mason's Student and Pastor*, p. 87; *Wollaston's Rel. of Nat.* p. 122, 124; *H. More on Education*, ch. i. vol. ii.; *Barrow's Works*, vol. i. ser. 6; *Smith's System of Prayer; Scamp's Sermon on Family Religion.*

PREACHER, one who discourses publicly on religious subjects. See articles DECLAMATION, ELOQUENCE, MINISTER, and SERMON.

PREACHING is the discoursing publicly on any religious subject. It is impossible, in the compass of this work, to give a complete history of this article from the beginning down to the present day. This must be considered as a desideratum in theological learning. Mr. Robinson, in his second volume of Claude's Essay, has prefixed a brief dissertation on this subject, an abridgement of which we shall here insert with a few occasional alterations.

From the sacred records we learn, that, when men began to associate for the purpose of worshipping the Deity, Enoch prophesied, Jude 14, 15. We have a very short account of this prophet and his doctrine; enough, however, to convince us that he taught the principal truths of natural and revealed religion. Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct, Gen. v. 24; Heb. xi. 5, 6. From the days of Enoch to the time of Moses, each patriarch worshipped God with his family; probably several assembled at new moons, and alternately instructed the whole company.—Noah, it is said, was a *preacher* of righteousness, 2 Pet. ii. 5; 1 Pet. iii. 19, 20. Abraham commanded his household after him to keep the way of the Lord, and to do justice and judgment, Gen. xviii. 19; and Jacob, when his house lapsed to idolatry, remonstrated against it, and exhorted them and all that were with him to put away strange gods, and to go up with him to Bethel, Gen. x.; xxv. 2, 3. Melchizedec also, we may consider as the father, the prince, and the priest of his people, publishing the glad tidings of peace and salvation, Gen. xviii.; Heb. vii.

Moses was a most eminent prophet and preacher, raised up by the authority of God, and by whom, it is said, *came the law*, John i. 17.—This great man had much at heart the promulgation of his doctrine; he directed it to be inscribed on pillars, to be transcribed in books, and to be taught both in public and private by word of mouth, Deut. xxviii. 8; vi. 9; xxxi. 19; xvii. 18; Numb. v. 23; Deut. iv. 9. Himself set the example of each; and how he and Aaron sermonized, we may see by several parts of his writings. The first discourse was heard with profound reverence and attention; the last was both uttered and received in raptures, Exod. iv. 31; Deut. xxxiii. 7, 8. Public preaching does not appear under his economy to have been attached to the priesthood: priests were not officially preachers; and we have innumerable instances of discourses delivered in religious assemblies by men of other tribes besides that of Levi; Psal. lxviii. 11. Joshua was an Ephraimite; but being full of the spirit of wisdom, he gathered the tribes to Shechem, and harangued the people of

God, Deut. xxxiv. 9; Josh. xxxiv. Solom was a prince of the house of Judah, Amos herdsman of Tekoa; yet both were preache and one at least was a prophet, 1 Kings i Amos vii. 14, 15. When the ignorant notio of Pagans, the vices of their practice, and t idolatry of their pretended worship, were in so sad periods incorporated into the Jewish religi by the princes of that nation, the prophets a all the seers protested against this apostacy, a they were persecuted for so doing. Shemai preached to Rehoboam, the princes, and all t people, at Jerusalem; 2 Chron. xii. 5. Azari and Hanani preached to Asa and his arm 2 Chron. xv. 1, &c; xvi. 7. Micaiah to Ahe Some of them opened schools, or houses of i struction, and there to their disciples they taug the pure religion of Moses. At Naioth, in t suburbs of Ramah, there was one, where Samu dwelt; there was another at Jericho, and a thi at Bethel, to which Elijah and Elisha often r sorted. Thither the people went on sabba days and at new moons, and received public le sons of piety and morality, 1 Sam. xix. 1 2 Kings ii. 3, 5; iv. 2, 3. Through all th period there was a dismal confusion of the usef ordinance of public preaching. Sometimes th had no open vision, and the word of the Lo was precious or scarce: the people heard it on now and then. At other times they were le without a teaching priest; and without law. And, at other seasons again, itinerants, bo princes, priests, and Levites, were sent throu all the country to carry the book of the law, a to teach in the cities. In a word, preachi flourished when pure religion grew; and wh the last decayed, the first was suppressed. Mos had not appropriated preaching to any order men: persons, places, times, and manners, we all left open and discretional. Many of the di courses were preached in camps and courts, streets, schools, cities, and villages, sometim with great composure and coolness, at other tim with vehement action and rapturous energy sometimes in a plain blunt style, at other tim in all the magnificent pomp of Eastern allegor On some occasions, the preachers appeared public with visible signs, with implements war, yokes of slavery, or something adapted their subject. They gave lectures on these, h them up to view, girded them on, broke them pieces, rent their garments, rolled in the du and endeavoured, by all the methods they co devise agreeably to the customs of their countr to impress the minds of their auditors with t nature and importance of their doctrines. The men were highly esteemed by the pious part the nation; and princes thought proper to ke seers and others, who were scribes, who read a expounded the law, 2 Chron. xxxiv. 29, 3 xxxv. 15. Hence false prophets, bad men w found it worth while to affect to be good, crow ed the courts of princes. Jezebel, an idolatre had four hundred prophets of Baal; and Ahe a pretended worshipper of Jehovah, had as ma pretended prophets of his own profession, 2 Ch xviii. 5.

When the Jews were carried captive in Babylon, the prophets who were with them inc cated the principles of religion, and endeavour to possess their minds with an aversion to ido try: and to the success of preaching we m

tribute the re-conversion of the Jews to the be-
f and worship of one God: a conversion that
mains to this day. The Jews have since fallen
to horrid crimes; but they have never since
is period lapsed into idolatry, Hosea, 2d and 3d
apter, Ezekiel, 2d, 3d, and 4th chapter. There
ere, not wanting, however, multitudes of false
ophets among them, whose characters are strik-
gly delineated by the true prophets, and which
e reader may see in the 13th chapter of Eze-
el, 56th Isaiah, 23d Jeremiah. When the
venty years of the captivity were expired, the
od prophets and preachers, Zerubbabel, Joshua,
aggai, and others, having confidence in the
rd of God, and aspiring after their natural,
vil, and religious rights, endeavoured by all
eans to extricate themselves and their country-
en from that mortifying state into which the
imes of their ancestors had brought them.
hey wept, fasted, prayed, preached, prophesied,
d at length prevailed. The chief instruments
re Nehemiah and Ezra: the first was governor,
d reformed their civil state; the last was a
ribe of the law of the God of heaven, and ad-
ssed himself to ecclesiastical matters, in which
rendered the noblest service to his country, and
all posterity. He collected and collated manu-
ipts of the sacred writings, and arranged and
blished the holy canon in its present form. To
s he added a second work as necessary as the
mer: he revived and new modelled public
aching, and exemplified his plan in his own
rson. The Jews had almost lost in the seventy
ars' captivity their original language: that was
w become dead; and they spoke a jargon made
of their own language and that of the Chal-
ans and other nations with whom they had
en confounded. Formerly preachers had only
plained subjects; now they were obliged to
plain words; words which, in the sacred code,
re become obsolete, equivocal, or dead. Houses
re now opened, not for ceremonial worship, as
rificing, for this was confined to the temple;
for moral obedience, as praying, preaching,
ding the law, divine worship, and social duties.
ese houses were called synagogues: the people
aired thither morning and evening for prayer;
l on sabbaths and festivals the law was read
l expounded to them. We have a short but
utiful description of the manner of Ezra's first
aching, Nehem. viii. Upwards of fifty thou-
d people assembled in a street, or large square,
ar the Watergate. It was early in the morn-
of a sabbath day. A pulpit of wood, in the
hion of a small tower, was placed there on
pose for the preacher; and this turret was
ported by a scaffold, or temporary gallery,
ere, in a wing on the right hand of the pulpit,
six of the principal preachers; and in another,
the left, seven. Thirteen other principal
chers, and many Levites, were present also on
ffolds erected for the purpose, alternately to
ciate. When Ezra ascended the pulpit, he
duced and opened the book of the law, and
whole congregation instantly rose up from
ir seats, and stood. Then he offered up
yer and praise to God, the people bowing
ir heads, and worshipping the Lord with their
s to the ground; and, at the close of the
yer, with uplifted hands, they solemnly pro-
nced, Amen, Amen. Then, all standing,
a, assisted at times by the Levites, read the

law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively; and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites, to restrain it. Go your way, said they; eat the fat, drink the sweet, send portions unto them for whom nothing is prepared. The wise and benevolent sentiments of these noble souls were imbibed by the whole congregation, and fifty thousand troubled hearts were calmed in a moment. Home they returned, to eat, to drink, to send portions and to make mirth, because they had understood the words that were declared unto them. Plato was alive at this time, teaching dull philosophy to cold academics; but what was he, and what was Xenophon or Demosthenes, or any of the Pagan orators, in comparison with these men? From this period to that of the appearance of Jesus Christ, public preaching was universal; synagogues were multiplied, vast numbers attended, and elders and rulers were appointed for the purpose of order and instruction.

The most celebrated preacher that arose before the appearance of Jesus Christ, was John the Baptist. He was commissioned from heaven to be the harbinger of the Messiah. He took Elijah for his model; and as the times were very much like those in which that prophet lived, he chose a doctrine and a method very much resembling those of that venerable man. His subjects were few, plain, and important. His style was vehement, images bold, his deportment solemn, his actions eager, and his morals strict; but this bright morning star gave way to the illustrious Sun of Righteousness, who now arose on a benighted world. Jesus Christ certainly was the prince of preachers. Who but can admire the simplicity and majesty of his style, the beauty of his images, the alternate softness and severity of his addresses, the choice of his subjects, the gracefulness of his deportment, and the indefatigableness of his zeal? Let the reader charm and solace himself in the study and contemplation of the character, excellency and dignity of this best of preachers, as he will find them delineated by the evangelists.

The apostles exactly copied their divine Master. They formed multitudes of religious societies, and were abundantly successful in their labours. They confined their attention to religion, and left the schools to dispute, and politicians to intrigue. The doctrines they preached, they supported entirely by evidence; and neither had nor required such assistance as human laws or worldly policy, the eloquence of the schools, or the terror of arms, the charms of money, or the tricks of tradesmen, could afford them.

The apostles being dead, every thing came to pass as they had foretold. The whole Christian system underwent a miserable change; preaching shared the fate of other institutions, and this glory of the primitive church was now generally degenerated. Those writers whom we call the Fathers, however held up to view by some as models of imitation, do not deserve that indiscriminate praise ascribed to them. Christianity, it is true, is found in their writings; but how sadly incorporated with Pagan philosophy, and Jewish allegory! It must, indeed, be allowed, that.

in general, the simplicity of Christianity was maintained, though under gradual decay, during the first three centuries. The next five centuries produced many pious and excellent preachers both in the Latin and Greek churches, though the doctrine continued to degenerate. The Greek pulpit was adorned with some eloquent orators. Basil, bishop of Cæsarea, John Chrysostom, preacher at Antioch, and afterwards patriarch (as he was called) of Constantinople, and Gregory Nazianzen, who all flourished in the fourth century, seem to have led the fashion of preaching in the Greek church: Jerom and Augustin did the same in the Latin church. For some time, preaching was common to bishops, elders, deacons, and private brethren, in the primitive church; in process, it was restrained to the bishop, and to such as he should appoint. They called the appointment ordination: and at last attached I know not what ideas of mystery and influence to the word, and of dominion to the bishop who pronounced it. When a bishop or preacher travelled, he claimed no authority to exercise the duties of his function, unless he were invited by the churches where he attended public worship. The first preachers differed much in pulpit action: the greater part used very moderate and sober gesture. They delivered their sermons all extempore, while there were notaries who took down what they said. Sermons in those days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin. They did not preach by the clock, (so to speak) but were short or long as they saw occasion, though an hour was about the usual time. Sermons were generally both preached and heard standing; but sometimes both speaker and auditors sat, especially the aged and the infirm. The fathers were fond of allegory; for Origen, that everlasting allegorizer, had set them the example. Before preaching the preacher usually went into a vestry to pray, and afterwards to speak to such as came to salute him. He prayed with his eyes shut in the pulpit. The first word the preacher uttered to the people, when he ascended the pulpit, was, "Peace be with you," or "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you all;" to which the assembly at first added, "Amen:" and, in after times they answered, "And with thy spirit." Degenerate, however, as these days were in comparison with those of the apostles, yet they were golden ages in comparison with the times that followed, when metaphysical reasonings, mystical divinity, yea, Aristotelian categories, and reading the lives of the saints, were substituted in the place of sermons. The pulpit became a stage, where ludicrous priests obtained the vulgar laugh by the lowest kind of wit, especially at the festivals of Christmas and Easter.

But the glorious Reformation was the offspring of preaching, by which mankind were informed: there was a standard, and the religion of the times was put to trial by it. The avidity of the common people to read Scripture, and to hear it expounded, was wonderful; and the Papists were so fully convinced of the benefit of frequent public instruction, that they who were justly called *unpreaching prelates*, and whose pulpits, to use an expression of Latimer, had been *bells without clappers* for many a long year, were obliged for shame to set up regular preaching again.

The church of Rome has produced some gre preachers since the Reformation, but not equ to the reformed preachers: and a question nat rally arises here, which it would be unpardonab to pass over in silence, concerning the singul *effect* of the preaching of the reformed, which w general, national, universal reformation.

In the darkest times of popery there had arise now and then some famous popular preache who had zealously inveighed against the vices their times, and whose sermons had produc sudden and amazing effects on their auditor but all these effects had died away with t preachers who produced them, and all things h gone back into the old state. Law, learnin commerce, society at large, had not been i proved.—Here a new scene opens; preache arise less popular, perhaps less indefatigable a exemplary; their sermons produce less strikin immediate effects; and yet their auditors away, and agree by whole nations to reform.

Jerome Savonarola, Jerome Narni, Capistra Connecte, and many others, had produced their sermons great immediate effects. Wh Connecte preached, the ladies lowered their hea dresses, and committed quilled caps by hundre to the flames. When Narni taught the popula in Lent, from the pulpits of Rome, half the ci went from his sermons, crying along the stree *Lord have mercy upon us; Christ have mer upon us;* so that in only one passion week, t thousand crowns' worth of ropes were sold make scourges with; and when he preached fore the pope to cardinals and bishops, and pai ed the crime of non-residence in its own colou he frightened thirty or forty bishops who he him, instantly home to their dioceses. In pulpit of the university of Salamanca he indu eight hundred students to quit all worldly pr pects of honour, riches, and pleasures, and become penitents in divers monasteries. So of this class were martyrs too. We know fate of Savonarola, and more might be add but all lamented the momentary duration of effects produced by their labours. Narni hims was so disgusted with his office, that he renoun preaching, and shut himself up in his cell mourn over his irreclaimable contemporaries; bishops went back to court, and rope-makers idle again.

Our reformers taught all the good doctri which had been taught by these men, and t added two or three more, by which they laid axe to the root of apostacy, and produced *gene* information. Instead of appealing to popes, canons, and founders, and fathers, they o quoted them, and referred their auditors to Holy Scriptures for *law*. Pope Leo X. did know this when he told Pricrio, who complai of Luther's heresy, *Friar Martin had a fine nius!* They also taught the people what li they knew of *Christian liberty;* and so led th into a belief that they might follow their ideas in religion, without the consent of a c fessor, a diocesan, a pope, or a council. T went further, and laid the stress of all religion *justifying faith.* This obliged the people to acquainted with Christ, the object of their fai and thus they were led into the knowledge character altogether different from what they in their old guides; a character which it is possible to know, and not to admire and imit

The old papal popular sermons had gone off like a charge of gunpowder, producing only a fright, a bustle, and a black face; but those of the *neve learninge*, as the monks called them, were small hearty seeds, which, being sown in the honest hearts of the multitude, and watered with the dew of heaven, softly vegetated, and imperceptibly unfolded blossoms and fruits of inestimable value.

These eminent servants of Christ excelled in various talents, both in the pulpit and in private. Knox came down like a thunder-storm; Calvin resembled a whole day's set rain; Beza was a shower of the softest dew. Old Latimer, in a coarse frieze gown, trudged afoot, his Testament hanging at one end of his leathern girdle, and his spectacles at the other, and without ceremony instructed the people in rustic style from a hollow tree; while the courtly Ridley in satin and fur taught the same principles in the cathedral of the metropolis. Cranmer, though a timorous man, ventured to give King Henry the Eighth a New Testament, with the label, *Whoremongers and adulterers God will judge*; while Knox, who said, *there was nothing in the pleasant face of a lady to affray him*, assured the queen of Scots, that, "If there were any spark of the Spirit of God, yea, of honesty and wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her court were diabolical crimes,—evidences of impiety or insanity." These men were not all accomplished scholars; but they all gave proof enough that they were honest, hearty, and disinterested in the cause of religion.

All Europe produced great and excellent preachers, and some of the more studious and sedate reduced their art of public preaching to a system, and taught rules of a good sermon. Bishop Wilkins enumerated, in 1646, upwards of sixty who had written on the subject. Several of these are valuable treatises, full of edifying instructions; but all are on a scale too large, and, by affecting to treat of the whole office of a minister, leave that capital branch, public preaching, unfinished and vague.

One of the most important articles of pulpit science, that which gives life and energy to all the rest, and without which all the rest are nothing but a vain parade, is either neglected or exploded in all these treatises. It is essential to the administration of the divine word by public preaching, that preachers be allowed to form principles of their own, and that their sermons contain their real sentiments, the fruits of their own intense thought and meditation. Preaching cannot be on a good state in those communities, where the shameful practice of buying and selling manuscript sermons is carried on. Moreover, all the animating encouragements that arise from a free, unbiassed choice of the people, and from their uncontaminated, disinterested applause, should be left open to stimulate a generous youth to excel. Command a man to utter what he has no inclination to propagate, and what he does not even believe; threaten him, at the same time, with all the miseries of life, if he dare to follow his own ideas, and to promulge his own sentiments, and you pass a sentence of death on all he says. He does declaim; but all is languid and cold, and he lays his system out as an undertaker does the dead.

Since the reformers, we have had multitudes

who have entered into their views with disinterestedness and success: and, in the present times, both in the church and among dissenters, names could be mentioned which would do honour to any nation; for though there are too many who do not fill up that important station with proportionate piety and talents, yet we have men who are conspicuous for their extent of knowledge, depth of experience, originality of thought, fervency of zeal, consistency of deportment, and great usefulness in the Christian church. May their numbers still be increased, and their exertions in the cause of truth be eminently crowned with the divine blessing! See *Robinson's Claude*, vol. ii. preface; and books recommended under article MINISTER.

PREADAMITE, a denomination given to the inhabitants of the earth, conceived by some people to have lived before Adam.

Isaac de la Pereyra, in 1655, published a book to evince the reality of Preadamites, by which he gained a considerable number of proselytes to the opinion; but the answer of Demarets, professor of theology at Groningen, published the year following put a stop to its progress, though Pereyra made a reply.

His system was this. The Jews he calls *Adamites*, and supposes them to have issued from Adam; and gives the title *Preadamites* to the Gentiles, whom he supposes to have been a long time before Adam. But this being expressly contrary to the first words of Genesis, Pereyra had recourse to the fabulous antiquities of the Egyptians and Chaldeans, and to some idle rabbins, who imagined that there had been another world before that described by Moses. He was apprehended by the inquisition in Flanders, and very roughly used, though in the service of the dauphin. But he appealed from their sentence to Rome, whither he went in the time of Alexander VII. and where he printed a retraction of his book of Preadamites.

The arguments against the Preadamites are these. The sacred history of Moses assures us that Adam and Eve were the first persons that were created on the earth, Gen. i. 26; ii. 7. Our Saviour confirmed this when he said, "From the beginning of the creation God made them, male and female," Mark x. 6. It is undeniable that he speaks this of Adam and Eve, because in the next verse he uses the same words as those in Gen ii. 4. "Therefore shall a man leave his father and mother, and cleave unto his wife." It is also clear from Gen. iii. 20, where it is said, that "Adam called his wife's name Eve, because she was the *mother of all living*;" that is, she was the source and root of all men and women in the world: which plainly intimates that there was no other woman that was such a mother. Finally, Adam is expressly called twice, by the apostle Paul, the *first man*, 1 Cor. xv. 45, 47.

PRECEPT, a rule given by a superior: a direction or command. The *precepts* of religion, says Saurin, are as essential as the *doctrines*; and religion will as certainly sink, if the morality be subverted, as if the theology be undermined. The doctrines are only proposed to us as the ground of our duty. See DOCTRINE.

PREDESTINARIANS, those who believe in predestination. See PREDESTINATION.

PREDESTINATION is the decree of God, whereby he hath for his own glory fore-ordained

whatever comes to pass. The verb predestinate is of Latin original (*prædestino*,) and signifies in that tongue to deliberate beforehand with one's self how one shall act, and, in consequence of such deliberation, to constitute, fore-ordain, and predetermine, where, when, how, and by whom any thing shall be done, and to what end it shall be done. So the Greek word προορίζω, which exactly answers to the English word predestinate, and is rendered by it, signifies to resolve beforehand with one's-self what shall be done, and before the thing resolved on is actually effected; to appoint it to some certain use, and direct it to some determinate end. This doctrine has been the occasion of considerable disputes and controversies among divines. On the one side it has been observed, that it is impossible to reconcile it with our ideas of the justice and goodness of God, that it makes God to be the author of sin, destroys moral distinction, and renders all our efforts useless. Predestinarians deny these consequences, and endeavour to prove this doctrine from the consideration of the perfections of the divine nature, and from Scripture testimony. If his knowledge, say they, be infinite and unchangeable, he must have known every thing from eternity. If we allow the attribute of *prescience*, the idea of a decree must certainly be believed also; for how can an action that is really to come to pass be foreseen, if it be not determined? God knew every thing from the beginning; but this he could not have known if he had not so determined it. If, also, God be infinitely wise, it cannot be conceived that he would leave things at random, and have no plan. He is a God of order, and this order he observes as strictly in the moral as in the natural world, however confused things may appear to us. To conceive otherwise of God, is to degrade him, and is an insult to his perfections. If he, then, be wise and unchangeable, no new idea or purpose can arise in his mind; no alteration of his plan can take place, upon condition of his creatures acting in this or that way. To say that this doctrine makes him the author of sin is not justifiable. We all allow omnipotence to be an attribute of Deity, and that by this attribute he could have prevented sin from entering into the world, had he chosen it; yet we see he did not. Now he is no more the author of sin in one case than the other. May we not ask, Why does he suffer those inequalities of Providence? Why permit whole nations to lie in idolatry for ages? Why leave men to the most cruel barbarities? Why punish the sins of the fathers in the children? In a word, Why permit the world at large to be subject to pains, crosses, losses, evils of every kind, and that for so many thousands of years? And yet, will any dare call the Deity unjust? The fact is, our finite minds know but little of the nature of divine justice, or any other of its attributes. But, supposing there are difficulties in this subject, (and what subject is without?) the Scripture abounds with passages which at once prove the doctrine, Matt. xxv. 34; Rom. viii. 29, 30; Eph. i. 3, 6, 11; 2 Tim. i. 9; 2 Thess. ii. 13; 1 Pet. i. 1, 2; John vi. 37; xvii. 2 to 24; Rev. xiii. 8; xvii. 8; Dan. iv. 35; 1 Thess. v. 19; Matt. xi. 26; Exod. iv. 21; Prov. xvi. 4; Acts xiii. 48. The moral uses of this doctrine are these.

1. It hides pride from man.
2. Excludes the idea of chance.
3. Exalts the grace of God.
4. Renders salvation certain.
5. Affords believers great consolation. See DECREES OF GOD; NECESSITY; *King, Toplady, Cooper, and Tucker, on Predestination; Burnet on 17 Art.; Whitby and Gill on the Five Points; Wesley's Pred. considered; Hill's Logica Wesleiensis; Edwards on the Will; Pothill on the Decrees; Edwards's Veritas Redux; Saurin's Serm.* vol. v. ser. 13; *Dr. Williams' Sermon on Predestination.*

PRE-EXISTENCE OF JESUS CHRIST is his existence before he was born of the Virgin Mary. That he really did exist before is plain from John iii. 13; vi. 50, &c.; xvii.; viii. 58; 1 John i. 4; but there are various opinions respecting this existence. Some acknowledge, that in Jesus Christ there is a divine nature, a rational soul, and a human body. His body, they think, was formed in the Virgin's womb; his human soul, they suppose, was the first and most excellent of all the works of God; was brought into existence before the creation of the world, and subsisted in happy union in heaven with the second person in the Godhead, till his incarnation. These divines differ from those called Arians, for the latter ascribe to Christ only a created deity, whereas the former hold his true and proper divinity; they differ from the Socinians, who believe no existence of Christ before his incarnation; they differ from the Sabellians, who only own a trinity of names; they differ, also, from the generally received opinion, which is, that the human soul began to exist in his mother's womb, in exact conformity to that likeness unto his brethren of which St. Paul speaks, Heb. ii. 17. The writers in favour of the pre-existence of Jesus Christ's human soul recommend their thesis by these arguments.

1. Christ is represented as his Father's messenger, or angel, being distinct from his Father, sent by his Father long before his incarnation, to perform actions which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man really distinct from God; yet such a one, in whom God, or Jehovah, had a peculiar indwelling, or with whom the divine nature had a personal union.

2. Christ, when he came into the world, is said, in several passages of Scripture, to have divested himself of some glory which he had before his incarnation. Now if there had existed before this time nothing but his divine nature, this divine nature could not properly divest itself of any glory. *I have glorified thee on earth; I have finished the work thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.—Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich,* John xvii. 4, 5; 2 Cor. viii. 9. It cannot be said of God that he became poor: he is infinitely self-sufficient; he is necessarily and eternally rich in perfections and glories. Nor can it be said of Christ as man that he was rich, if he were never in a rich state before, than while he was on earth.

It seems needful that the soul of Christ should pre-exist, that it might have an opportunity

give its previous actual consent to the great and painful undertaking of atonement for our sins. It was the human soul of Christ that endured the weakness and pain of his infant state, all the labours and fatigues of life, the reproaches of men, and the sufferings of death. The divine nature is incapable of suffering. The covenant of redemption between the Father and the Son is therefore represented as being made before the foundation of the world. To suppose that simple deity or the divine essence, which is the same in all the three personalities, should make a covenant with itself, is inconsistent.

Christ is the angel to whom God was in a peculiar manner united, and who in this union made all the divine appearances related in the Old Testament.

God is often represented in Scripture as appearing in a visible manner, and assuming a human form. See Gen. iii. 8; xvii. 1; xxviii. 13; xxxii. 12; Exod. ii. 2; and a variety of other passages.

The Lord Jehovah, when he came down to visit men, carried some ensign of divine majesty: he was surrounded with some splendid appearance. Such a light often appeared at the door of the tabernacle, and fixed its abode on the ark, between the cherubims. It was by the Jews called the *Shekinah*, i. e. *the habitation of God*. Hence he is described as *dwelling in light, and clothed with light as with a garment*. In the midst of this brightness there seems to have been sometimes a human shape and figure. It was probably of this heavenly light that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the Mount, when *his garments were white as the light*; and at his ascension into heaven, when a bright cloud received, or invested him; and when he appeared to John, Rev. i. 13: and it was with this he prayed his Father would glorify him.

Sometimes the great and blessed God appeared in the form of a man or angel. It is evident that the true God resided in this man or angel; because, on account of this union to proper deity, the angel calls himself God, the Lord God. He assumes the most exalted names and characters of Godhead. And the spectators, and sacred historians, it is evident, considered him as true and proper God: they paid him the highest worship and obedience. He is properly styled *the angel of God's presence.—The* (messenger or) *angel of the covenant*, Isa. lxiii. 9; Mal. iii. 1.

The same angel of the Lord was the particular God and King of the Israelites. It was he who made a covenant with the patriarchs, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and transacted the affairs of the ancient church.

The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship, belonging to God. Hence we may infer that the angel who, under the Old Testament, assumed divine titles, and accepted religious worship, was that peculiar angel of God's presence, in whom God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ, who afterwards took flesh and blood upon him, and was called Jesus Christ on earth.

Christ represents himself as one with the Father: *I and the Father are one*, John x. 30.; xiv. 10, 11. There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may be properly called *God-man* in one complex person.

Among those expressions of Scripture which discover the pre-existence of Christ, there are several from which we may derive a certain proof of his divinity. Such are those places in the Old Testament, where the angel who appeared to the ancients is called *God, the Almighty God, Jehovah, the Lord of Hosts, I am that I am*, &c.

Dr. Watts supposes, that the doctrine of the pre-existence of the soul of Christ explains dark and difficult scriptures, and discovers many beauties and proprieties of expression in the word of God, which on any other plan lie unobserved.—For instance, in Col. i. 15, &c., Christ is described as the image of the invisible God, the first-born of every creature. His being *the image of the invisible God cannot refer merely to his divine nature*; for that is as invisible in the Son as in the Father: therefore it seems to refer to his pre-existent soul in union with the Godhead. Again: when man is said to be created in the image of God, Gen. i. 2, it may refer to the God-man, to Christ in his pre-existent state. God says, *Let us make man in our image, after our likeness*. The word is redoubled, perhaps to intimate that Adam was made in the likeness of the human soul of Christ, as well as that he bore something of the image and resemblance of the divine nature.

On the other side it is affirmed, that this doctrine of the pre-existence of the human soul of Christ weakens and subverts that of his personality.—1. A pure intelligent spirit, say they, the first, the most ancient, and the most excellent of creatures, created before the foundation of the world, so exactly resembles the second person of the Arian trinity, that it is impossible to show the least difference, except in name.—2. The pre-existent intelligence supposed in this doctrine is so confounded with those other intelligences called angels, that there is great danger of mistaking this human soul for an angel, and so of making the person of Christ to consist of three natures.—3. If Jesus Christ had nothing in common like the rest of mankind, except a body, how could this semi-conformity make him a *real* man?—4. The passages quoted in proof of the pre-existence of the human soul of Jesus Christ are of the same sort with those which others allege in proof of the pre-existence of all human souls.—5. This opinion, by ascribing the dignity of the work of redemption to this sublime human soul, detracts from the deity of Christ, and renders the last as passive as the first active. 6. This notion is contrary to Scripture. St. Paul says, in all things it behoved him to be made like his brethren: he partook of all our infirmities, except sin. St. Luke says, he increased in stature and in wisdom, Heb. ii. 17; Luke ii. 52. See articles JESUS CHRIST, and INDWELLING SCHEME: *Robinson's Claude*, vol. i. p. 214, 311; *Watts's Works*, vol. v. p. 274, 385; *Gill's Body of Div.* vol. ii. p. 51; *Robinson's Plea*, p.

140; *Flemings's Christology; Simpson's Apology for the Trin.* p. 190; *Hawker's Serm. on the Divinity of Christ*, p. 41, 45.

PREMONSTRANTES, or PRÆMONSTRATENSES, a religious order of regular canons, instituted in 1120 by S. Norbert, and thence called Norbertines. The rule they followed was that of St. Augustine, with some slight alterations, and an addition of certain severe laws, whose authority did not long survive their founder.

They first came into England A. D. 1146. Their first monastery, called *New-house*, was erected in Lincolnshire, by Peter de Saulia, and dedicated to St. Martial. In the reign of Edward I. this order had twenty-seven monasteries in England.

PRESBYTER. See next article; and articles DEACON, ELDER.

PRESBYTERIANS. The title Presbyterian comes from the Greek word πρεσβυτερος, which signifies senior or elder, intimating that the government of the church in the New Testament was by presbyteries, that is, by association of ministers and ruling elders, possessed all of equal powers, without any superiority among them, either in office or order. The Presbyterians believe, that the authority of their ministers to preach the Gospel, to administer the sacraments of baptism and the Lord's Supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the presbytery; and they oppose the Independent scheme of the common rights of Christians by the same arguments which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the church as established by Christ and his apostles, superior to that of presbyters; that all ministers, being ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that prelacy was gradually established upon the primitive practice of making the *moderator*, or speaker of the presbytery, a permanent officer.

These positions they maintain against the Episcopalians by the following Scriptural arguments.—They observe, that the apostles planted churches by ordaining bishops and deacons in every city; that the ministers which in one verse are called bishops, are in the next perhaps denominated presbyters; that we no where read in the New Testament of bishops, presbyters, and deacons, in any one church; and that, therefore, we are under the necessity of concluding *bishop* and *presbyter* to be two names for the same church officer. This is apparent from Peter's exhortation to the *elders* or *presbyters* who were among the Jewish Christians. "The *elders* (presbyters) which are among you I exhort, who am also an *elder*, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the *oversight* thereof, (επισκοπουντες acting as *bishops* thereof,) not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being LORDS over God's heritage, but being ensamples to the flock," 1 Pet. v. 2, 3. From this passage it is evident that the presbyters not only fed the flock of God, but also governed that flock with episcopal powers, and that the apostle himself, as a church officer, was nothing more than a presbyter or elder. The identity of the office of bishop or presbyter is still more apparent from Heb. xiii. 7, 17; and 1 Thess. v. 12; for the bishops are there represented as governing the flock, speaking to them the word of God, watching for their souls, and discharging various offices, which it is impossible for any man to perform to more than one congregation.

"From the last cited text it is evident that the bishops (προϊστημενους) of the Thessalonian churches had the pastoral care of no more souls than they could hold personal communion with in God's worship; for they were such as all the people were to *know*, *esteem*, and *love*, as those that not only were *over them*, but also 'closely laboured among them, and admonished them.' But diocesan bishops, whom ordinarily the hundredth part of their flock never hear nor see, cannot be those bishops by whom that flock is admonished; nor can they be what Peter requires the bishops of the Jewish converts to be, *ensamples to the flock*. It is the opinion of Dr. Hammond, who was a very learned divine, and a zealot for episcopacy, that the *elders* whom the apostle James desires (Jas. v. 14) the sick to call for, were of the highest permanent order of ecclesiastical officers; but it is self-evident that those elders cannot have been diocesan bishops, otherwise the sick must have been often without the reach of the remedy proposed to them.

"There is nothing in Scripture upon which the Episcopalian is more ready to rest his cause than the alleged episcopacy of Timothy and Titus, of whom the former is said to have been bishop of Ephesus, and the latter bishop of Crete; yet the Presbyterian thinks it is clear as the noonday sun, that the presbyters of Ephesus were supreme governors, under Christ, of the Ephesian churches, at the very time that Timothy is pretended to have been their proper diocesan.

"In Acts xx. 17, &c. we read, that 'from Miletus Paul sent to Ephesus, and called the elders (presbyters) of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. And now, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (επισκοπους, *bishops*,) to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace,' &c.

"From this passage it is evident that there was in the city of Ephesus a plurality of pastors of equal authority, without any superior pastor or bishop over them; for the apostle directs his discourse to them all in common, and gives them equal power over the whole flock. Dr. Hammond, indeed, imagines, that the elders whom

Paul called to Miletus, were the *bishops of Asia*, and that he sent for them to Ephesus, because that city was the metropolis of this province. But, were this opinion well founded, it is not conceivable that the sacred writer would have called them the elders of the church of *Ephesus*, but the elders of the *church in general*, or the elders of the *churches in Asia*. Besides, it is to be remembered, that the apostle was in such haste to be at Jerusalem, that the sacred historian measures his time by *days;* whereas it must have required several months to call together the bishops or elders of all the cities of Asia; and he might certainly have gone to meet them at Ephesus in less time than would be requisite for their meeting in that city, and proceeding thence to him at Miletus. They must therefore have been either the joint pastors of one congregation, or the pastors of different congregations in one city; and as it was thus in Ephesus, so it was in Philippi; for we find the apostle addressing his epistle 'to all the saints in Jesus Christ which are at Philippi, with the bishops and deacons.' From the passage before us it is likewise plain, that the presbyters of Ephesus had not only the *name*, but the whole *power* of bishops given to them by the Holy Ghost; for they are enjoined to do the whole work of bishops—ποιμαινειν την εκκλησιαν του θεου—which signifies to *rule* as well as *feed* the church of God. Whence we see that the apostle makes the power of *governing* inseparable from that of *preaching* and *watching;* and that, according to him, all who are preachers of God's word, and watchmen of souls, are necessarily rulers or governors of the church, without being accountable for their management to any prelate, but only to their Lord Christ, from whom their power is derived.

"It appears, therefore, that the apostle Paul left in the church of Ephesus, which he had planted, no other successors to himself than *presbyter-bishops*, or Presbyterian ministers, and that he did not devolve his power upon any prelate. Timothy, whom the Episcopalians allege to have been the first bishop of Ephesus, was present when this settlement was made, Acts xx. 5; and it is surely not to be supposed that, had he been their bishop, the apostle would have devolved the whole episcopal power upon the presbyters before his face. If ever there were a season fitter than another for pointing out the duty of this supposed bishop to his diocese, and his presbyters' duty to him, it was surely when Paul was taking his final leave of them, and discoursing so pathetically concerning the duty of *overseers*, the coming of ravenous wolves, and the consequent hazard of the flock. In this farewell discourse he tells them, that 'he had not shunned to declare unto them all the counsel of God.' But with what truth could this have been said, if obedience to a diocesan bishop had been any part of their duty, either at the time of the apostle's speaking, or at any future period? He foresaw that ravenous wolves would enter in among them, and that even some of themselves should arise speaking perverse things; and if, as the Episcopalians allege, diocesan episcopacy was the remedy provided for these evils, is it not strange, passing strange, that the inspired preacher did not foresee that Timothy, who was then standing beside him, was destined to fill that important office; or, if he did foresee it, that he omitted to recommend him to his future charge, and to give him proper instructions for the discharge of his duty?

"But if Timothy was not bishop of Ephesus, what, it may be asked, was his office in that city? for that he resided there for some time, and was by the apostle invested with authority to ordain and rebuke presbyters, are facts about which all parties are agreed, and which, indeed, cannot be controverted by any reader of Paul's epistles. To this the Presbyterian replies, with confidence, that the power which Timothy exercised in the church of Ephesus was that of an evangelist, Tim. iii. 4, 5, and not a fixed prelate. But, according to Eusebius, the work of an evangelist was, 'to lay the foundations of the faith in barbarous nations, and to constitute among them pastors, after which he passed on to other countries.' Accordingly, we find that Timothy was resident for a time at Philippi and Corinth (Phil. ii. 19; 1 Cor. iv. 17; xvi. 10, 11), as well as Ephesus, and that he had as much authority over those churches as over that of which he is said to have been the fixed bishop. 'Now, if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord, as I also do. Let no man, therefore, despise him.' This text might lead us to suppose that Timothy was bishop of Corinth as well as of Ephesus; for it is stronger than that upon which his episcopacy of the latter church is chiefly built. The apostle says, 1 Tim. i. 3, 'I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.' But, had Timothy been the fixed bishop of that city, there would surely have been no necessity for *beseeching* him to abide with his flock. It is to be observed, too, that the first epistle to Timothy, which alone was written to him during his residence at Ephesus, was of a date prior to Paul's meeting with the elders of that church at Miletus; for in the epistle he hopes to come to him shortly; whereas he tells the elders at Miletus that they should see his face no more. This being the case, it is evident that Timothy was left by the apostle at Ephesus only to supply his place during his temporary absence in Macedonia; and that he could not possibly have been constituted fixed bishop of that church; since the episcopal powers were afterwards committed to the presbyters by the Holy Ghost in his presence.

"The identity of the office of bishop and presbyter being thus clearly established, it follows, that the presbyterate is the highest permanent office in the church, and that every faithful pastor of a flock is successor to the apostles in every thing in which they were to have any successors. In the apostolic office there were indeed some things peculiar and extraordinary, such as their immediate call by Christ, their infallibility, their being witnesses of our Lord's resurrection, and their unlimited jurisdiction over the whole world. These powers and privileges could not be conveyed by imposition of hands to any successors, whether called presbyters or bishops; but as rulers or office-bearers in particular churches, we have the confession of 'the very chiefest apostles,' Peter and John, that they were nothing more than presbyters, or parish ministers. This being the case, the dispute which has been so warmly agitated concerning the validity of Presbyterian ordination may be soon decided; for if the ceremony of ordination be at all essential, it is obvious

that such a ceremony performed by presbyters must be valid, as there is no higher order of ecclesiastics in the church by whom it can be performed. Accordingly we find, that Timothy himself, though said to be a bishop, was ordained by the laying on of the hands of a presbytery. At that ordination, indeed, St. Paul presided, but he could preside only as *primus in paribus;* for we have seen that, as permanent officers in the church of Christ, the apostles themselves were no more than presbyters. If the apostles' hands were imposed for any other purpose, it must have been to communicate those *charismata*, or miraculous gifts of the Holy Spirit, which were then so frequent; but which no modern presbyter or bishop will pretend to give, unless his understanding be clouded by the grossest ignorance, or perverted by the most frantic enthusiasm."

The members of the church of Scotland are strict Presbyterians. Their mode of ecclesiastical government was brought thither from Geneva by John Knox, the famous Scotch reformer, and who has been styled the apostle of Scotland.

Their *doctrines* are Calvinistic, as may be seen in the confession of faith, and the larger and shorter catechisms; though it is supposed that the clergy, when composing instructions, either for their respective parishes, or the public at large, are no more fettered by the confession, than the clergy of the church of England are by the thirty-nine articles. Many in both communities, it seems, take a more extensive latitude than their formulas allow them.

As to the *church government* among the Scotch Presbyterians, no one is ignorant, that, from the first dawn of the Reformation among us till the æra of the revolution, there was a perpetual struggle between the court and the people, for the establishment of an episcopal or a presbyterian form: the former model of ecclesiastical polity was patronized by the house of Stuart on account of the support which it gave to the prerogatives of the crown; the latter was the favourite of the majority of the people, perhaps not so much on account of its superior claim to apostolical institution, as because the laity are mixed with the clergy in church judicatories, and the two orders, which under episcopacy are kept so distinct, incorporated, as it were, into one body. In the Scottish church, every regulation of public worship, every act of discipline, and every ecclesiastical censure, which, in other churches, flows from the authority of a diocesan bishop, or from a convocation of the clergy, is the joint work of a certain number of clergymen and laymen acting together with equal authority, and deciding every question by a plurality of voices. The laymen who thus form an essential part of the ecclesiastical courts of Scotland are called *ruling elders*, and hold the same office, as well as the same name, with those brethren (Acts xv.) who joined with the apostles and elders at Jerusalem in determining the important question concerning the necessity of imposing upon the Gentile converts the ritual observances of the law of Moses. These lay-elders Paul enjoined Timothy (1 Tim. v. 17) to account worthy of double honour, if they should rule well, and discharge the duties for which they were separated from the multitude of their brethren. In the church of Scotland every parish has two or three of those lay-elders, who are grave and serious persons, chosen from among the heads of families, of known orthodoxy, and steady adherence to the worship, discipline, and government of the church. Being solemnly engaged to use their utmost endeavours for the suppression of vice and the cherishing of piety and virtue, and to exercise discipline faithfully and diligently, the minister, in the presence of the congregation, sets them apart to their office by solemn prayer; and concludes the ceremony, which is sometimes called ordination, with exhorting both elders and people to their respective duties.

The *kirk session*, which is the lowest ecclesiastical judicatory, consists of the minister and those elders of the congregation. The minister is *ex officio* moderator, but has no negative voice over the decision of the session; nor, indeed, has he a right to vote at all, unless when the voice of the elders are equal and opposite. He may, indeed, enter his protest against their sentence, if he think it improper, and appeal to the judgment of the presbytery; but this privilege belongs equally to every elder, as well as to every person who may believe himself aggrieved by the proceedings of the session. The deacons, whose proper office is to take care of the poor, may be present in every session, and offer their counsel on all questions that come before it; but, except in what relates to the distribution of alms, they have no decisive vote with the minister and elders.

The next judicatory is the *presbytery*, which consists of all the pastors within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish. The presbytery treats of such matters as concern the particular churches within its limits; as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking the gross or contumacious sinners, the directing the sentence of excommunication, the deciding upon references and appeals from kirk sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline; and censuring, according to the word of God, any heresy or erroneous doctrine which hath either been publicly or privately maintained within the bounds of its jurisdiction. Some of them have frankly acknowledged that they cannot altogether approve of that part of her constitution which gives an equal vote, in questions of heresy, to an illiterate mechanic and his enlightened pastor. We are persuaded (say they) that it has been the source of much trouble to many a pious clergyman, who from the laudable desire of explaining the Scriptures, and declaring to his flock all the counsel of God, has employed a variety of expressions of the same import to illustrate those articles of faith, which may be obscurely expressed in the established standards. The fact, however, is, that in presbyteries the only prerogatives which the pastors have over the ruling elders are, the power of ordination by imposition of hands, and the privilege of having the moderator chosen from their body.

From the judgment of the presbytery there lies an appeal to the *provincial synod*, which ordinarily meets twice in the year, and exercises over the presbyteries within the province a jurisdiction similar to that which is vested in each presbytery over the several kirk sessions within its bounds. Of these synods there are in the church of Scot-

land fifteen, which are composed of the members of the several presbyteries within the respective provinces which give names to the synods.

The highest authority in the church of Scotland is the *general assembly*, which consists of a certain number of ministers and ruling elders delegated from each presbytery, and of commissioners from the universities and royal boroughs. A presbytery in which there are fewer than twelve parishes sends to the general assembly two ministers and one ruling elder: if it contain between twelve and eighteen ministers, it sends three of these, and one ruling elder: if it contain between eighteen and twenty-four ministers, it sends four ministers, and two ruling elders; and of twenty-four ministers, when it contains so many, it sends five, with two ruling elders. Every royal borough sends one ruling elder, and Edinburgh two, whose election must be attested by the kirk sessions of their respective boroughs. Every university sends one commissioner from its own body. The commissioners are chosen annually six weeks before the meeting of the assembly; and the ruling elders are often men of the first eminence in the kingdom for rank and talents. In this assembly, which meets once a year, the king presides by his commissioner, who is always a nobleman, but he has no voice in their deliberations. The order of their proceedings is regular, though sometimes the number of members creates a confusion; which the moderator, who is chosen from among the ministers to be, as it were, the speaker of the house, has not sufficient authority to prevent. Appeals are brought from all the other ecclesiastical courts in Scotland to the general assembly; and in questions purely religious, no appeal lies from its determination. See *Hall's View of a Gospel Church; Encycl. Brit. art. Presbyterians; Brown's Vindication of the Presbyterian Form of Church Government; Scotch Confession and Directory.* For the other side of the question, and against Presbyterian church government, see articles BROWNISTS, CHURCH, CONGREGATIONALISTS, EPISCOPACY, and INDEPENDENTS.

PRESBYTERIANS, ENGLISH. The appellation Presbyterian is in England appropriated to a body of dissenters, who have not any attachment to the Scotch mode of church government any more than to episcopacy among us; and therefore the term Presbyterian is here improperly applied. How this misapplication came to pass cannot be easily determined; but it has occasioned many wrong notions, and should therefore be rectified. English Presbyterians, as they are called, adopt nearly the same mode of church government with the Independents. Their chief difference from the Independents is, that they are less attached to Calvinism.

PRESBYTERIANS IN THE UNITED STATES. The first Presbyterians in America came from England, Scotland, and Ireland, about the year 1700. They settled in what is now a part of New Jersey and Delaware. The first Presbyterian church formed in the United States was in Philadelphia, now known as the "First Presbyterian church" in that city, and recently under the care of the Rev. James P. Wilson, D. D. Its first pastor was the Rev. Jedediah Andrews, a graduate of the University of Cambridge, Massachussetts. The first Presbyterian church in the city or state of New York was that

in Wall street, founded in 1716. The churches of Newark, New Jersey, and of Jamaica, Newton, South Hampton, East Hampton, &c. which are now Presbyterian, were founded several years prior to the above-mentioned, but were originally Congregational, and so remained till about the year 1716. The first presbytery was organized in 1704; the first synod in 1716. This was then composed of four presbyteries, viz. those of Philadelphia, Long Island, New Castle, and Snowhill, and was called the synod of Philadelphia. A division took place in this synod in 1741, which gave rise to the synod of New York. These two were again united in 1758, under the title of the synod of New York and Philadelphia. This synod, soon after its formation, founded the college of New Jersey, now located at Princeton, and originally denominated Nassau Hall. The general assembly was formed in 1788, at which time the body had so far increased as to admit of a farther multiplication of synods, and accordingly the whole church was arranged into the four synods of Philadelphia, Virginia, the Carolinas, and that already existing, the synod of New York and Philadelphia. The first meeting of the general assembly was held in 1789. Subsequent to that period the Presbyterian church has continued to increase by a steady accession of numbers, influence, and respectability, till it ranks among the most prominent ecclesiastical bodies in our country. Its ministers and members are distinguished for their active zeal and their munificent liberality in the promotion of the great objects of Christian benevolence of the present day. The general assembly, the highest judicature of the church, has under its special care and supervision flourishing theological seminaries at Princeton, New Jersey, Auburn, New York, Hampden Sydney, Virginia, and Pittsburgh, Pennsylvania. Others are likely soon to be established. In connexion with the general assembly of the Presbyterian church in the United States, there were, by the last statistical reports, (1829) 19 synods; 92 presbyteries; 1392 ordained ministers; 205 licenciates; 2070 churches; and 162,816 communicants. Of the ministers, 40 are presidents of colleges, or professors of theological seminaries, and 15 foreign missionaries.—B.

PRESBYTERIANS, CUMBERLAND; the name given to a body of Presbyterians who seceded from the general Presbyterian church in the United States in February, 1810. They reside principally in the states of Kentucky and Tennessee, but have a number of churches in some of the states north of the Ohio river. Their secession was owing to a difference of opinion with the synod of Kentucky, on the subject of licensing ministers to preach the gospel who had not enjoyed the benefit of a classical education. At a period of considerable religious excitement, when the labours of clergymen were in great demand, it was proposed by some of the ministers who then belonged to that synod, to choose from among the laity certain persons whose talents, gifts, piety, &c. would justify the step, and encourage them to prepare for the work of the ministry, even though they had not gone through the ordinary routine of classical studies required by the standards of the church. Several individuals accordingly complied with these suggestions, and after due preparation were examined and licensed to preach by a presbytery, the ma-

jority of whose members were favourable to the measure. The synod, however, were unfriendly to the innovation. The general assembly refused to sanction it. The result was, that a new presbytery, called the Cumberland Presbytery, was formed, disclaiming all connexion with the general assembly's body, except that they still retained the bulk of the Presbyterian confession as the confession of their faith, and still determined to adhere to the presbyterian form of church government. The part of the confession to which they principally object is, "the idea of fatality that seems to be taught under the mysterious doctrine of predestination." Their points of dissent from the doctrines supposed to be inculcated in the confession are the following:—1. That there are no *eternal* reprobates. 2. That Christ died not for a *part only*, but for *all* mankind. 3. That all infants, dying in infancy, are saved through Christ and sanctification of the Spirit. 4. That the Spirit of God operates on the *world*, or as co-extensively as Christ has made the atonement, in such a manner as to leave all men inexcusable.

At first there were but nine preachers in the connexion, only four of whom were ordained. They have now a synod consisting of several presbyteries. The ministers in their connexion are not far from 100. The additions to the churches during the year 1829, were nearly 3,500. They have under their control a flourishing college at Princeton, Kentucky, containing nearly 100 students.—B.

PRESBYTERY, REFORMED. The Reformed Presbytery in Scotland trace their origin as far back as the Reformation, and consider themselves as the only pure Presbyterians since the revolution. They profess to adhere to the solemn league and covenant agreed to by the nation before the restoration, in which they abjure popery and prelacy, and resolve to maintain and defend the doctrines, worship, discipline, and government of the church, as approved by the parliament and assembly at Westminster, and by the general assembly of the church and parliament of Scotland, 1645–9. It seems, they object not so much to a religious establishment, but to the religious establishment as it exists: they object not to an alliance of the church with the state, but to the alliance of the church with an uncovenanted king and government. Their number, it is said, amounts to about four thousand persons.

PRESCIENCE OF GOD is foreknowledge, or that knowledge which God has of things to come. The doctrine of predestination is founded on the prescience of God, and on the supposition of all futurity being present to him. Properly speaking, indeed, prescience supposes that of predestination; for if we allow that God from all eternity foresaw all things, he must thus have foreseen them in consequence of his permitting or fore-appointing them. Hence, events are not certain merely because foreknown; but foreknown because antecedently certain on account of predetermining reasons. See FOREKNOWLEDGE, PREDESTINATION.

PRESCRIPTION, in theology, was a kind of argument pleaded by Tertullian and others in the third century against erroneous doctors. This mode of arguing has been despised by some, both because it has been used by Papists, and because they think that truth has no need of such a support. Others, however, think that if it can be shown that any particular doctrine of Christianity was held in the earliest ages, even approaching the apostolic, it must have very considerable weight; and, indeed, that it has so, appears from the universal appeals of all parties to those early times in support of their particular opinions. Besides, the thing is in itself natural; for if a man finds a variety of opinions in the world upon important passages in Scripture, where shall he be so apt to get the true sense as from contemporary writers or others who lived very near the apostolic age? And if such a man shall find any doctrine or interpretation to have been universally believed in the first ages, or, as Vicentius Lirinensis words it, *semper ubique et ab omnibus*, he will unquestionably be disposed to think such early and universal consent, or such prescription, of very considerable weight in determining his opinion.

PRESUMPTION, as it relates to the mind, is a supposition formed before examination. As it relates to the conduct or moral action, it implies arrogance and irreverence. As it relates to religion in general, it is a bold and daring confidence in the goodness of God, without obedience to his will. *Presumptuous sins* must be distinguished from sins of infirmity, or those failings peculiar to human nature, Ecc. vii. 20; 1 John i. 8, 9; from sins done through ignorance, Luke xii. 48; and from sins into which men are hurried by sudden and violent temptation, Gal. vi. 1. The ingredients which render sin presumptuous are, knowledge, John xv. 22; deliberation and contrivance, Prov. vi. 14; Ps. xxxvi. 4; obstinacy, Jer. xliv. 16; Deut. i. 13; inattention to the remonstrances of conscience, Acts vii. 51; opposition to the dispensations of Providence, 2 Chr. xxviii. 22; and repeated commission of the same sin, Ps. lxxviii. 17. Presumptuous sins are numerous; such as profane swearing, perjury, theft, adultery, drunkenness, sabbath-breaking, &c.—These may be more particularly considered as presumptuous sins, because they are generally committed against a known law, and so often repeated. Such sins are most heinous in their nature, and most pernicious in their effects. They are said to be a reproach to the Lord, Num. xv. 3; they harden the heart, 1 Tim. iv. 2; draw down judgments from heaven, Num. xv. 31; even when repented of are seldom pardoned without some visible testimony of God's displeasure, 2 Sam. xii. 10.—As it respects professors of religion, as one observes, they sin presumptuously, 1. When they take up a profession of religion without principle: 2. When they profess to ask the blessing of God, and yet go on in forbidden courses: 3. When they do not take religion as they find it in the Scriptures: 4. When they make their feelings the test of their religion, without considering the difference between animal passion and the operations of the Spirit of God: 5. When they run into temptation: 6. When they indulge in self-confidence and self-complacency: 7. When they bring the spirit of the world into the church: 8. When they form apologies for that in some which they condemn in others: 9. When, professing to believe in the doctrines of the Gospel, they live licentiously: 10. When they create, magnify, and pervert their troubles: 11. When they arraign the conduct of God as unkind and unjust. See *R.*

Walker's Ser. vol. i. ser. 3; *South's Ser.* vol. vii. ser. 10, 11, and 12; *Tillotson's Ser.* ser. 147; *Saurin's Ser.* ser. 11. vol. i. Robinson's translation; *Bp. Hopkins on the Nature, Danger, and Cure of Presumptuous Sins.* See his works.

Pride is inordinate and unreasonable self-esteem, attended with insolence, and rude treatment of others. "It is sometimes," says a good writer, "confounded with vanity, and sometimes with dignity; but to the former passion it has no resemblance, and in many circumstances it differs from the latter. Vanity is the parent of loquacious boasting; and the person subject to it, if his pretences be admitted, has no inclination to insult the company. The proud man, on the other hand, is naturally silent, and, wrapt up in his own importance, seldom speaks but to make his audience feel their inferiority." Pride is the high opinion that a poor little contracted soul entertains of itself. Dignity consists in just, great, and uniform actions, and is the opposite to meanness.—2. Pride manifests itself by praising ourselves, adorning our persons, attempting to appear before others in a superior light to what we are: contempt and slander of others; envy at the excellencies others possess; anxiety to gain applause; distress and rage when slighted; impatience of contradiction, and opposition to God himself.—3. The evil effects of pride are beyond computation. It has spread itself universally in all nations, among all characters; and as it was the first sin, as some suppose, that entered into the world, so it seems the last to be conquered. It may be considered as the parent of discontent, ingratitude, covetousness, poverty, presumption, passion, extravagance, bigotry, war, and persecution. In fact, there is hardly an evil perpetrated but what pride is connected with it in a proximate or remote sense.—4. To suppress this evil, we should consider what we are. "If we could trace our descents," says Seneca, "we should find all slaves to come from princes, and all princes from slaves. To be proud of knowledge, is to be blind in the light; to be proud of virtue, is to poison ourselves with the antidote; to be proud of authority is to make our rise our downfall." The imperfection of our nature, our scanty knowledge, contracted powers, narrow conceptions, and moral inability, are strong motives to excite us to humility. We should consider, also, what punishments this sin has brought on mankind. See the cases of Pharaoh, Haman, Nebuchadnezzar, Herod, and others. How particularly it is prohibited, Prov. xvi. 18; 1 Pet. v. 5; James iv. 6; Prov. xxix. 23; what a torment it is to its possessor, Esther v. 13; how soon all things of a sublunary nature will end; how disgraceful it renders us in the sight of God, angels, and men; what a barrier it is to our felicity and communion with God; how fruitful it is of discord; how it precludes our usefulness, and renders us really contemptible. See HUMILITY.

PRIEST, a person set apart for the performance of sacrifice, and other offices and ceremonies of religion. Before the promulgation of the law of Moses, the first-born of every family, the fathers, the princes, and the kings, were priests. Thus Cain and Abel, Noah, Abraham, Melchizedec, Job, Isaac, and Jacob, offered themselves their own sacrifices. Among the Israelites, after their departure from Egypt, the priesthood was confined to one tribe, and it consisted of three orders, the *high priests, priests, and Levites.* The priesthood was made hereditary in the family of Aaron; and the first-born of the oldest branch of that family, if he had no legal blemish, was always the high-priest.* This divine appointment was observed with considerable accuracy till the Jews fell under the dominion of the Romans, and had their faith corrupted by a false philosophy. Then, indeed, the high-priesthood was sometimes set up to sale, and, instead of continuing for life, as it ought to have done, it seems from some passages in the New Testament, to have been nothing more than an annual office. There is sufficient reason, however, to believe, that it was never disposed of but to some descendant of Aaron capable of filling it, had the older branches been extinct. [For the consecration and offices of the Jewish priesthood, we refer our readers to the book of Moses.] In the time of David, the inferior priests were divided into twenty-four companies, who were to serve in rotation, each company by itself for a week.—The order in which the several courses were to serve was determined by lot; and each course was, in all succeeding ages, called by the name of its original chief.

It has been much disputed, whether in the Christian church, there be any such officer as a *priest*, in the proper sense of the word. If the word priest be taken to denote a person commissioned by divine authority to offer up a real sacrifice to God, we may justly deny that there is a priest upon earth. Under the Gospel, there is but one priest, which is Christ: and but one sacrifice, that of the cross. The church of Rome, however, erroneously believe their *priests* to be empowered to offer up to the Divine Majesty real proper sacrifice, as were the priests under the Old Testament. Ecclesiastical history informs us that, in the second century, some time after the reign of the emperor Adrian, when the Jews, by the second destruction of Jerusalem, were bereaved of all hopes of the restoration of their government to its former lustre, the notion that the ministers of the Christian church succeeded to the character and prerogatives of the Jewish priesthood was industriously propagated by the Christian doctors; and that, in consequence, the bishops claimed a rank and character similar to that of the Jewish high-priest; the presbyters to that of the priests; and the deacons to that of the Levites. One of the pernicious effects of this groundless comparison and pretension seems to have been, the introduction of the idea of a real sacrifice in the Christian church, and of sacrificing priests.

In the church of England, the word *priest* is retained to denote the second order in her hierarchy, but we believe with very different significations, according to the different opinions entertained of the Lord's Supper. Some few of her divines, of great learning, and of undoubted Protestantism, maintain that the Lord's Supper is a *commemorative* and *eucharistical sacrifice.*—These consider all who are authorized to administer that sacrament as in the strictest sense *priests.* Others hold the Lord's Supper to be a *feast* upon the *one* sacrifice, once offered on the cross; and these, too, must consider themselves as clothed with some kind of priesthood. Great numbers, however, of the English clergy, perhaps the majority, agree with the church of Scot-

land, in maintaining that the Lord's Supper is a rite of no other moral import than the mere commemoration of the death of Christ. These cannot consider themselves as *priests* in the rigid sense of the word, but only as *presbyters*, of which the word *priest* is a contraction, of the same import with *elder*. See Lord's Supper.

PRIMACY, the highest post in the church. The Romanists contend that St. Peter, by our Lord's appointment, had a primacy or sovereign authority and jurisdiction over the apostles.—This, however, is denied by the Protestants, and that upon just grounds. Dr. Barrow observes (Works, vol. i. p. 557,) that there are several sorts of primacy which may belong to a person in respect of others.—1. A primacy of worth or personal excellence.—2. A primacy of reputation and esteem.—3. A primacy of order or bare dignity and precedence.—4. A primacy of power and jurisdiction. As for the first of these, a primacy of worth, we may well grant it to Peter, admitting that probably he did exceed the rest of his brethren in personal endowments and capacities; particularly in quickness of apprehension, boldness of spirit, readiness of speech, charity to our Lord, and zeal for his service.—2. As to a primacy of repute, which St. Paul means when he speaks of those who had a special reputation, of those who seemed to be pillars, of the super-eminent apostles, Gal. ii. 6, 9; 2 Cor. xi. 5; xii. 11, this advantage cannot be refused him, being a necessary consequence of those eminent qualities resplendent in him, and of the illustrious performances achieved by him beyond the rest. This may be inferred from that renown which he hath had from the beginning; and likewise from his being so constantly ranked in the first place before the rest of his brethren.—3. As to a primacy of order or bare dignity, importing that commonly, in all meetings and proceedings, the other apostles did yield him the precedence, there may be some question; for this does not seem suitable to the gravity of such persons, or their condition and circumstances, to stand upon ceremonies of respect; for our Lord's rules seem to exclude all semblance of ambition, all kind of inequality and distance between his apostles. But yet this primacy may be granted as probable upon divers accounts of use and convenience; it might be useful to preserve order, and to promote expedition, or to prevent confusion, distraction, and dilatory obstruction in the management of things.—4. As to a primacy importing a superiority in command, power, or jurisdiction, this we have great reason to deny upon the following considerations. 1. For such a power it was needful that a commission from God, its founder, should be granted in absolute and perspicuous terms; but no such commission is extant in Scripture.—2. If so illustrious an office was instituted by our Saviour, it is strange, that no where in the evangelical or apostolical history there should be any express mention of that institution.—3. If St. Peter had been instituted sovereign of the apostolical senate, his office and state had been in nature and kind very distinct from the common office of the other apostles, as the office of a king from the office of any subject; and probably would have been signified by some distinct name, as that of archapostle, arch-pastor, the vicar of Christ, or the like; but no such name or title was assumed by him, or was by the rest attributed to him.—4. There was no office above that of an apostle, known to the apostles or primitive church, Eph. iv. 11; 1 Cor. xii. 28.—5. Our Lord himself declared against this kind of primacy, prohibiting his apostles to affect, to seek, to assume, or admit a superiority of power, one above another, Luke xxii. 14, 24; Mark ix. 35.—6. We do not find any peculiar administration committed to St. Peter, nor any privilege conferred on him which was not also granted to the other apostles, John xx. 23; Mark xvi. 15.—7. In neither of Peter's two catholic epistles, does there appear any intimation or any pretence to this arch-apostolical power.—8. In all relations which occur in Scripture about controversies of doctrine or practice, there is no appeal made to St. Peter's judgment, or allegation of it as decisive, and no argument is built on his authority.—9. St. Peter no where appears intermeddling as a judge or governor paramount in such cases; yet where he does himself deal with heretics and disorderly persons, he proceeds not as a pope decreeing; but as an apostle, warning, arguing, and persuading against them.—10. The consideration of the apostles proceeding in the conversion of people, in the foundation of churches, and in administration of their spiritual affairs, will exclude any probability of St. Peter's jurisdiction over them. They went about their business, not by order or license from St. Peter, but, according to special direction of God's spirit.—11. The nature of the apostolical ministry, the apostles not being fixed in one place of residence, but continually moving about the world; the state of things at that time, and the manner of St. Peter's life, render it unlikely that he had such a jurisdiction over the apostles as some assign him.—12. It was indeed most requisite that every apostle should have a complete, absolute, independent authority in managing the duties and concerns of the office, that he might not any wise be obstructed in the discharge of them, not clogged with a need to consult others, not hampered with orders from those who were at a distance.—13. The discourse and behaviour of St. Paul towards St. Peter, doth evidence that he did not acknowledge any dependence on him, or any subjection to him, Gal. ii. 11—14. If St. Peter had been appointed sovereign of the church, it seems that it should have been requisite that he should have outlived all the apostles; for otherwise, the church would have wanted a head, or there must have been an inextricable controversy who that head was. But St. Peter died long before St. John, as all agree, and perhaps before divers others of the apostles.

From these arguments we must evidently see what little ground the church of Rome hath to derive the supremacy of the pope from the supposed primacy of St. Peter.

PRIMATE, an archbishop who is invested with a jurisdiction over other bishops. See Archbishop.

PRIMITIVE CHRISTIANS, those who lived in the first ages of Christianity, especially the apostles and immediate followers of our Lord.

PRINCIPLE, an essential truth from which others are derived; the ground or motive of action. See Disposition and Doctrine.

PRIOR, the head of a convent; next in dignity to an abbot.

PRISCILLIANISTS, the followers of Priscillian, in the fourth century. It appears from authentic records, that the difference between their doctrine and that of the Manicheans was not very considerable; for they denied the reality of Christ's birth and incarnation; maintained that the visible universe was not the production of the Supreme Deity, but of some dæmon or malignant principle; adopted the doctrine of æons, or emanations from the divine nature; considered human bodies as prisons formed by the author of evil to enslave celestial minds; condemned marriage, and disbelieved the resurrection of the body. Their rule of life and manners was rigid and severe; the accounts, therefore, which many have given of their lasciviousness and intemperance deserve not the least credit, as they are totally destitute of evidence and authority. That the Priscillianists were guilty of dissimulation upon some occasions, and deceived their adversaries by cunning stratagems, is true; but that they held it as a maxim, that lying and perjury were lawful, is a most notorious falsehood, without even the least shadow of probability.

PROBITY, honesty, sincerity, or veracity.—"It consists in the habit of actions useful to society, and in the constant observance of the laws which justice and conscience impose upon us. The man who obeys all the laws of society with an exact punctuality is not, therefore, a man of probity; laws can only respect the external and definite parts of human conduct: but probity respects our more private actions, and such as it is impossible in all cases to define; and it appears to be in morals what charity is in religion. Probity teaches us to perform in society those actions which no external power can oblige us to perform, and is that quality in the human mind from which we claim the performance of the *rights* commonly called *imperfect*."

PROCESSION, a ceremony in the Romish church, consisting of a formal march of the clergy and people, putting up prayers, &c., and in this manner visiting some church, &c. They have processions of the *host* or *sacrament*; *of our Saviour to mount Calvary*; *of the Rosary*, &c.

Processions are said to be of pagan original. The Romans, when the empire was distressed, or after some victory, used constantly to order processions, for several days together, to be made to the temples, to beg the assistance of the gods, or to return them thanks.

The first processions mentioned in ecclesiastical history are those set on foot at Constantinople, by St. Chrysostom. The Arians of that city, being forced to hold their meetings without the town, went thither night and morning, singing anthems. Chrysostom, to prevent their perverting the Catholics, set up counter-processions, in which the clergy and people marched by night, singing prayers and hymns, and carrying crosses and flambeaux. From this period the custom of processions was introduced among the Greeks, and afterwards among the Latins; but they have subsisted longer, and been more frequently used in the Western than in the Eastern church.

PROCESSION OF THE HOLY GHOST, a term made use of in reference to the Holy Ghost, as proceeding from the Father, or from the Father and the Son. It seems to be founded on that passage in John xv. 26: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which *proceedeth* from the Father, He shall testify of me." The procession of the Holy Ghost, it is said, is expressly taught by Christ, in very strong terms, in this text. This procession, it is alleged, is here evidently distinguished from his mission; for it is said, "Whom I will *send* to you from the Father, even the Spirit of Truth, which *proceeds* from the Father." If his mission and proceeding were the same thing, there would be a tautology in the words, his mission, according to that interpretation, being mentioned twice in the same verse. Dr. Watts, however, observes, that the procession of the Holy Ghost from the Father, respects not his nature or substance, but his mission only; and that no distinct and clear ideas can be formed of this procession; consequently it must be given up as popish, scholastic, inconceivable, and indefensible. But, it is answered, what clear idea can be given us of the originate, self-existent, eternal being of the Father? Shall we, therefore, deny him to be without beginning or end, and to be self-existent, because we know not how he is so? If not, why must we give up the procession of the Spirit, because we know not the mode of it? We can no more explain the manner how the Spirit proceeds from the Father, than we can explain the eternal generation and hypostatical union of the two natures of the Son. We may say to the objector, as Gregory Nazianzen formerly did to his adversary, "Do you tell me how the Father is unbegotten, and I will attempt to tell you how the Son is begotten, and the Spirit proceeds."

The clearest and fullest account of this procession, next to that in the above-mentioned text, is that in 1 Cor. ii. 12. "The Spirit which is of God;" that is (say the advocates for this doctrine,) the Spirit which is the same in nature and essence with the Father, and so is said to be of him, or out of him, not as to local separation, but with respect to identity of nature.

About the eighth and ninth centuries there was a very warm dispute between the Greek and Latin churches, whether the Spirit proceeded from the Father only, or from the Father and the Son; and the controversy arose to such a height, that they charged one another with heresy and schism, when neither side well understood what they contended for. The Latin church, however, has not scrupled to say that the Spirit proceeds from the Father and the Son; but the Greek church chooses to express it thus: the Spirit proceeds from the Father by or through the Son, or he receives of the Son, Gal. iv. 6. See HOLY GHOST; *Bishop Pearson on the Creed*, p. 324; *Watts's Works*, 8vo. ed. vol. v. p. 199; *Huvrion on the Holy Spirit*, p. 204; *Ridgley's Div.* qu. 11; *Dr. Lightfoot's Works*, vol. i. p. 482.

PROFANE, a term used in opposition to *holy*; and in general is applied to all persons who have not the sacred character, and to things which do not belong to the service of religion.

PROFESSION, among the Romanists, denotes the entering into a religious order, whereby a person offers himself to God by a vow of inviolably observing obedience, chastity, and poverty.

Christians are required to make a *profession* of their faith, 1. Boldly, Rom. i. 16.—2. Explicitly, Matt. v. 16.—3. Constantly, Heb. x. 23.—4. Yet not ostentatiously, but with humility and meekness.

PROFESSOR, a term commonly used in the

religious world, to denote any person who makes an open acknowledgment of the religion of Christ, or who outwardly manifests his attachment to Christianity. All real Christians are professors, but all professors are not real Christians. In this, as in all other things of worth and importance, we find counterfeits. There are many who become professors, not from principle, from investigation, from love to the truth; but from interested motives, prejudice of education, custom, influence of connexions, novelty, &c. as Saul, Jehu, Judas, Demas, the foolish virgins, &c. See article CHRISTIAN. *Jay's Sermons*, ser. 9; *Mead's Almost Christian; Bellamy's True Religion delineated; Shepherd's Sincere Convert, and on the Parable of the Ten Virgins; Secker's Nonsuch Professor.*

PROMISE is a solemn asseveration, by which one pledges his veracity that he shall perform, or cause to be performed, the thing which he mentions.

The obligation of promises arises from the necessity of the well-being and existence of society. "Virtue requires," as Dr. Doddridge observes, "that promises be fulfilled. The promisee, i. e. the person to whom the promise is made, acquires a property in virtue of the promise. The uncertainty of property would evidently be attended with great inconvenience. By failing to fulfil my promise, I either show that I was not sincere in making it, or that I have little constancy or resolution, and either way injure my character, and consequently my usefulness in life. *Promises, however, are not binding*, 1. If they were made by us before we came to such exercise of reason as to be fit to transact affairs of moment; or if, by any distemper or sudden surprise, we are deprived of the exercise of our reason at the time when the promise is made.—2. If the promise was made on a false presumption, in which the promiser, after the most diligent inquiry, was imposed upon, especially if he were deceived by the fraud of the promisee.—3. If the thing itself be vicious; for virtue cannot require that vice should be committed.—4. If the accomplishment of the promise be so hard and intolerable, that there is reason to believe that, had it been foreseen, it would have been an excepted case.—5. If the promise be not accepted, or if it depend on conditions not performed." See *Doddridge's Lect.* lec. 69; *Grot. de Jure*, lib. ii. cap. 11; *Paley's Mor. Phil.* ch. 5, vol. i.; *Grove's Mor. Phil.* vol. ii. p. 2, c. 12; *Watts's Serm.* ser. 20.

PROMISES OF GOD are the kind declarations of his word, in which he hath assured us he will bestow blessings upon his people. The promises contained in the sacred Scriptures may be considered, 1. Divine as to their origin.—2. Suitable as to their nature.—3. Abundant as to their number.—4. Clear as to their expression.—5. Certain as to their accomplishment. The consideration of them should, 1. Prove an antidote to despair.—2. A motive to patience.—3. A call for prayer.—4. A spur to perseverance. See *Clark on the Promises*, a book that Dr. Watts says, "he could dare put into the hands of every Christian, among all their divided sects and parties in the world." *Buck's Serm.* ser. xi.

PROPHECY, a word derived from προφητεια, and in its original import signifies the prediction of future events. It is thus defined by Witsius: "A knowledge and manifestation of secret things, which a man knows not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven." In the Old and New Testaments the word is not always confined to the foretelling of future events. In several instances it is of the same import with preaching, and denotes the faculty of illustrating and applying to present practical purposes the doctrines of prior revelation. Thus, in Nehemiah it is said, "Thou hast appointed prophets to preach," ch. vi. ver. 7; and whoever speaketh unto men to edification, and exhortation, and comfort, is by St. Paul called a *prophet*, 1 Cor. xiv. 3. Hence it was that there were schools of prophets in Israel, where young men were instructed in the truths of religion, and fitted to exhort and comfort the people. It is prophecy, however, according to the first definition given above, we shall here consider.

Prophecy (with the power of working miracles) may be considered as the highest evidence that can be given of a supernatural communion with the Deity. Hence, among the professors of almost every religious system, there have been numberless pretenders to the gift of prophecy.—Pagans had their oracles, augurs, and soothsayers; modern idolaters their necromancers and diviners; and the Jews, Christians, and Mahometans, their prophets. The pretensions of Pagans and impostors, have, however, been justly exposed; while the Jewish and Christian prophecies carry with them evident marks of their validity. Hence St. Peter observes, "We have a more sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. ii. 19, 21. Scripture prophecy, therefore, hath God for its origin. It did not arise from the genius of the mind, the temperament of the body, the influence of the stars, &c. but from the sovereign will of God. The ways by which the Deity made known his mind were various; such as by dreams, visions, angels, symbolic representations, impulses on the mind, Numb. xii. 6; Jer. xxxi. 26; Dan. viii. 16, 17.

As to the *language* of prophecy; "It is," says Mr. Gray, "remarkable for its magnificence.—Each prophetic writer is distinguished for peculiar beauties; but their style in general may be characterized as strong, animated, and impressive. Its ornaments are derived not from accumulation of epithet, or laboured harmony; but from the real grandeur of its images, and the majestic force of its expressions. It is varied with striking propriety, and enlivened with quick but easy transitions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that lively impression, and of that inspired conviction, under which the prophets wrote; and which enabled them, among a people not distinguished for genius, to surpass, in every variety of composition, the most admired productions of Pagan antiquity. If the imagery employed by the sacred writers appear sometimes to partake of a coarse and indelicate cast, it must be recollected that the Eastern manners and languages required the most forcible representations; and that the masculine and indignant spirit of the prophets led them to adopt

the most energetic and descriptive expressions. No style is, perhaps, so highly figurative as that of the prophets. Every object of nature and of art which could furnish allusions is explored with industry; every scene of creation, and every page of science, seems to have unfolded its rich varieties to the sacred writers, who, in the spirit of Eastern poetry, delight in every kind of metaphorical embellishment. Thus, by way of illustration, it is obvious to remark, that earthly dignities and powers are symbolized by the celestial bodies; the effects of moral evil are shown under the storms and convulsions of nature; the pollutions of sin are represented by external impurities; and the beneficial influence of righteousness is depicted by the serenity and confidence of peaceful life. This allegorical language, being founded in ideas universally prevalent, and adhered to with invariable relation and regular analogy, has furnished great ornament and elegance to the sacred writings. Sometimes, however, the inspired penmen drew their allusions from local and temporary sources of metaphor; from the peculiar scenery of their country; from the idolatries of heathen nations; from their own history and circumstances; from the service of their temple, and the ceremonies of their religion; from manners that have faded, and customs that have elapsed. Hence many appropriate beauties have vanished. Many descriptions and many representations, that must have had a solemn importance among the Jews, are now considered, from a change of circumstances, in a degraded point of view. Hence, likewise, here and there a shade of obscurity. In general, however, the language of Scripture, though highly sublime and beautiful, is easy and intelligible to all capacities."

2. Of the use and intent of prophecy.

As prophecy is so striking a proof of a supernatural communion with the Deity, and is of so early a date, we may rest assured it was given for wise and important ends. "It cannot be supposed," says bishop Sherlock, "that God delivered prophecies only to satisfy or employ the curiosity of the inquisitive, or that he gave his Spirit to men merely to enable them to give forth predictions for the amusement and entertainment of the world: there must be some end worthy of the author." Now, what end could this be, but to keep alive in the minds of those to whom it was given, a sense of religion, and a hope of future deliverance from the curse of the fall through Jesus Christ? "The uses of prophecy," says Dr. Jortin, "besides gradually opening and unfolding the things relating to the Messiah, and the blessings which by him should be conferred upon mankind, are many, great, and manifest.

"1. It served to secure the belief of a God, and of a providence.

"As God is invisible and spiritual, there was cause to fear, that, in the first and ruder ages of the world, when men were busier in cultivating the earth than in cultivating arts and sciences, and in seeking the necessaries of life than in the study of morality, they might forget their Creator, and Governor; and, therefore, God maintained amongst them the great article of faith in him, by manifestations of himself; by sending angels to declare his will; by miracles, and by prophecies.

"2. It was intended to give men the profoundest veneration for that amazing knowledge from which nothing was concealed, not even the future actions of creatures, and the things which as yet were not. How could a man hope to hide any counsel, any design or thought from such a Being?

"3. It contributed to keep up devotion and true religion, the religion of the heart, which consists partly in entertaining just and honourable notions of God, and of his perfections, and which is a more rational and a more acceptable service than rites and ceremonies.

"4. It excited men to rely upon God, and to love him who condescended to hold this mutual intercourse with his creatures, and to permit them to consult him, as one friend asks advice of another.

"It was intended to keep the people, to whom God revealed himself, from idolatry; a sin to which the Jews would be inclined, both from the disposition to it which they had acquired in Egypt, and from the contagion of bad example.

"The people of Israel were strictly forbidden to consult the diviners and the gods of other nations, and to use any enchantments and wicked arts; and that they might have no temptation to it, God permitted them to apply to him and to his prophets, even upon small occasions; and he raised up amongst them a succession of prophets, to whom they might have recourse for advice and direction. These prophets were reverenced abroad as well as at home, and consulted by foreign princes; and, in times of the captivity, they were honoured by great kings, and advanced to high stations."

As it respects us, prophecy connected with miracles affords a considerable evidence of the truth of revelation, as well as of a superintending Providence. This evidence, too, is a growing evidence. "The divine design, uniformly pursued through a series of successive generations, opens with a greater degree of clearness, in proportion to the lapse of time and the number of events. An increase of age is addition to its strength; and the nearer we approach the point towards which the dispensations of God unvaryingly tend, the more clearly shall we discern the wonderful regularity, consistency, and beauty of this stupendous plan for universal good. Of the great use of prophecies which have been fulfilled, as a direct and strong argument to convert unbelievers to Christianity, and to establish Christians in the faith, we have the most ample proofs. Our Lord himself made very frequent appeals to prophecy, as evidence of his divine mission: he referred the Jews to their own Scriptures, as most fully and clearly bearing witness of himself. Upon them he grounded the necessity of his sufferings; upon them he settled the faith of the disciples at Emmaus, and of the apostles at Jerusalem. The same source supplied the eloquence of St. Peter and St. Paul, and the means with which Apollos 'mightily convinced the Jews.' This was a powerful instrument of persuasion in the succeeding ages of the church, when used by the primitive apologists. Upon this topic were employed the zeal and diligence, not only of Justin Martyr, but Tertullian, Cyprian, and Augustin. It would never have been so frequently employed, if it had not been well adapted to the desired end; and that it did most completely answer this end, by the conversion of unbelievers, is evident from the accounts of Scripture, and the records of the primitive church.

"Prophecy keeps the attention of Christians alive to the truth, and importance of their holy religion: to its truth because prophecy and Christianity had one and the same origin, both being derived from the same fountain of perfection; it keeps them alive to its importance, because prophecy shows that the Supreme Being has vouchsafed, through a long succession of ages, to prepare mankind, by gradual revelations of his will, for future blessings; and has proved, by sending chosen messengers to usher in this final dispensation, that 'the testimony of Jesus is the spirit of prophecy.' It confirms the general belief of a God, and points out to a careless world the plain traces of his watchful providence. It displays the counsels of inspiration incessantly directing the course of events, without violating the order of reason and of human action. Such knowledge is too wonderful for us: such power is above our comprehension! But the fact is placed before our eyes. We see, or may see, a regular train of prophecies tending towards one *declared end*, accurately fulfilled and fulfilling amidst all the confusion and opposition of this tumultuous world; and we see that these prophecies are clear, both in prediction and accomplishment, in proportion to their importance in fixing our belief in the providence of God, and in the great truths of divine revelation. Thus it appears that the chief design of prophecy is to bear constant witness to religious truth; but though to convince gainsayers of this truth is justly considered as its principal use, it has another very important object, to which it well becomes us to pay attention, from motives of gratitude, as well as from fear of incurring the blame which Scripture invariably imputes to those who neglect to take advantage of the light afforded them. It is designed to protect believers in the word of God from the dangers arising from the prevalent corruptions, errors, and vices of the age in which they live. The due consideration of prophecy will administer consolation amidst present distress, and enliven faith and elevate hope, whilst passing through those dark, depressing scenes, which, without this gracious aid, might lead through the intricacies of doubt to the gloom of despair."

Objections, however, have been raised against the prophecies from their obscurity. But to this it is answered, that they have often a first or partial, and an ultimate completion, of which the former may be generally considered as an earnest of the latter. It is principally this double sense of prophecy which renders it obscure: for though the predictions of the prophets were sometimes positive and exactly descriptive, and delivered with an accurate and definite designation of names and times, prophecy was not generally designed to be clear before its accomplishment. It is, however, always sufficiently exact in its descriptions to authenticate its pretensions to a divine authority; to produce, when it comes to pass, an acknowledgment of its unerring certainty; and to demonstrate the wisdom and power of God. As Bishop Newton observes, prophecies are the only species of writing which are designed more for the instruction of future ages than of the times wherein they are written. In this respect, as the world groweth older, it groweth wiser. Time, that detracts something from the evidence of other writers, is still adding something to the

credit and authority of the prophets. Future ages will comprehend more than the present, as the present understands more than the past; and the perfect accomplishment will produce a perfect knowledge of all the prophecies.

3. Of the fulfilment of prophecy.

Our limits will not permit us to give a copious account of the various prophecies which have been remarkably fulfilled; but whoever has examined profane history with any degree of attention, and compared it with the predictions of Scripture, must, if he be not blinded by prejudice, and hardened by infidelity, be convinced of the truth of prophecy by its exact accomplishment. It is in vain to say that these prophecies were delivered since the events have taken place; for we see the prophecies, the latest whereof was delivered about 1700 years ago, and some of them about 3000 years ago, fulfilling at this very time; and cities, and countries, and kingdoms, in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold. "We see," says Bishop Newton, "the descendants of Shem and Japheth, *ruling* and *enlarged* in Asia and Europe, and perhaps in America, and 'the curse of servitude,' still attending the wretched descendants of Ham in Africa. We see the posterity of Ishmael, 'multiplied exceedingly,' and become 'a great nation' in the Arabians; yet living like 'wild men,' and shifting from place to place in the wilderness; their hand against every man, and every man's hand against them; and still *dwelling* an independent and free people, 'in the presence of all their brethren,' and in the presence of all their enemies. We see the family of Esau totally extinct, and that of Jacob subsisting at this day; 'the sceptre departed from Judah,' and the people living no where in authority, every where in subjection; the Jews still dwelling alone among the nations, while 'the remembrance of Amalek is utterly put out from under heaven.' We see the Jews severely punished for their infidelity and disobedience to their great prophet like unto Moses; 'plucked from off their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore;' and made a 'proverb and a bye-word among all nations.' We see 'Ephraim so broken as to be no more a people,' while the whole nation is comprehended under the name of Judah; the Jews wonderfully preserved as a distinct people, while their great conquerors are every where destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. We see Nineveh so completely destroyed, that the place thereof is not and cannot be known; Babylon made 'desolation for ever, a possession for the bittern, and pools of water;' Tyre become 'like the top of a rock, a place for fishers to spread their nets upon;' and Egypt, 'a base kingdom, the basest of the kingdoms,' and still tributary and subject to strangers. We see, of the four great empires of the world, the fourth and last, which was greater and more powerful than any of the former, divided in the western part thereof into ten lesser kingdoms; and among them a power 'with a triple crown differs from the first,' with 'a mouth speaking very great things,' and with 'a look more stout than his fellows, speaking great words against the Most High, wearing out the saints of the Most

High, and changing times and laws.' We see a power 'cast down the truth to the ground, and prosper, and practise, and destroy the holy people, not regarding the God of his fathers, nor the desire of wives, but honouring Mahuzzim,' gods-protectors, or saints-protectors, 'and causing' the priests of Mahuzzim 'to rule over many, and to divide the land for gain.' We see the Turks 'stretching forth their hand over the countries,' and particularly 'over the land of Egypt, the Libyans at their steps,' and the Arabians still 'escaping out of their hand.' We see the Jews 'led away captive into all nations, and Jerusalem trodden down of the Gentiles,' and likely to continue so "until the times of the Gentiles be fulfilled,' as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them. We see one 'who oppoeeth and exalteth himself' above all laws, divine and human, 'sitting as God in the church of God, and showing himself that he is God, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.' We see a great *apostacy* in the Christian church, which consists chiefly in the worship of *demons*, angels, or departed saints, and is promoted 'through the hypocrisy of liars, forbidding to marry, and commanding to abstain from meats.' We see the seven churches of Asia lying in the same forlorn and desolate condition that the angel had signified to St. John, their 'candlestick removed out of its place,' their churches turned into mosques, their worship into superstition. In short, we see the characters of 'the beast and the false prophet,' and 'the whore of Babylon,' now exemplified in every particular, and in a city that is seated 'upon seven mountains;' so that, if the bishop of Rome had sat for his picture, a greater resemblance and likeness could not have been drawn.

"For these things we have the attestation of past, and the experience of present times; and we cannot well be deceived, if we will only believe our own eyes and observation. We actually see the completion of many of the prophecies in the state of men and things around us; and we have the prophecies themselves recorded in books, which books have been read in public assemblies these 170 or 2000 years, have been dispersed into several countries, have been translated into several languages, and quoted and commented upon by different nations; so that there is no room to suspect so much as a possibility of forgery or illusion."

4. *Rules for understanding the prophecies.*

In order to understand the prophecies, and to form a right judgment of the arguments for the truth of Christianity, we must not consider them singly and apart, but as a grand whole, or a chain reaching through several thousand years, yet manifestly subservient to one and the same end. This end is no other than the establishment of the universal empire of truth and righteousness under the dominion of Jesus Christ. We are not, indeed, to suppose that *each* of the prophecies recorded in the Old Testament *expressly* points out, and *clearly* characterizes Jesus Christ; yet, taken as a whole, this grand system refers to him; for the testimony of Jesus is the spirit of prophecy. "All the revolutions of divine providence have him for their scope and end. Is an empire, or kingdom, erected? that empire or kingdom is erected with a view, directly or indirectly, to the kingdom of Messiah. Is an empire, or kingdom, subverted or overthrown? that empire, or kingdom, is overthrown in subserviency to the glory of his kingdom and empire, which shall know neither bounds nor end, but whose limits shall be no other than the limits of the universe, and whose end no other than the days of eternity. Jesus Christ, then, is the only person that ever existed in whom all the prophecies meet as in a centre." In order, therefore, to oppose error, and confront the infidel, we must study the prophecies, not as independent of each other, but as connected; for "the argument from prophecy," says Bishop Hurd, "is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, and considered as making one system; in which, from the mutual dependence and connexion of its parts, preceding prophecies prepare and illustrate these which follow; and these, again, reflect light on the foregoing: just as in any philosophical system, that which shows the solidity of it is the harmony and correspondence of the whole, not the application of it in particular instances.

"Hence, though the evidence be but small from the completion of any one prophecy taken separately, yet that evidence, being always something, the amount of the whole evidence resulting from a great number of prophecies, all relative to the same design, may be considerable; like many scattered rays, which, though each be weak in itself, yet, concentrated into one point, shall form a strong light, and strike the sense very powerfully. Still more; this evidence is not merely a growing evidence, but is indeed multiplied upon us, from the number of reflected lights which the several component parts of such a system reciprocally throw upon each; till, at length, the conviction rise unto a high degree of moral certainty."

Farther, in order to understand the prophecies, we must endeavour to find out the true *subject* of prophecy; that is, precisely what the prophets speak of, and the *characters* that are applied to that subject. The literal sense should be always kept in view, and a knowledge of oriental customs attained. The beginning and end of the prophetic sermons must be carefully observed. The time, as near as possible, of the predictions should be ascertained. An acquaintance with the method of salvation by Christ will greatly assist us in this work. The mind must be unprejudiced, and we should be well acquainted with the Scriptures at large. These rules, with dependence on the divine teaching, will assist us in understanding the prophecies. See *Bishop Newton's Dissertations on the Prophecies; Bishop Sherlock's Use and Intent of Prophecy; Bishop Hurd's Sermons on the Prophecies; Sir Isaac Newton's Observations on the Prophecies of Daniel and on the Apocalypse; Gray's Key to the Old Testament; Simpson's Key to the Prophecies; Illustrations of Prophecy; Vitringa's Typus Doctrinæ Propheticæ; Gill on the Prophets; Eltrick's Second Exodus*, or *Remarks on the Prophecies of the Last Times; Kett's History the Interpreter of Prophecy*. See also the works of *Mede, Smith, Halifax, Apthorp*, and *Faber*, on the subject.

PROPHESYINGS, religious exercises of the

clergy in the reign of Queen Elizabeth, instituted for the purpose of promoting knowledge and piety. The ministers of a particular division at a set time met together in some church of a market or other large town, and there each in their order explained, according to their abilities, some portion of Scripture allotted to them before. This done, a moderator made his observations on what had been said, and determined the true sense of the place, a certain space of time being fixed for despatching the whole. These institutions, like all others, however, it seems, were abused, by irregularity, disputations, and divisions. Archbishop Grindal endeavoured to regulate the prophesyings, and cover them from the objections that the court made against them, by enjoining the ministers to observe decency and order, by forbidding them to meddle with politics and church government, and by prohibiting all nonconformist ministers and laymen from being speakers. The queen, however, was resolved to suppress them; and having sent for the archbishop, told him she was informed that the rites and ceremonies of the church were not duly observed in these prophesyings; that persons not lawfully called to be ministers exercised in them; that the assemblies themselves were illegal, not being allowed by public authority; that the laity neglected their secular affairs by repairing to these meetings, which filled their heads with notions, and might occasion disputes and sedition in the state; that it was good for the church to have but few preachers, three or four in a county being sufficient. She further declared her dislike of the *number* of these exercises, and therefore commanded him peremptorily to put them down. The archbishop, however, instead of obeying the commands of his royal mistress, thought that she had made some infringement upon his office, and wrote the queen a long and earnest letter, declaring that his conscience would not suffer him to comply with her commands. The queen was so inflamed with this letter, that the archbishop was sequestered from his office, and he never afterwards recovered the queen's favour. Thus ended the prophesyings; "an useful institution," says Neale, for promoting Christian knowledge and piety, at a time when both were at a very low ebb in the nation. The queen put them down for no other reason, but because they enlightened the people's minds in the Scriptures, and encouraged their inquiries after truth; her majesty being always of opinion that knowledge and learning in the laity would only endanger their peaceable submission to her absolute will and pleasure."

PROPHET, a person who foretels future events. It is particularly applied to such inspired persons among the Jews as were commissioned by God to declare his will and purpose to that people. See PROPHECY.

False Prophets. See IMPOSTORS; and *Josephus's History of the Jews.*

Sons of the Prophets, an appellation given to young men who were educated in the schools or colleges under a proper master, who was commonly, if not always, an inspired prophet, in the knowledge of religion, and in sacred music, and thus were qualified to be public preachers, 1 Sam. x.; xi.; 2 Sam. xix.; 2 Kings ii.

PROPITIATION, a sacrifice offered to God to assuage his wrath, and render him propitious. Among the Jews, there were both ordinary and public sacrifices, as holocausts, &c. offered by way of thanksgiving; and extraordinary ones, offered by persons guilty of any crime, by way of propitiation. The Romish church believe the mass to be a sacrifice of propitiation for the living and the dead. The Reformed churches allow of no propitiation, but that one offered by Jesus on the cross, whereby divine justice is appeased, and our sins forgiven, Rom. iii. 25; 1 John ii. 2.

As it respects the unbloody propitiatory sacrifice of the mass above mentioned, little need be said to confute such a doctrine. Indeed, it is owned in the church of Rome, that there is no other foundation for the belief of it than an unwritten tradition. There is no hint in the Scripture of Christ's offering his body and blood to his Father at his institution of the eucharist. It is also a manifest contradiction to St. Paul's doctrine, who teaches, that, without shedding of blood, there is no remission; therefore there can be no remission of sins in the mass. The sacrifice of Christ, according to the same apostle, is not to be repeated. A second oblation would be superfluous; consequently the pretended true and proper sacrifice of the mass must be superfluous and useless.

The propitiation made by Jesus Christ is that which atones for and covers our guilt, as the mercy-seat did the tables of the law; or it may be defined thus: "It is the averting the punishment due to any one, by undergoing the penalty in the room of the guilty." Thus Jesus Christ is called the propitiation or atonement, as his complete righteousness appeases his Father, and satisfies his law and justice for all our trangressions. See ATONEMENT, and books under that title.

PROPORTION OF FAITH. See ANALOGY OF FAITH.

PROSELYTE, a new convert to some religion or religious sect. Among the Hebrews, proselytes were distinguished into two sorts: the first called proselytes of the gate, because suffered to live among them, and were those who observed the moral law only, and the rules imposed on the children of Noah; the second were called proselytes of justice, who engaged to receive circumcision, and the whole law of Moses, and enjoyed all the privileges of a native Hebrew.

PROSEUCHE, from προσευχη, signifies prayer; but it is taken for the places of prayer of the Jews, and was pretty near the same as their synagogues. But the synagogues were originally in the cities, and were covered places; whereas, for the most part, the proseuches were out of the cities, and on the banks of the rivers, having no covering, except, perhaps, the shade of some trees or covered galleries, Acts xvi. 13.

PROSPERITY, a state wherein things succeed according to our wishes, and are productive of affluence and ease. However desirable prosperity be, it has its manifest disadvantages. It too often alienates the soul from God; excites pride; exposes to temptation; hardens the heart; occasions idleness; promotes effeminacy; damps zeal and energy; and, too often, has a baneful relative influence. It is no wonder, therefore, that the Almighty in general withholds it from his children; and that adversity should be their lot rather than prosperity. Indeed adversity seems more beneficial on the whole, although it be so

unpleasant to our feelings. "The advantages of prosperity," says Bacon, "are to be wished; but the advantages of adversity are to be admired. The principal virtue of prosperity is temperance; the principal virtue of adversity is fortitude, which in morality is allowed to be the most heroical virtue; prosperity best discovers vice; adversity best discovers virtue, which is like those perfumes that are most fragrant when burnt or bruised." It is not, however, to be understood, that prosperity in itself is unlawful. The world with all its various productions was formed by the Almighty for the happiness of man, and designed to endear himself to us, and to lead our minds up to him.—What however God often gives us as a blessing, by our own folly we pervert and turn into a curse. Where prosperity is given, there religion is absolutely necessary to enable us to act under it as we ought. Where this divine principle influences the mind, prosperity may be enjoyed and become a blessing; for "while bad men snatch the pleasures of the world as by stealth, without countenance from God, the proprietor of the world; the righteous sit openly down to the feast of life, under the smile of heaven. No guilty fears damp their joys. The blessing of God rests upon all they possess. Their piety reflects sunshine from heaven upon the prosperity of the world; unites in one point of view the smiling aspect, both of the powers above, and of the objects below. Not only have they as full a relish as others of the innocent pleasures of life, but moreover, in them they hold communion with God. In all that is good or fair, they trace his hand. From the beauties of nature, from the improvements of art, from the enjoyments of social life, they raise their affections to the source of all the happiness which surrounds them, and thus widen the sphere of their pleasures, by adding intellectual and spiritual to earthly joys." *Blair's Sermons*, vol. i. ser. 3; *Bates's Works*, p. 297.

Spiritual prosperity consists in the continual progress of the mind in knowledge, purity, and joy. It arises from the participation of the divine blessing; and evidences itself by frequency in prayer; love to God's word; delight in his people; attendance on his ordinances; zeal in his cause; submission to his will; usefulness in his church; and increasing abhorrence of every thing that is derogatory to his glory.

PROTESTANT, a name first given in Germany to those who adhered to the doctrine of Luther, because, in 1529, they protested against a decree of the emperor Charles V. and the diet of Spires; declaring that they appealed to a general council. The name has also been given to those of the sentiments of Calvin; and is now become a common denomination for all those of the reformed churches. See article REFORMATION; *Bell's Four Letters on genuine Protestantism*; *Chillingworth's Religion of the Protestants*; *Robertson's History of Charles V.*, vol. ii. p. 249, 250.

PROVIDENCE, the superintendence and care which God exercises over creation. The arguments for the providence of God are generally drawn from the light of nature; the being of a God; the creation of the world; the wonderfully disposing and controlling the affairs and actions of men; from the absolute necessity of it; from the various blessings enjoyed by his creatures; the awful judgments that have been inflicted;

and from the astonishing preservation of the Bible and the church through every age, notwithstanding the attempts of earth and hell against them. Providence has been divided into immediate and mediate, ordinary and extraordinary, common and special, universal and particular. *Immediate* providence is what is exercised by God himself, without the use of any instrument or second cause; *mediate* providence is what is exercised in the use of means; *ordinary* providence is what is exercised in the common course of means, and by the chain of second causes; *extraordinary* is what is out of the common way, as miraculous operations; *common* providence is what belongs to the whole world; *special*, what relates to the church; *universal* relates to the general upholding and preserving all things; *particular* relates to individuals in every action and circumstance. This last, however, is denied by some. But, as a good writer observes, "The opinion entertained by some that the providence of God extends no farther than to a general superintendence of the laws of nature, without interposing in the particular concerns of individuals, is contrary both to reason and to Scripture. It renders the government of the Almighty altogether loose and contingent, and would leave no ground for reposing any trust under its protection: for the majority of human affairs would then be allowed to fluctuate in a fortuitous course, without moving in any regular direction, and without tending to any one scope. The uniform doctrine of the sacred writings is, that throughout the universe nothing happens without God; that his hand is ever active, and his decree or permission intervenes with all; that nothing is too great or unwieldy for his management, and nothing so minute and inconsiderable as to be below his inspection and care. While he is guiding the sun and moon in their course through the heavens; while in this inferior world he is ruling among empires, *stilling the raging of the waters, and the tumults of the people*, he is at the same time watching over the humble good man, who, in the obscurity of his cottage, is serving and worshipping him."

"In what manner, indeed, Providence interposes in human affairs; by what means it influences the thoughts and counsels of men, and, notwithstanding the influence it exerts, leaves to them the freedom of choice, are subjects of dark and mysterious nature, and which have given occasion to many an intricate controversy. Let us remember that the manner in which God influences the motion of all the heavenly bodies, the nature of that secret power by which he is ever directing the sun and the moon, the planets, stars, and comets, in their course through the heavens, while they appear to move themselves in a free course, are matters no less inexplicable to us than the manner in which he influences the councils of men. But though the mode of divine operation remains unknown, the fact of an overruling influence is equally certain in the moral as it is in the natural world. In cases where the fact is clearly authenticated, we are not at liberty to call its truth in question, merely because we understand not the manner in which it is brought about. Nothing can be more clear, from the testimony of Scripture, than that God takes part in all that happens among mankind; directing and over-ruling the whole course of events so as to make every one of them answer the designs of

his wise and righteous government. We cannot, indeed, conceive God acting as the governor of the world at all, unless his government were to extend to all the events that happen. It is upon the supposition of a particular providence that our worship and prayers to him are founded. All his perfections would be utterly insignificant to us, if they were not exercised, on every occasion, according as the circumstances of his creatures required. The Almighty would then be no more than an unconcerned spectator of the behaviour of his subjects, regarding the obedient and the rebellious with an equal eye.

"The experience of every one also, must, more or less, bear testimony to it. We need not for this purpose have recourse to those sudden and unexpected vicissitudes which have sometimes astonished whole nations, and drawn their attention to the conspicuous hand of heaven. We need not appeal to the history of the statesman and the warrior; of the ambitious and the enterprising. We confine our observation to those whose lives have been most plain and simple, and who had no desire to depart from the ordinary train of conduct. In how many instances have we found, that we are held in subjection to a higher Power, on whom depends the accomplishment of our wishes and designs! Fondly we had projected some favourite plan: we thought that we had forecast and provided for all that might happen; we had taken our measures with such vigilant prudence, that on every side we seemed to ourselves perfectly guarded and secure; but, lo! some little event hath come about, unforeseen by us, and in its consequences at the first seemingly inconsiderable, which yet hath turned the whole course of things into a new direction, and blasted all our hopes. At other times our counsels and plans have been permitted to succeed: we then applauded our own wisdom, and sat down to feast on the happiness we had attained. To our surprise we found that happiness was not there, and that God's decree had appointed it to be only vanity. We labour for prosperity, and obtain it not. Unexpected, it is sometimes made to drop upon us as of its own accord. The happiness of man depends on secret springs too nice and delicate to be adjusted by human art: it requires a favourable combination of external circumstances with the state of his own mind. To accomplish on every occasion such a combination is far beyond his power; but it is what God can at all times effect; as the whole series of external causes are arranged according to his pleasure, and the hearts of all men are in his hands, *to turn them wheresoever he will, as rivers of water.* From the imperfection of our knowledge to ascertain what is good for us, and from the defect of our power to bring about that good when known, arise all those disappointments which continually testify that the *way of man is not in himself;* that he is not the master of his own lot; that, though he may *devise*, it is God who *directs;* God, who can make the smallest incident an effectual instrument of his providence for overturning the most laboured plans of men.

"Accident, and chance, and fortune, are words which we often hear mentioned, and much is ascribed to them in the life of man. But they are words without meaning; or, as far as they have any signification, they are no other than names for the unknown operations of Providence; for it is certain that in God's universe nothing comes to pass causelessly, or in vain. Every event has its own determined direction. That chaos of human affairs and intrigues where we can see no light, that mass of disorder and confusion which they often present to our view, is all clearness and order in the sight of Him who is governing and directing all, and bringing forward every event in its due time and place. *The Lord sitteth on the flood. The Lord maketh the wrath of man to praise him,* as he maketh the *hail and the rain obey his word. He hath prepared his throne in the heavens; and his kingdom ruleth over all. A man's heart deviseth his way, but the Lord directeth his steps.*"

"To *follow the leadings of Providence*, means no other than to act agreeably to the law of duty, prudence, and safety, or any particular circumstance, according to the direction or determination of the word or law of God. He follows the dictates of Providence, who takes a due survey of the situation he is placed in, compares it with the rules of the word which reaches his case, and acts accordingly. To know the will of God as it respects Providence, there must be, 1. Deliberation.—2. Consultation.—3. Supplication. The tokens of the divine will and pleasure in any particular case are not to be gathered from *our* inclinations, particular frames, the form of Scripture phrases, impulses, nor even the event, as that cannot always be a rule of judgment; but *whatever* appears to be proper duty, true prudence, or real necessity, that we should esteem to be his will." See *Charnock, Flavel, Hoakwell, Hopkins, Sherlock, Collings, and Fawcet on Providence; Gill's Body of Divinity; Ridgley's Body of Divinity*, qu. 18; *Blair's Ser.* ser. 18, vol. v.; *Forsyth's Piece on Providence, Enc. Brit.; Wollaston's Religion of Nature delineated*, sec. 5; *Thomson's Seasons, Winter*, conclusion.

PRUDENCE is the act of suiting words and actions according to the circumstances of things, or rules of right reason. Cicero thus defines it: "Est rerum expetendarum et fugiendarum scientia."—"The knowledge of what is to be desired or avoided." Grove thus: "Prudence is an ability of judging what is best in the choice both of ends and means." Mason thus: "Prudence is a conformity to the rules of reason, truth, and decency, at all times and in all circumstances. It differs from wisdom only in degree; wisdom being nothing but a more consummate habit of prudence; and prudence a lower degree or weaker habit of wisdom." It is divided into, 1. *Christian* prudence, which directs to the pursuit of that blessedness which the Gospel discovers by the use of Gospel means.—2. *Moral* prudence has for its end peace and satisfaction of mind in this world, and the greatest happiness after death.—3. *Civil* prudence is the knowledge of what ought to be done in order to secure the outward happiness of life, consisting in prosperity, liberty, &c.—4. *Monastic*, relating to any circumstances in which a man is not charged with the care of others.—5. *Œconomical* prudence regards the conduct of a family.—6. *Political* refers to the good government of a state.

The idea of prudence, says one, includes *εὐβουλία*, or due consultation: that is, concerning such things as demand consultation in a right manner, and for a competent time, that the resolution taken up may be neither too precipitate

nor too slow; and συνεσις, or a faculty of discerning proper means when they occur. To the perfection of prudence these three things are further required, viz. ευστοχια, or a natural sagacity; αγχινοια, presence of mind, or a ready turn of thought; and εμπειρια, or experience.

Plato styles prudence the leading virtue: and Cicero observes, "that not one of the virtues can want prudence;" which is certainly most true, since without prudence to guide them, piety would degenerate into superstition, zeal into bigotry, temperance into austerity, courage into rashness, and justice itself into folly. See *Watts's Ser.* ser. 28; *Grove's Moral Phil.* vol. ii. ch. 2; *Mason's Christian Mor.* vol. 1. ser. 4; *Evans's Christ. Temper*, ser. 38.

PSALMODY, the art or act of singing psalms. Psalmody was always esteemed a considerable part of devotion, and usually performed in the standing posture; and as to the manner of pronunciation, the plain song was sometimes used, being a gentle inflection of the voice, not much different from reading, like the chant in cathedrals; at other times more artificial compositions were used, like our anthems.

As to the persons concerned in singing, sometimes a single person sung alone; sometimes the whole assembly joined together, which was the most ancient and general practice. At other times, the psalms were sung alternately, the congregation dividing themselves into two parts, and singing verse about, in their turns. There was also a fourth way of singing, pretty common in the fourth century, which was, when a single person began the verse, and the people joined with him in the close; this was often used for variety in the same service with alternate psalmody. See SINGING.

PSATYRIANS, a sect of Arians, who, in the council of Antioch, held in the year 360, maintained that the Son was not like the Father as to will; that he was taken from nothing, or made of nothing; and that in God generation was not to be distinguished from creation.

PURGATORY is a place in which the just who depart out of this life are supposed to expiate certain offences which do not merit eternal damnation. Broughton has endeavoured to prove that this notion has been held by Pagans, Jews, and Mahometans, as well as by Christians; and that, in the days of the Maccabees, the Jews believed that sin might be expiated by sacrifice after the death of the sinner. The arguments advanced by the Papists for purgatory are these: 1. Every sin, how slight soever, though no more than an idle word, as it is an offence to God, deserves punishment from him, and will be punished by him hereafter, if not cancelled by repentance here.—2. Such small sins do not deserve eternal punishment.—3. Few depart this life so pure as to be totally exempt from spots of this nature, and from every kind of debt due to God's justice.—4. Therefore few will escape without suffering something from his justice for such debts as they have carried with them out of this world, according to that rule of divine justice by which he treats every soul hereafter according to its works, and according to the state in which he finds it in death. From these propositions, which the Papist considers as so many self-evident truths, he infers that there must be some third place of punishment; for since the infinite goodness of God can admit nothing into heaven which is not clean and pure from all sin, both great and small, and his infinite justice can permit none to receive the reward of bliss who as yet are not out of debt, but have something in justice to suffer, there must, of necessity, be some place or state, where souls departing this life, pardoned as to the external guilt or pain, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before their admittance into heaven. And this is what he is taught concerning purgatory, which, though he know not where it is, of what nature the pains are, or how long each soul is detained there, yet he believes that those who are in this place are relieved by the prayers of their fellow members here on earth, as also by alms and masses offered up to God for their souls. And as for such as have no relations or friends to pray for them, or give alms to procure masses for their relief, they are not neglected by the church, which makes a general commemoration of all the faithful departed in every mass, and in every one of the canonical hours of the divine office. Besides the above arguments, the following passages are alleged as proofs: 2 Maccabees xii. 43, 44, 45; Matt. xii. 31, 32; 1 Cor. iii. 15; 1 Pet. iii. 19. But it may be observed,—1. That the books of Maccabees have no evidence of inspiration, therefore quotations from them are not to be regarded.—2. If they were, the texts referred to would rather prove that there is no such place as purgatory, since Judas did not expect the souls departed to reap any benefit from his sin-offering till the resurrection. The texts quoted from the Scriptures have no reference to this doctrine, as may be seen by consulting the context, and any just commentator thereon.—3. Scripture, in general, speaks of departed souls going immediately at death to a fixed state of happiness or misery, and gives us no idea of purgatory, Isa. lvii. 2; Rev. xiv. 13; Luke xvi. 22; 2 Cor. v. 8.—4. It is derogatory from the doctrine of Christ's satisfaction. If Christ died for us, and redeemed us from sin and hell, as the Scripture speaks, then the idea of further meritorious sufferings detracts from the perfection of Christ's work, and places merit still in the creature; a doctrine exactly opposite to Scripture. See *Doddridge's Lec.* lec. 270; *Limborch's Theol.* l. 6, ch. 10. § 10. 22; *Earl's Sermon, in the Sermons against Popery*, vol. ii. No. 1; *Burnett on the Art.* 22; *Fleury's Catechism*, vol. ii. p. 250.

PURIFICATION, a ceremony which consists in cleansing any thing from pollution or defilement. Purifications are common to Jews, Pagans, and Mahometans. See IMPURITY.

PURITANS, a name given in the primitive church to the Novatians, because they would never admit to communion any one who, from dread of death, had apostatised from the faith; but the word has been chiefly applied to those who were professed favourers of a further degree of reformation and purity in the church before the Act of Uniformity, in 1662. After this period, the term Nonconformists became common, to which succeeds the appellation Dissenter.

"During the reign of queen Elizabeth, in which the royal prerogative was carried to its utmost limits, there were found many daring spirits who questioned the right of the sovereign to prescribe and dictate to her subjects what

principles of religion they should profess, and what forms they ought to adhere to. The ornaments and habits worn by the clergy in the preceding reign, when the Romish religion and rites were triumphant, Elizabeth was desirous of preserving in the Protestant service. This was the cause of great discontent among a large body of her subjects; multitudes refused to attend at those churches where the habits and ceremonies were used; the conforming clergy they treated with contumely; and, from the superior purity and simplicity of the modes of worship to which they adhered, they obtained the name of *Puritans*. The queen made many attempts to repress every thing that appeared to her as an innovation in the religion established by her authority, but without success: by her almost unlimited authority she readily checked open and avowed opposition, but she could not extinguish the principles of the Puritans, 'by whom alone,' according to Mr. Hume, 'the precious spark of liberty had been kindled and was preserved, and to whom the English owe the whole freedom of their constitution.' Some secret attempts that had been made by them to establish a separate congregation and discipline, had been carefully repressed by the strict hand which Elizabeth held over all her subjects. The most, therefore, that they could effect was, to assemble in private houses, for the purpose of worshipping God according to the dictates of their own consciences. These practices were at first connived at, but afterwards every mean was taken to suppress them, and the most cruel methods were made use of to discover persons who were disobedient to the royal pleasure."

The severe persecutions carried on against the Puritans during the reigns of Elizabeth and the Stuarts, served to lay the foundation of a new empire in the western world. Thither, as into a wilderness, they fled from the face of their persecutors, and, being protected in the free exercise of their religion, continued to increase, till in about a century and a half they became an independent nation. The different principles, however, on which they originally divided from the church establishment at home, operated in a way that might have been expected when they came to the possession of the civil power abroad. Those who formed the colony of Massachusset's Bay, having never relinquished the principles of a national church, and of the power of the civil magistrate in matters of faith and worship, were less tolerant than those who settled at New Plymouth, at Rhode Island, and at Providence Plantations. The very men (and they were good men too) who had just escaped the persecutions of the English prelates, now in their turn persecuted others who dissented from them, till at length the liberal system of toleration established in the parent country at the revolution extending to the colonies, in a good measure put an end to these proceedings.

Neither the Puritans before the passing of the Bartholomew act in 1662, nor the Nonconformists after it, appear to have disapproved of the articles of the established church in matters of *doctrine*. The number of them who did so, however, was very small. While the great body of the bishops and clergy had from the days of archbishop Laud abandoned their own articles in favour of Arminianism, they were attached to the principles of the first reformers; and by their labours and sufferings the spirit of the Reformation was kept alive in the land. But after the revolution, one part of the Protestant Dissenters, chiefly Presbyterians, first veered towards Arminianism, then revived the Arian controversy, and by degrees many of them settled in Socinianism. At the same time another part of them, chiefly Independents and Baptists, earnestly contending for the doctrines of grace, and conceiving, as it would seem, that the danger of erring lay entirely on one side, first veered towards high Calvinism; then forbore the unregenerate to repent, believe, or do any thing practically good, and by degrees, many of them, it is said, settled in Antinomianism.

Such are the principles which have found place amongst the descendants of the Puritans. At the same time, however, it must be acknowledged that a goodly number of each of the three denominations have adhered to the doctrine and spirit of their forefathers; and have proved the efficacy of their principles by their concern to be holy in all manner of conversation. See articles Brownists, Independents, and Nonconformists, in this work. See also list of books under the last-mentioned article.

PURITY, the freedom of any thing from foreign admixture; but more particularly it signifies the temper directly opposite to criminal sensualities, or the ascendency of irregular passions. (See Chastity.) Purity implies, 1. A fixed habitual abhorrence of all forbidden indulgences of the flesh.—2. All past impurities, either of heart or life, will be reflected on with shame and sorrow.—3. The heart will be freed, in a great measure, from impure and irregular desires.—4. It will discover itself by a cautious fear of the least degree of impurity.—5. It implies a careful and habitual guard against every thing which tends to pollute the mind. See *Evans's Sermons on the Christian Temper*, ser. 23; and *Watts's Sermons*, ser. 27.

PURPOSE OF GOD. See Decree.

PUSILLANIMITY is a feebleness of mind, by which it is terrified at mere trifles or imaginary dangers, unauthorized by the most distant probability.

PYRRHONISTS. See Sceptics.

Q.

QUAKERS, a sect which took its rise in England about the middle of the seventeenth century, and rapidly found its way into other countries in Europe, and into the English settlements in North America. The members of this society, we believe, called themselves at first *Seekers*, from their seeking the truth; but after the society was formed, they assumed the appellation of Friends. The name of Quakers was given to them by their enemies, and though an epithet of reproach, seems to be stamped upon them indelibly. George Fox is supposed to be their first founder; but, after the restoration, Penn and Barclay gave to their principles a more regular form.

The doctrines of their society have been variously represented; and some have thought and taken pains to prove them favourable to Socinianism. But, according to Penn, they believe in the Holy Three, or the trinity of the Father, Word, and Spirit, agreeable to the Scripture. In reply to the charge that they deny Christ to be God, Penn says, "that it is a most untrue and uncharitable censure—that they truly and expressly own him to be so according to the Scripture." To the objection that they deny the human nature of Christ, he answers, "We never taught, said, or held so gross a thing, but believe him to be truly and properly man, like us, sin only excepted." The doctrines of the fall, and the redemption by Christ, are, according to him, believed firmly by them; and he declares, "that they own Jesus Christ as their sacrifice, atonement, and propitiation."

But we shall here state a further account of their principles and discipline, as extracted from a summary transmitted to me from one of their most respectable members.

They tell us, that, about the beginning of the seventeenth century, a number of men, dissatisfied with all the modes of religious worship then known in the world, withdrew from the communion of every visible church to seek the Lord in retirement. Among these was their *honourable elder, George Fox*, who, being quickened by the immediate touches of divine love, could not satisfy his apprehensions of duty to God without directing the people where to find the like consolation and instruction. In the course of his travels, he met with many seeking persons in circumstances similar to his own, and these readily received his testimony. They then give us a short account of their sufferings and different settlements; they also vindicate Charles II. from the character of a persecutor; acknowledging that, though they suffered much during his reign, he gave as little countenance as he could to the severities of the legislature. They even tell us that he exerted his influence to rescue their friends from the unprovoked and cruel persecutions they met with in New England; and they speak with becoming gratitude of the different acts passed in their favour during the reigns of William and Mary, and George I. They then proceed to give us the following account of their doctrine:—

"We agree with other professors of the Christian name, in the belief of one eternal God, the Creator and Preserver of the universe: and in Jesus Christ his Son, the Messiah and mediator of the new covenant, Heb. xii. 24.

"When we speak of the gracious display of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Saviour, we prefer the use of such terms as we find in Scripture; and, contented with that knowledge which divine wisdom hath *seen* meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless we acknowledge and assert the divinity of Christ, who is the wisdom and power of God unto salvation, 1 Cor. i. 24.

"To Christ alone we give the title of the Word of God, John i. 1, and not to the Scriptures, although we highly esteem these sacred writings, in subordination to the Spirit, (2 Pet. i. 21) from which they were given forth; and we hold, with the apostle Paul, that they are able to make wise unto salvation, through faith, which is in Christ Jesus, 2 Tim. iii. 15.

"We reverence those most excellent precepts which are recorded in Scripture to have been delivered by our great Lord; and we firmly believe that they are practicable, and binding on every Christian; and that in the life to come every man will be rewarded according to his works, Matt. xvi. 27. And, further, it is our belief, that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man, John i. 9, every man coming into the world is endued with a measure of the light, grace, or good Spirit of Christ; by which, as it is attended to, he is enabled to distinguish good from evil, and to correct the disorderly passions and corrupt propensities of his nature, which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of temptation; but this divine grace, which comes by him who hath overcome the world, John xvi. 33, is, to those who humbly and sincerely seek it, an all-sufficient and present help in time of need. By this the snares of the enemy are detected, his allurements avoided, and deliverance is experienced through faith in its effectual operation; whereby the soul is translated out of the kingdom of darkness, and from under the power of Satan, unto the marvellous light and kingdom of the Son of God.

"Being thus persuaded, that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, we think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of light and of spirits, in spirit and in truth: therefore we consider, as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One, 1 John ii. 20, 27. Yet, although true worship is not confined to time and place, we think it incumbent on Christians to meet often together, Heb. x. 25, in testimony of their dependence on the heavenly Father, and for a renewal of their spiritual strength: nevertheless, in the performance of worship, we dare not depend for our acceptance with him on a formal repetition of the words and experiences of others; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true sight of our condition bestowed upon us; believing even a single sigh (Rom. vii. 24) arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God than any performances, however specious, which originate in the will of man.

"From what has been said respecting worship, it follows that the ministry we approve must have its origin from the same source; for that which is needful for man's own direction, and for his acceptance with God, Jer. xxiii. 30 to 32, must be eminently so to enable him to be helpful to others. Accordingly, we believe that the renewed assistance of the light and power of Christ is indispensably necessary for all true ministry; and that this holy influence is not at our command, or to be procured by study, but in the free gift of God to chosen and devoted servants. Hence arises our testimony against preaching

for hire, in contradiction to Christ's positive command, 'Freely ye have received, freely give,' Matt. x. 8; and hence our conscientious refusal to support such ministry by tithes, or other means.

"As we dare not encourage any ministry but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this influence to persons of any condition in life, or to the male sex alone; but, as male and female are one in Christ, we allow such of the female sex as we believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church; and this liberty we esteem a peculiar mark of the Gospel dispensation, as foretold by the prophet Joel, Joel ii. 28, 29; and noticed by the apostle Peter, Acts ii. 16, 17.

"There are two ceremonies in use among most professors of the Christian name,—water baptism, and what is termed the Lord's Supper. The first of these is generally esteemed the essential means of initiation into the church of Christ; and the latter of maintaining communion with him. But as we have been convinced that nothing short of his redeeming power, invariably revealed, can set the soul free from the thraldom of sin, by this power alone we believe salvation to be effected. We hold, that as there is one Lord and one faith, Eph. iv. 5, so his baptism is one, in nature and operation; that nothing short of it can make us living members of his mystical body; and that the baptism with water, administered by his forerunner John, belonged, as the latter confessed, to an inferior dispensation, John iii. 30.

"With respect to the other rite, we believe that communion between Christ and his church is not maintained by that, nor any other external performance, but only by a real participation of his divine nature (1 Pet. ii. 4.) through faith; that this is the supper alluded to in the Revelation, Rev. vii. 20; 'Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me;' and that where the substance is attained, it is unnecessary to attend to the shadow, which doth not confer grace, and concerning which, opinions so different, and animosities so violent, have arisen.

"Now, as we thus believe that the grace of God, which comes by Jesus Christ, is alone sufficient for salvation, we can neither admit that it is conferred on a few only, whilst others are left without it, nor, thus asserting its universality, can we limit its operation to a partial cleansing of the soul from sin, even in this life. We entertain worthier notions both of the power and goodness of our heavenly Father, and believe that he doth vouchsafe to assist the obedient to experience a total surrender of the natural will to the guidance of his pure, unerring Spirit; through whose renewed assistance they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank, Matt. v. 48; Eph. iv. 13; Col. iv. 12.

"There are not many of our tenets more generally known than our testimony against oaths, and against war. With respect to the former of these, we abide literally by Christ's positive injunction, delivered in his sermon on the mount, 'Swear not at all,' Matt. v. 34. From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, Matt. v. 39, 44, &c.; xxvi. 52, 53; Luke xxii. 51; John xviii. 11; and from the correspondent convictions of his Spirit in our hearts, we are confirmed in the belief that wars and fightings are in their origin and effects utterly repugnant to the Gospel, which still breathes peace and good-will to men. We also are clearly of the judgment, that if the benevolence of the Gospel were generally prevalent in the minds of men, it would effectually prevent them from oppressing, much more from enslaving, their brethren (of whatever colour or complexion,) for whom, as for themselves, Christ died; and would even influence their conduct in their treatment of the brute creation, which would no longer groan, the victims of their avarice, or of their false ideas of pleasure.

"Some of our ideas have in former times, has hath been shown, subjected our friends to much suffering from government, though to the salutary purposes of government our principles are a security. They inculcate submission to the laws in all cases wherein conscience is not violated. But we hold that, as Christ's kingdom is not of this world, it is not the business of the civil magistrate to interfere in matters of religion, but to maintain the external peace and good order of the community. We therefore think persecution, even in the smallest degree, unwarrantable. We are careful in requiring our members not to be concerned in illicit trade, nor in any manner to defraud the revenue.

"It is well known that the society, from its first appearance, has disused those names of the months and days, which, having been given in honour of the heroes or false gods of the heathen, originated in their flattery or superstition; and the custom of speaking to a single person in the plural number, as having arisen also from motives of adulation. Compliments, superfluity of apparel and furniture, outward shows of rejoicing and mourning, and the observation of days and times, we esteem to be incompatible with the simplicity and sincerity of a Christian life; and public diversions, gaming, and other vain amusements of the world, we cannot but condemn. They are a waste of that time which is given us for nobler purposes; and divert the attention of the mind from the sober duties of life, and from the reproofs of instruction by which we are guided to an everlasting inheritance.

"To conclude: although we have exhibited the several tenets which distinguish our religious society as objects of our belief, yet we are sensible that a true and living faith is not produced in the mind of man by his own effort, but is the free gift of God in Christ Jesus, Eph. ii. 8, nourished and increased by the progressive operation of his Spirit in our hearts, and our proportionate obedience, John vii. 17. Therefore, although for the preservation of the testimonies given us to bear, and for the peace and good order of the society, we deem it necessary that those who are admitted into membership with us should be previously convinced of those doctrines which we esteem essential, yet we require no formal subscription to any articles, either as a condition of membership, or a qualification for the service of the church. We prefer the judging of men by their fruits, and depending on the aid of Him, who, by his prophet, hath promised to be 'a spirit

of judgment to him that sitteth in judgment,' Is. xxviii. 6. Without this, there is a danger of receiving numbers into outward communion, without any addition to that spiritual sheep-fold, whereof our blessed Lord declared himself to be both the door and the shepherd, John x. 7, 11; that is, such as know his voice and follow him in the paths of obedience.

"In the practice of discipline, we think it indispensable that the order recommended by Christ himself be invariably observed, Matt. xviii. 15, 17.

"To effect the salutary purposes of discipline, meetings were appointed at an early period of the society, which, from the times of their being held, were called quarterly meetings. It was afterwards found expedient to divide the districts of those meetings, and to meet more frequently: from whence arose monthly meetings, subordinate to those held quarterly. At length, in 1669, a yearly meeting was established, to superintend, assist, and provide rules for the whole, previously to which general meetings had been occasionally held.

"A monthly meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly meetings also grant to such of their members as remove into other monthly meetings certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons, under the name of overseers, who are to take care that the rules of our discipline be put in practice; and when any case of complaint, or disorderly conduct comes to their knowledge, to see that private admonition, agreeably to the Gospel rule before mentioned, be given, previously to its being laid before the monthly meeting.

"When a case is introduced, it is usual for a small committee to be appointed to visit the offender, to endeavour to convince him of his error, and to induce him to forsake and condemn it. If they succeed, the person is by minute declared to have made satisfaction for the offence; if not, he is disowned as a member of the society.

"In disputes between individuals, it has long been the decided judgment of the society, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the yearly meeting that such be disowned.

"To monthly meetings also belongs the allowing of marriages; for our society hath always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those who intend to marry appear together, and propose their intention to the monthly meeting; and if not attended by their parents and guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee to inquire whether they be clear of other engagements respecting marriage; and if at a subsequent meeting, to which the parties also come and declare the continuance of their intention, no objections be reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others as witnesses. Of such marriage the monthly meeting keeps a record; as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of those last-mentioned records; and an order for the interment, countersigned by the grave-maker, of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting; and at the grave a pause is generally made; on both which occasions it frequently falls out that one or more friends present have somewhat to express for the edification of those who attend; but no religious rite is considered as an essential part of burial.

"Several monthly meetings compose a quarterly meeting. At the quarterly meeting are produced written answers from the monthly meetings to certain queries respecting the conduct of their members, and the meeting's care over them. The accounts thus received are digested into one, which is sent, also in the form of answers to queries, by representatives to the yearly meeting. Appeals from the judgment of monthly meetings are brought to the quarterly meetings, whose business also it is to assist in any difficult case, or where remissness appears in the care of the monthly meetings over the individuals who compose them. There are seven yearly meetings, viz.—1. London, to which come representatives from Ireland; 2. New England; 3. New York; 4. Pennsylvania and New Jersey; 5. Maryland; 6. Virginia; 7. The Carolinas and Georgia.

"The yearly meeting has the general superintendence of the society in the country in which it is established; and, therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, making such regulations as appear to be requisite, or excites to the observance of those already made; and sometimes appoints committees to visit those quarterly meetings which appear to be in need of immediate advice. Appeals from the judgment of quarterly meetings are here finally determined; and a brotherly correspondence, by epistles, is maintained with other yearly meetings.

"In this place it is proper to add, that, as we believe women may be rightly called to the work of the ministry, we also think that to them belongs a share in the support of our Christian discipline; and that some parts of it wherein their own sex is concerned, devolve on them with peculiar propriety; accordingly they have monthly, quarterly, and yearly meetings of their own sex, held at the same time, and in the same place with those of the men; but separately, and without the power

of making rules: and it may be remarked, that during the persecutions which in the last century occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

"In order that those who are in the situation of ministers may have the tender sympathy and counsel of those of either sex, who by their experience in the work of religion are qualified for that service, the monthly meetings are advised to select such, under the denomination of elders.—These and ministers approved by their monthly meetings, have meetings peculiar to themselves, called meetings of ministers and elders; in which they have an opportunity of exciting each other to a discharge of their several duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each monthly, quarterly, and yearly meeting.—They are conducted by rules prescribed by the yearly meeting, and have no authority to make any alteration or addition to them. The members of them unite with their brethren in the meetings for discipline, and are equally accountable to the latter for their conduct.

"It is to a meeting of this kind in London, called the second day's morning meeting, that the revisal of manuscripts concerning our principles, previously to publication, is intrusted by the yearly meeting held in London; and also the granting, in the intervals of the yearly meeting, of certificates of approbation to such ministers as are concerned to travel in the work of the ministry in foreign parts, in addition to those granted by their monthly or quarterly meetings. When a visit of this kind doth not extend beyond Great Britain, a certificate from the monthly meeting of which the minister is a member, is sufficient; if to Ireland, the concurrence of the quarterly meeting is also required. Regulations of similar tendency obtain in other yearly meetings.

"The yearly meeting of London, in the year 1675, appointed a meeting to be held in that city, for the purpose of advising and assisting in cases of suffering for conscience' sake, which hath continued with great use to the society to this day. It is composed of friends, under the name of correspondents, chosen by the several quarterly meetings, and who reside in or near the society. The same meetings also appoint members of their own in the country as correspondents, who are to join their brethren in London on emergency. The names of all these correspondents, previously to their being recorded as such, are submitted to the approbation of the yearly meeting. Those of the men who are approved ministers are also members of this meeting, which is called the meeting for sufferings; a name arising from its original purpose, which is not yet become entirely obsolete.

"The yearly meeting has intrusted the meeting for sufferings with the care of printing and distributing books, and with the management of its stock; and, considered as a standing committee of the yearly meeting, it hath a general care of whatever may arise, during the intervals of that meeting, affecting the society, and requiring immediate attention, particularly of those circumstances which may occasion an application to government.

"There is not, in any of the meetings which have been mentioned, any president, as we believe that divine wisdom alone ought to preside; nor hath any member a right to claim pre-eminence over the rest. The office of clerk, with a few exceptions, is undertaken voluntarily by some member; as is also the keeping of the records. When these are very voluminous, and require a house for their deposit, (as is the case in London, where the general records of the society in Great Britain are kept,) a clerk is hired to have the care of them; but except a few clerks of this kind, and persons who have the care of meeting-houses, none receive any stipend or gratuity for their services in our religious society." See a pamphlet entitled *A Summary of the History, Doctrine, and Discipline of the Quakers; Sewell's and Rutty's Hist. of the Quakers; Besse's Sufferings of the Quakers; Penn's Works; Barclay's Apology for the Quakers; Neale's Hist. of the Puritans; Claridge's Life and Posthumous Works; Bevan's Defence of the Doctrines of the Quakers; Adam's View of Religions; Tuke's Principles of Religion as professed by the Quakers; Gough's History of Quakers; Clarkson's Portraiture of Quakerism.*

QUAKERS IN THE UNITED STATES.—George Fox, the founder of this sect, was brought before two justices in Derbyshire, one of whom reviled him and bade him *tremble* at the word of the Lord. From this circumstance arose the appellation *Quakers*, usually given to his followers; they call themselves *Friends*, from the Scriptural salutation, "Our friends salute thee." In 1656, they came to America, and settled principally in Pennsylvania. They are opposed to the practice of taking oaths, and to war, in all its forms. They agree with the Baptists in denying the validity of infant baptism. They extend the privilege of preaching the gospel to females as well as to males. They have also peculiar notions in regard to dress, plainness and simplicity in language, &c. See above.

Within a few years past, in this country, there has been a serious schism among the Quakers; a part professing the doctrines of Unitarianism, and called *Hicksites*, from their leader, the late Elias Hicks; the other portion adhering to the orthodox doctrines. It having been made a question which of them ought to be considered as *seceding* from the doctrines of the original sect, the yearly meeting of the Friends in London, May 20, 1829, sent forth an epistle containing a statement of their belief; from which it appears that they fully believe in the inspiration of the Scriptures, the supreme divinity of our Lord Jesus Christ, and in the atonement by his sufferings and death. By a table published in a paper at Wheeling, Virginia, in 1829, it appears that there are in the United States, 150,000 members of this Society; of whom 56,026 are Hicksites; 28,904 are orthodox; the others not known.—B.

QUIETISTS, a sect famous towards the close of the seventeenth century. They were so called from a kind of absolute rest and inaction, which they supposed the soul to be in when arrived at that state of perfection which they called the *unitive life;* in which state they imagined the soul wholly employed in contemplating its God, to whose influence it was entirely submissive, so that he could turn and drive it where and how he would.

Molinos, a Spanish priest, is the reputed author of Quietism; though the Illuminati, in Spain, had certainly taught something like it before. Molinos had numerous disciples in Italy, Spain, France, and the Netherlands. One of the principal patrons and propagators of Quietism in France was Marie Bouveres de la Motte Guyon, a woman of fashion, and remarkable for her piety. Her religious sentiments made a great noise in the year 1687, and were declared unsound by several learned men, especially Bossuet, who opposed them in the year 1697. Hence arose a controversy between the prelate last mentioned and Fenelon, archbishop of Cambray, who seemed disposed to favour the system of Guyon, and who, in 1697, published a book containing several of her tenets. Fenelon's book, by means of Bossuet, was condemned in the year 1699, by Innocent XII.; and the sentence of condemnation was read by Fenelon himself at Cambray, who exhorted the people to respect and obey the papal decree. Notwithstanding this seeming acquiescence, the archbishop persisted to the end of his days in the sentiments, which, in obedience to the order of the pope, he retracted and condemned in a public manner.

A sect similar to this appeared at Mount *Athos*, in Thessaly, near the end of the fourteenth century, called *Hesychasts*, meaning the same with Quietists. They were a branch of the Mystics, or those more perfect monks, who by long and intense contemplation endeavoured to arrive at a tranquillity of mind free from every degree of tumult and perturbation.

QUIETNESS, in a moral sense, is opposed to disorderly motion, to turbulency, to contention, to pragmatical curiosity, to all such exorbitant behaviour whereby the right of others is infringed, their peace disturbed, their just interest or welfare any ways prejudiced. It is a calm, steady, regular way of proceeding within the bounds and measures prescribed by reason, justice, and charity, modesty and sobriety. It is of such importance, that we find it enjoined in the sacred Scripture; and we are commanded to study and pursue it with the greatest diligence and care, 1 Thess. iv. 11. The great Dr. Barrow has two admirable sermons on this subject in the first volume of his Works. He justly observes,—1. That quietness is just and equal.—2. It indicates humility, modesty, and sobriety of mind.—3. It is beneficial to the world, preserving the general order of things.—4. It preserves concord and amity.—5. It begets tranquillity and peace.—6. It is a decent and lovely thing, indicating a good disposition, and producing good effects.—7. It adorneth any profession, bringing credit and respect thereto.—8. It is a safe practice, keeping us from needless encumbrances and hazards; whereas, pragmaticalness, interfering with the business and concern of others, often raises dissensions, involves in guilt, injures others, shows our vanity and pride, and exposes to continual trouble and danger.

QUINQUAGESIMA, a Sunday so called because it is the fiftieth day before Easter, reckoned in whole numbers. SHROVE SUNDAY.

QUINTILIANS, a sect that appeared in Phrygia, about 189; thus called from their prophetess Quintilia. In this sect the women were admitted to perform the sacerdotal and episcopal functions. They attributed extraordinary gifts to Eve for having first eaten of the tree of knowledge; told great things of Mary, the sister of Moses, as having been a prophetess, &c. They added that Philip the deacon had four daughters, who were all prophetesses, and were of their sect. In these assemblies it was usual to see the virgins entering in white robes, personating prophetesses. The errors of the Quintilians were at first looked upon as folly and madness; but, as they appeared to gain ground, the council of Laodicea, in 320, condemned it.

R.

RANTERS, a denomination which arose in the year 1645. They set up the light of nature under the name of Christ in men. With regard to the church, Scripture ministry, &c., their sentiments were the same as the seekers. See SEEKERS.

RASHNESS consists in undertaking an action, or pronouncing an opinion, without a due examination of the grounds, motives, or arguments, that ought first to be weighed.

RASH JUDGING. See JUDGING, RASH.

READING (Public) OF THE SCRIPTURES. See SCRIPTURES.

REALISTS, a term made use of to denote those Trinitarians who are the most orthodox, in opposition to the Socinian and Sabellian schemes. It was also the name of a sect of school philosophers, formed in opposition to the Nominalists. The former believed that universals are realities, and have an actual existence out of the mind; while the latter contended that they exist only in the mind, and are only ideas.

REASON, a faculty or power of the mind, whereby it draws just conclusions from true and clear principles. Many attempts have been made to prove reason inimical to revelation; but nothing can be more evident than that it is of considerable use in knowing, distinguishing, proving, and defending the mysteries of revelation; although it must not be considered as a perfect standard by which all the mysteries of religion must be measured before they are received by faith. "In things," says Dr. Watts, "which are plainly and expressly asserted in Scripture, and that in a sense which contradicts not other parts of Scripture, or natural light, our reason must submit and believe the thing, though it cannot find the modus or manner of its being: so in the doctrines of the Trinity and Incarnation, which are above the reach of our reason in this present state. But we cannot, nor must we, be led to take the words of Scripture in such a sense as expressly and evidently contradicts all sense and reason, as transubstantiation; for the two great lights of God, reason and revelation, never contradict each other, though one be superior to the other.

"Therefore reason has a great deal to do in religion, viz. to find out the rule (of faith,) to compare the parts of this rule with one another, to explain the one by the other, to give the gram-

matical and logical sense of the expressions, and to exclude self-contradictory interpretations, as well as interpretations contrary to reason. But it is not to set itself up as a judge of those truths expressed therein, which are asserted by a superior and infallible dictator, God himself; but reason requires and commands even the subjection of all its own powers to a truth thus divinely attested; for it is as possible and as proper that God should propose doctrines to our understanding which it cannot comprehend, as duties to our practice which we cannot see the reason of; for he is equally superior to our understanding and will, and he puts the obedience of both to a trial." See RELIGION and REVELATION, and books there recommended; also, *Porteus's Sermons*, ser. 5, vol. i.; *Jenyn's Internal Evidence*, p. 122; *Ryland's Contemplations*, vol. i. p. 83; *Theological Miscellany*, vol. ii. p. 533; *An Essay on the Use and Abuse of Reason in Matters of Religion, by Witsius, and translated by Carter; Dr. Watts's Strength and Weakness of Human Reason.*

RECLUSE, among the Papists, a person shut up in a small cell of an hermitage, or monastery, and cut off not only from all conversation with the world, but even with the house. This is a kind of voluntary imprisonment from a motive either of devotion or penance.

RECONCILIATION, the restoring to favour or friendship those who were at variance. It is more particularly used in reference to the doctrine of the atonement. Thus God is said to reconcile us to himself by Jesus Christ, 2 Cor. v. 18. Our state by nature is that of enmity, dissatisfaction, and disobedience. But by the sufferings and merit of Christ we are reconciled and brought near to God. The blessings of reconciliation are pardon, peace, friendship, confidence, holiness, and eternal life. The judicious Guyse gives us an admirable note on this doctrine, which I shall here transcribe. "When the Scripture speaks of reconciliation *by Christ*, or *by his cross, blood*, or *death*, it is commonly expressed by *God's reconciling us to himself*, and *not* by *his being reconciled unto us*; the reason of which seems to be, because God is the *offended* party, and we are the *offenders*, who, as such, have need to be reconciled to him; and the price of reconciliation, by the blood of Christ, is paid to him, and not to us. Grotius observes, that, in heathen authors, *men's being reconciled to their gods* is always understood to signify appeasing the anger of their gods. Condemned rebels may be said to be reconciled to their sovereign, when he, on one consideration or another, pardons them; though, perhaps, they still remain rebels in their hearts against him. And when our Lord ordered the offending *to go and be reconciled to his* offended *brother*, Matt. v. 23, 24, the plain meaning is, that he should go and try to appease his anger, obtain his forgiveness, and regain his favour and friendship, by humbling himself to him, asking his pardon, or satisfying him for any injury that he might have done him. In like manner, *God's reconciling us to himself* by the cross of Christ does not signify, as the Socinians contend, our being reconciled by *conversion* to a religious turn in our hearts to God, but is a reconciliation that results from God's graciously providing and accepting an atonement for us, that he might not inflict the punishment upon us which we deserved, and the law condemned us to: but might be at peace with us, and receive us into favour on Christ's account. For this reconciliation, by the *cross of Christ*, is in a way of atonement or satisfaction to divine justice for sin; and with respect hereunto, we are said to be *reconciled to God by the death of his Son while we are enemies*, which is of much the same import *with Christ's dying for the ungodly, and while we were yet sinners*, Rom. v. 6, 8, 10. And our *being reconciled to God*, by approving and accepting of his method of reconciliation by Jesus Christ, and, on that encouragement, turning to him, is distinguished from *his reconciling us to himself, and not imputing our trespasses to us*, on account of *Christ's having been made sin for us, that we might be made the righteousness of God in him*, 2 Cor. v. 18, 21. This is called Christ's *making reconciliation for iniquity, and making reconciliation for the sins of the people*, Dan. ix. 24; Heb. ii. 17, and answers to the ceremonial and typical reconciliation which was made by the blood of the sacrifices under the law, *to make atonement and reconciliation for* Israel, 2 Chron. xxix. 24; Ezek. xlv. 15, 17, and which was frequently styled *making atonement for sin*, and *an atonement for their souls*. Now, as all the legal sacrifices of atonement, and the truly expiatory sacrifice of Christ, were offered not to the *offenders*, but to *God*, to reconcile him to them, what can *reconciliation* by the *death, blood*, or *cross of Christ* mean, but that the law and justice of God were thereby satisfied, and all obstructions, on his part, to peace and friendship toward sinners are removed, that he might not pursue his righteous demands upon them, according to the holy resentments of his nature and will, and the threatenings of his law for their sins; but might mercifully forgive them, and take them into a state of favour with himself, upon their *receiving the atonement*, or (καταλλαγην) *reconciliation*, (Rom. v. 11.) by faith, after the offence that sin had given him, and the breach it had made upon the original friendship between him and them?" See articles ATONEMENT, MEDIATOR, and PROPITIATION; *Grot. de Satisf.* cap. 7; *Dr. Owen's Answer to Biddle's Catechism; Guyse's Note on Coloss.* i. 20; *Charnock's Works*, vol. ii. p. 241; *John Reynolds on Reconciliation.*

RECTITUDE, or UPRIGHTNESS, is the choosing and pursuing those things which the mind, upon due inquiry and attention, clearly perceives to be good, and avoiding those that are evil.

RECTOR, a term applied to several persons whose offices are very different, as, 1. The rector of a parish is a clergyman that has the charge and care of a parish, and possesses all the tithes, &c.—2. The same name is also given to the chief elective officer in several foreign universities, and also to the head master of large schools. 3. Rector is also used in several convents for the superior officer who governs the house. The Jesuits gave this name to the superiors of such of their houses as were either seminaries or colleges.

RECUSANTS, such persons as acknowledge the pope to be the supreme head of the church, and refuse to acknowledge the king's supremacy; who are hence called popish recusants.

REDEMPTION, in theology, denotes our recovery from sin and death by the obedience and sacrifice of Christ, who, on this account is called

The Redeemer, Is. lix. 20; Job xix. 25. Our English word *redemption*, says Dr. Gill, is from the Latin tongue, and signifies buying again; and several words, in the Greek language of the New Testament, are used in the affair of our redemption, which signify the obtaining of something by paying a proper price for it: sometimes the simple verb αγοραζω, to buy, is used: so the redeemed are said to be bought unto God by the blood of Christ, and to be bought from the earth, and to be bought from among men, and to be bought with a price; that is, with the price of Christ's blood, 1 Cor. vi. 20. Hence the church of God is said to be purchased with it, Acts xx. 28. Sometimes the compound word εξαγοραζω is used; which signifies to buy again, or out of the hands of another, as the redeemed are bought out of the hands of justice, as in Gal. iii. 13; and iv. 5. In other places, λυτροω is used, or others derived from it, which signifies the deliverance of a slave or captive from thraldom, by paying a ransom price for him: so the saints are said to be redeemed, not with silver or gold, the usual price paid for a ransom, but with a far greater one, the blood and life of Christ, which he came into this world to give as a ransom price for many, and even himself, which is αντιλυτρον, an answerable, adequate, and full price for them, 1 Pet. i. 18. The *evils* from which we are redeemed or delivered are the curse of the law, sin, Satan, the world, death, and hell. The *moving cause* of redemption is the love of God, John iii. 16. The *procuring cause*, Jesus Christ, 1 Pet. i. 18, 19. The *ends* of redemption are, that the justice of God might be satisfied; his people reconciled, adopted, sanctified, and brought to glory. The *properties* of it are these: 1. It is agreeable to all the perfections of God.—2. What a creature never could obtain, and therefore entirely of free grace.—3. It is special and particular.—4. Full and complete.—And, 5. lastly, It is eternal as to its blessings. See articles ATONEMENT, PROPITIATION, RECONCILIATION, SATISFACTION; and *Edwards's History of Redemption; Cole on the Sovereignty of God; Lime Street Lect.* lect. 5; *Watts's Ruin and Recovery; Dr. Owen on the Death and Satisfaction of Christ; Gill's Body of Divinity.*

REFORMATION, in general, an act of reforming or correcting an error or abuse in religion, discipline, or the like. By way of eminence, the word is used for that great alteration and reformation in the corrupted system of Christianity, begun by Luther in the year 1517.

Before the period of the Reformation, the pope had in the most audacious manner declared himself the sovereign of the whole world. All the parts of it which were inhabited by those who were not Christians, he accounted to be inhabited by *nobody;* and if Christians took it into their heads to possess any of those countries, he gave them full liberty to make war upon the inhabitants without any provocation, and to treat them with no more humanity than they would have treated wild beasts. The countries, if conquered, were to be parcelled out according to the pope's pleasure; and dreadful was the situation of that prince who refused to obey the will of the holy pontiff. In consequence of this extraordinary authority which the pope had assumed, he at last granted to the king of Portugal, all the countries to the eastward of Cape Non in Africa, and to the king of Spain all the countries to the westward of it. In this was completed in his person the character of *Antichrist sitting in the temple of God, and showing himself as God.* He had long before assumed the supremacy belonging to the Deity himself in spiritual matters; and now he assumed the same supremacy in worldly matters also, giving the extreme regions of the earth to whom he pleased.

Every thing was quiet, every heretic exterminated, and the whole Christian world supinely acquiesced in the enormous absurdities which were inculcated upon them; when, in 1517, the empire of superstition began to decline, and has continued to do so ever since. The person who made the first attack on the extravagant superstitions then prevailing was Martin Luther, the occasion of which is fully related under the article LUTHERANS.

The Reformation began in the city of Wittemberg, in Saxony, but was not long confined either to that city or province. In 1520, the Franciscan friars, who had the care of promulgating indulgences in Switzerland, were opposed by Zuinglius, a man not inferior in understanding and knowledge to Luther himself. He proceeded with the greatest vigour, even at the very beginning, to overturn the whole fabric of popery; but his opinions were declared erroneous by the universities of Cologne and Louvain. Notwithstanding this, the magistrates of Zurich approved of his proceedings; and that whole canton, together with those of Bern, Basil and Chaffausen, embraced his opinions.

In Germany, Luther continued to make great advances, without being in the least intimidated by the ecclesiastical censures which were thundered against him from all quarters, he being continually protected by the German princes, either from religious or political motives, so that his adversaries could not accomplish his destruction, as they had done that of others. Melancthon, Carlostadius, and other men of eminence, also greatly forwarded the work of Luther; and in all probability the popish hierarchy would have soon come to an end, in the northern parts of Europe at least, had not the emperor Charles V. given a severe check to the progress of reformation in Germany.

During the confinement of Luther in a castle near Warburg, the Reformation advanced rapidly; almost every city in Saxony embracing the Lutheran opinions. At this time an alteration in the established forms of worship was first ventured upon at Wittemberg, by abolishing the celebration of private masses, and by giving the cup, as well as the bread, to the laity in the Lord's Supper. In a short time, however, the new opinions were condemned by the university of Paris, and a refutation of them was attempted by Henry VIII. of England. But Luther was not to be thus intimidated. He published his animadversions on both with as much acrimony as if he had been refuting the meanest adversary; and a controversy managed by such illustrious antagonists drew a general attention, and the reformers daily gained new converts both in France and England.

But while the efforts of Luther were thus every where crowned with success, the divisions began to prevail which have since so much agitated the reformed churches. The first dispute was be-

tween Luther and Zuinglius concerning the manner in which the body and blood of Christ were present in the eucharist. Both parties maintained their tenets with the utmost obstinacy; and, by their divisions, first gave their adversaries an argument against them, which to this day the Catholics urge with great force; namely, that the Protestants are so divided, that it is impossible to know who are right or wrong; and that there cannot be a stronger proof than these divisions that the whole doctrine is false. To these intestine divisions were added the horrors of a civil war, occasioned by oppression on the one hand, and enthusiasm on the other. See ANABAPTISTS.

These proceedings, however, were checked.—Luther and Melancthon were ordered by the elector of Saxony to draw up a body of laws relating to the form of ecclesiastical government, the method of public worship, &c. which was to be proclaimed by heralds throughout his dominions.—He, with Melancthon, had translated part of the New Testament in 1522; on the reading of which the people were astonished to find how different the laws of Christ were to those which had been imposed by the pope, and to which they had been subject. The princes and the people saw that Luther's opinions were founded on truth. They openly renounced the papal supremacy, and the happy morn of the Reformation was welcomed by those who had long sat in superstitious darkness.

This open resolution so exasperated the patrons of popery, that they intended to make war on the Lutherans, who prepared for defence. In 1526, a diet was assembled at Spire, when the emperor's ambassadors were desired to use their utmost endeavours to suppress all disputes about religion, and to insist upon the rigorous execution of the sentence which had been pronounced against Luther at Worms. But this opinion was opposed, and the diet proved favourable to the Reformation. But this tranquillity, which they in consequence enjoyed, did not last long. In 1529, a new diet was formed, and the power which had been granted to princes of managing ecclesiastical affairs till the meeting of a general council, was now revoked, and every change declared unlawful that should be introduced into the doctrine, discipline, or worship of the established religion, before the determination of the approaching council was known. This decree was considered as iniquitous and intolerable by several members of the diet; and when they found that all their arguments and remonstrances were in vain, they entered a solemn protest against the decree on the 19th of April, and appealed to the emperor and a future council. Hence arose the denomination of *Protestants*, which from that time has been given to those who separate from the church of Rome.

Charles V. was in Italy, to whom the dissenting princes sent ambassadors to lay their grievances before him; but they met with no encouraging reception from him. The pope and the emperor were in close union at this time, and they had interviews upon the business. The pope thought the emperor to be too clement, and alleged that it was his duty to execute vengeance upon the heretical faction. To this, however, the emperor paid no regard, looking upon it as unjust to condemn, unheard, a set of men who had always approved themselves good citizens.

The emperor, therefore, set out for Germany, having already appointed a diet of the empire to be held at Augsburg, where he arrived, and found there a full assembly of the members of the diet. Here the gentle and pacific Melancthon had been ordered to draw up a confession of their faith, which he did, and expressed his sentiments and doctrine with the greatest elegance and perspicuity; and thus came forth to view the famous *Confession of Augsburg*.

This was attempted to be refuted by the divines of the church of Rome, and a controversy took place, which the emperor endeavoured to reconcile, but without success: all hopes of bringing about a coalition seemed utterly desperate. The votaries of the church of Rome, therefore, had recourse to the powerful arguments of imperial edicts and the force of the secular arm; and, on the 19th of November, a decree was issued by the emperor's orders every way injurious to the reformers. Upon which they assembled at Smalcald, where they concluded a league of mutual defence against all aggressors, by which they formed the Protestant states into one body, and resolved to apply to the kings of France and England, to implore them to patronize their new confederacy. The king of France, being the avowed rival of the emperor, determined secretly to cherish those sparks of political discord; and the king of England, highly incensed against Charles, in complaisance to whom the pope had long retarded, and now openly opposed, his long-solicited divorce, was equally disposed to strengthen a league which might be rendered formidable to the emperor. Being, however, so taken up with the scheme of divorce, and of abolishing the papal jurisdiction in England, he had but little leisure to attend to them. Meanwhile Charles was convinced that it was not a time to extirpate heresy by violence; and at last terms of pacification were agreed upon at Nuremberg, and ratified solemnly in the diet at Ratisbon; and affairs so ordered by Divine Providence, that the Protestants obtained terms which amounted almost to a toleration of their religion.

Soon after the conclusion of the peace at Nuremberg, died John, elector of Saxony, who was succeeded by his son John Frederic, a prince of invincible fortitude and magnanimity, but whose reign was little better than one continued train of disappointments and calamities. The religious truce, however, gave new vigour to the Reformation. Those who had hitherto been only secret enemies to the Roman pontiff, now publicly threw off his yoke; and various cities and provinces of Germany enlisted themselves under the religious standards of Luther. On the other hand, as the emperor had now no other hope of terminating the religious disputes but by the meeting of a general council, he repeated his requests to the pope for that purpose. The pontiff (Clement VII.), whom the history of past councils filled with the greatest uneasiness, endeavoured to retard what he could not with decency refuse. At last, in 1533, he made a proposal, by his legate, to assemble a council at Mantua, Placentia, or Bologna; but the Protestants refused their consent to the nomination of an Italian council, and insisted that a controversy which had its rise in the heart of Germany should be determined within the limits of the empire. The pope, by his usual artifices, eluded the performance of his own promise; and,

in 1534, was cut off by death, in the midst of his stratagem. His successor Paul III. seemed to show less reluctance to the assembling a general council, and, in the year 1535, expressed his inclination to convoke one at Mantua; and, in the year following, actually sent circular letters for that purpose through all the states and kingdoms under his jurisdiction. This council was summoned by a bull issued out on the second of June, 1536, to meet at Mantua the following year: but several obstacles prevented its meeting; one of the most material of which was, that Frederick, duke of Mantua, had no inclination to receive at once so many guests, some of them very turbulent, into the place of his residence. On the other hand, the Protestants were firmly persuaded, that, as the council was assembled in Italy, and by the authority of the pope alone, the latter must have had an undue influence in that assembly; of consequence, that all things must have been carried by the votaries of Rome. For this reason they assembled at Smalcald in the year 1537, where they solemnly protested against this partial and corrupt council; and, at the same time, had a new summary of their doctrine drawn up by Luther, in order to present it to the assembled bishops, if it should be required of them. This summary, which had the title of *The Articles of Smalcald*, is commonly joined with the creeds and confessions of the Lutheran church.

After the meeting of the general council in Mantua was thus prevented, many schemes of accommodation were proposed both by the emperor and the Protestants; but, by the artifices of the church of Rome, all of them came to nothing. In 1541, the emperor appointed a meeting at Worms on the subject of religion, between persons of piety and learning, chosen from the contending parties. This conference, however, was, for certain reasons, removed to the diet that was to be held at Ratisbon the same year, and in which the principal subject of deliberation was a memorial presented by a person unknown, containing a project of peace. But the conference produced no other effect than a mutual agreement of the contending parties to refer their matters to a general council, or, if the meeting of such a council should be prevented, to the next German diet.

The resolution was rendered ineffectual by a variety of incidents, which widened the breach, and put off to a farther day the deliberations which were designed to heal it. The pope ordered his legate to declare to the diet of Spire, assembled in 1542, that he would, according to the promise he had already made, assemble a general council, and that Trent should be the place of its meeting, if the diet had no objection to that city. Ferdinand, and the princes who adhered to the cause of the pope, gave their consent to this proposal; but it was vehemently objected to by the Protestants, both because the council was summoned by the authority of the pope only, and also because the place was within the jurisdiction of the pope; whereas they desired a free council, which should not be biassed by the dictates nor awed by the proximity of the pontiff. But this protestation produced no effect. Paul III. persisted in his purpose, and issued out his circular letters for the convocation of the council, with the approbation of the emperor. In justice to this pontiff, however, it must be observed, that

he showed himself not to be averse to every reformation. He appointed four cardinals, and three other persons eminent for their learning, to draw up a plan for the reformation of the church in general, and of the church of Rome in particular. The reformation proposed in this plan was, indeed, extremely superficial and partial; yet it contained some particulars which could scarcely have been expected from those who composed it.

All this time the emperor had been labouring to persuade the Protestants to consent to the meeting of the council at Trent; but, when he found them fixed in their opposition to this measure, he began to listen to the sanguinary measures of the pope, and resolved to terminate the dispute by force of arms. The elector of Saxony, and landgrave of Hesse, who were the chief supporters of the Protestant cause, upon this took proper measures to prevent their being surprised and overwhelmed by a superior force; but, before the horrors of war commenced, the great reformer Luther died in peace at Ayselben, the place of his nativity, in 1546.

The emperor and the pope had mutually resolved on the destruction of all who should dare to oppose the council of Trent. The meeting of it was to serve as a signal for taking up arms; and accordingly its deliberations were scarcely begun, in 1546, when the Protestants perceived undoubted signs of the approaching storm, and a formidable union betwixt the emperor and pope, which threatened to crush and overwhelm them at once. This year, indeed, there had been a new conference at Ratisbon upon the old subject of accommodating differences in religion; but, from the manner in which the debates were carried on, it plainly appeared that these differences could only be decided in the field of battle. The council of Trent, in the mean time, promulgated their decrees; while the reformed princes, in the diet of Ratisbon, protested against their authority, and were on that account proscribed by the emperor, who raised an army to reduce them to obedience.

The elector of Saxony, and the landgrave of Hesse led their forces into Bavaria against the emperor, and cannonaded his camp at Ingoldstadt. It was supposed that this would bring on an engagement, which would probably have been advantageous to the cause of the reformed; but this was prevented chiefly by the perfidy of Maurice, duke of Saxony, who invaded the dominions of his uncle. Divisions were also fomented among the confederate princes by the dissimulation of the emperor; and France failed in paying the subsidy which had been promised by its monarch: all which so discouraged the heads of the Protestant party, that their army soon dispersed, and the elector of Saxony was obliged to direct his march homewards. But he was pursued by the emperor, who made several forced marches with a view to destroy his enemy before he should have time to recover his vigour. The two armies met near Muhlberg, on the Elbe, on the 24th of April, 1547; and after a bloody action, the elector was entirely defeated, and himself taken prisoner. Maurice, who had so basely betrayed him, was now declared elector of Saxony; and, by his entreaties, Philip, landgrave of Hesse, the other chief of the Protestants, was persuaded to throw himself on the mercy of the

emperor, and to implore his pardon. To this he consented, relying on the promise of Charles for obtaining forgiveness, and being restored to liberty; but, notwithstanding these expectations, he was unjustly detained prisoner, by a scandalous violation of the most solemn convention.

The affairs of the Protestants now seemed to be desperate. In the diet of Augsburg, which was soon after called, the emperor required the Protestants to leave the decision of these religious disputes to the wisdom of the council which was to meet at Trent. The greatest part of the members consented to this proposal, being convinced by the powerful argument of an imperial army, which was at hand to dispel the darkness from the eyes of such at might otherwise have been blind to the force of Charles's reasoning. However, this general submission did not produce the effect which was expected from it. A plague which broke out, or was said to do so, in the city, caused the greatest part of the bishops to retire to Bologna, by which means the council was in effect dissolved; nor could all the entreaties and remonstrances of the emperor prevail upon the pope to re-assemble it without delay. During this interval, therefore, the emperor judged it necessary to fall upon some method of accommodating the religious differences, and maintaining peace until the council so long expected should be finally obtained. With this view he ordered Julius Pelugius, bishop of Naumberg, Michael Sidonius, a creature of the pope, and John Agricola, a native of Ayselben, to draw up a formulary which might serve as a rule of faith and worship till the council should be assembled; but as this was only a temporary expedient, and had not the force of a permanent or perpetual institution, it thence obtained the name of the *Interim*.

This project of Charles was formed partly with a design to vent his resentment against the pope, and partly to answer other political purposes. It contained all the essential doctrines of the church of Rome, though considerably softened by the artful terms which were employed, and which were quite different from those employed before and after this period by the council of Trent. There was even an affected ambiguity in many of the expressions, which made them susceptible of different senses, and applicable to the sentiments of both communions. The consequence of all this was, that the imperial creed was reprobated by both parties. [See INTERIM.] In the year 1542, the pope (Paul III.) died; and was succeeded by Julius III., who, at the repeated solicitations of the emperor, consented to the re-assembling of a council of Trent. A diet was again held at Augsburg, under the cannon of an imperial army, and Charles laid the matter before the princes of the empire. Most of those present gave their consent to it, and, amongst the rest, Maurice, elector of Saxony; who consented on the following conditions: 1. That the points of doctrine which had already been decided there should be re-examined.—2. That this examination should be made in the presence of the Protestant divines.—3. That the Saxon Protestants should have a liberty of voting as well as of deliberating in the council.—4. That the pope should not pretend to preside in the assembly, either in person or by his legates. This declaration of Maurice was read in the diet, and his deputies insisted upon its being entered into the registers, which the archbishop of Mentz obstinately refused. The diet was concluded in 1551: and, at its breaking up, the emperor desired the assembled princes and states to prepare all things for the approaching council, and promised to use his utmost endeavours to procure moderation and harmony, impartiality and charity, in the transactions of that assembly.

On the breaking up of the diet, the Protestants took such steps as they thought most proper for their own safety. The Saxons employed Melancthon, and the Wirtembergers, Brengius, to draw up confessions of faith to be laid before the new council. The Saxon divines, however, proceeded no farther than Nuremberg, having received secret orders from Maurice to stop there; for the elector perceiving that Charles had formed designs against the liberties of the German princes, resolved to take the most effectual measures for crushing his ambition at once. He therefore entered with the utmost secrecy and expedition into an alliance with the king of France and several of the German princes, for the security of the rights and liberties of the empire; after which, assembling a powerful army in 1552, he marched against the emperor, who lay with a handful of troops at Inspruck, and expected no such thing. By this sudden and unforeseen accident, Charles was so much dispirited, that he was willing to make peace almost on any terms. The consequence of this was, that he concluded a treaty at Passau, which by the Protestants is considered as the basis of their religious liberty. By the first three articles of this treaty it was agreed that Maurice and the confederates should lay down their arms, and lend their troops to Ferdinand to assist him against the Turks; and that the landgrave of Hesse should be set at liberty. By the fourth it was agreed that the rule of faith called the *Interim* should be considered as null and void; that the contending parties should enjoy the free and undisturbed exercise of their religion until a diet should be assembled to determine amicably the present disputes (which diet was to meet in the space of six months;) and that this religious liberty should continue always, in case it should be found impossible to come to an uniformity in doctrine and worship. It was also determined, that all those who had suffered banishment or any other calamity, on account of their having been concerned in the league or war of Smalcald, should be reinstated in their privileges, possessions, and employments; that the imperial chamber at Spire should be open to the Protestants as well as to the Catholics; and that there should always be a certain number of Lutherans in that high court. To this peace, Albert, marquis of Brandenburgh, refused to subscribe; and continued the war against the Roman Catholics, committing such ravages in the empire, that a confederacy was at last formed against him. At the head of this confederacy was Maurice, elector of Saxony, who died of a wound he received in a battle fought on the occasion in 1553.

The assembly of the diet promised by Charles was prevented by various accidents; however, it met at Augsburg, in 1555, where it was opened by Ferdinand in the name of the emperor, and terminated those deplorable calamities which had so long desolated the empire. After various debates, the following acts were passed, on the 25th

of September:—That the Protestants who followed the confession of Augsburg should be for the future considered as entirely free from the jurisdiction of the Roman pontiff, and from the authority and superintendence of the bishops; that they were left at perfect liberty to enact laws for themselves relating to their religious sentiments, discipline, and worship; that all the inhabitants of the German empire should be allowed to judge for themselves in religious matters, and to join themselves to that church whose doctrine and worship they thought the most pure and consonant to the spirit of true Christianity; and that all those who should injure or prosecute any person under religious pretences, and on account of their opinions, should be declared and proceeded against as public enemies of the empire, invaders of its liberty, and disturbers of its peace.

Thus was the Reformation established in many parts of the German empire, where it continues to this day: nor have the efforts of the popish powers at any time been able to suppress it, or even to prevent its gaining ground. It was not, however, in Germany alone that a reformation of religion took place. Almost all the kingdoms of Europe began to open their eyes to the truth about the same time. The reformed religion was propagated in Sweden, soon after Luther's rupture with the church of Rome, by one of his disciples, named *Olaus Patri*. The zealous efforts of this missionary were seconded by Gustavus Vasa, whom the Swedes had raised to the throne in the place of Christiern, king of Denmark, whose horrid barbarity lost him the crown. This prince, however, was as prudent as he was zealous; and, as the minds of the Swedes were in a fluctuating state, he wisely avoided all kind of vehemence and precipitation in spreading the new doctrine. Accordingly the first object of his attention was the instruction of his people in the sacred doctrines of the holy Scriptures; for which purpose he invited into his dominions several learned Germans, and spread abroad through the kingdom the Swedish translation of the Bible that had been made by Olaus Patri. Some time after this, in 1526, he appointed a conference at Upsal, between the reformer and Peter Gallius, a zealous defender of the ancient superstition, in which each of the champions was to bring forth his arguments, that it might be seen on which side the truth lay. In this dispute Olaus obtained a signal victory, which contributed much to confirm Gustavus in his persuasion of the truth of Luther's doctrine, and to promote its progress in Sweden. The following year another event gave the finishing stroke to its propagation and success. This was the assembly of the states at Westeraas, where Gustavus recommended the doctrine of the reformers with such zeal, that, after warm debates, fomented by the clergy in general, it was unanimously resolved that the reformation introduced by Luther should have place in Sweden. This resolution was principally owing to the firmness and magnanimity of Gustavus, who declared publicly, that he would lay down the sceptre, and retire from the kingdom, rather than rule a people enslaved by the orders and authority of the pope, and more controlled by the tyranny of their bishop than by the laws of their monarch. From this time the papal empire in Sweden was entirely overthrown, and Gustavus declared head of the church.

In *Denmark*, the reformation was introduced as early as the year 1521, in consequence of the ardent desire discovered by Christiern II. of having his subjects instructed in the doctrines of Luther. This monarch, notwithstanding his cruelty, for which his name has been rendered odious, was nevertheless desirous of delivering his dominions from the tyranny of the church of Rome. For this purpose, in the year 1520, he sent for Martin Reinard, one of the disciples of Carlostadt, out of Saxony, and appointed him professor of divinity at Hasnia; and after his death, which happened in 1521, he invited Carlostadt himself to fill that important place. Carlostadt accepted of this office, indeed, but in a short time returned to Germany; upon which Christiern used his utmost endeavours to engage Luther to visit his dominions, but in vain. However, the progress of Christiern in reforming the religion of his subjects, or rather of advancing his own power above that of the church, was checked, in the year 1523, by a conspiracy, by which he was deposed and banished; his uncle Frederick, duke of Holstein and Sleswic, being appointed his successor.

Frederic conducted the reformation with much greater prudence than his predecessor. He permitted the Protestant doctors to preach publicly the sentiments of Luther, but did not venture to change the established government and discipline of the church. However, he contributed greatly to the progress of the reformation by his successful attempts in favour of religious liberty in an assembly of the states held at Odensee in 1527. Here he procured the publication of a famous edict, by which every subject of Denmark was declared free either to adhere to the tenets of the church of Rome, or to the doctrine of Luther. The papal tyranny was totally destroyed by his successor Christiern III. He began by suppressing the despotic authority of the bishops, and restoring to their lawful owners a great part of the wealth and possessions which the church had acquired by various stratagems. This was followed by a plan of religious doctrine, worship, and discipline, laid down by Bugenhagius, whom the king had sent for from Wittemburg for that purpose; and in 1539 an assembly of the states at Odensee gave a solemn sanction to all these transactions.

In *France*, also, the reformation began to make some progress very early. Margaret, queen of Navarre, sister to Francis I., the perpetual rival of Charles V., was a great friend to the new doctrine; and it appears that, as early as the year 1523, there were in several of the provinces of France great numbers of people who had conceived the greatest aversion both to the doctrine and tyranny of the church of Rome; among whom were many of the first rank and dignity, and even some of the episcopal order. But as their number increased daily, and troubles and commotions were excited in several places on account of the religious differences, the authority of the king intervened, and many persons eminent for their virtue and piety were put to death in the most barbarous manner. Indeed, Francis, who had either no religion at all, or, at best, no fixed and consistent system of religious principles, conducted himself towards the Protestants in such a manner as best answered his private views.—Sometimes he resolved to invite Melancthon into France, probably with a view to please his sister,

the queen of Navarre, whom he loved tenderly, and who had strongly imbibed the Protestant principles. At other times he exercised the most infernal cruelty towards the reformed; and once made the following mad declaration: That, if he thought the blood of his arm was tainted by the Lutheran heresy, he would have it cut off; and that he would not even spare his own children, if they entertained sentiments contrary to those of the Catholic church.

About this time the famous Calvin began to draw the attention of the public, but more especially of the queen of Navarre. His zeal exposed him to danger; and the friends of the reformation, whom Francis was daily committing to the flames, placed him more than once in the most perilous situation, from which he was delivered by the interposition of the queen of Navarre.—He therefore retired out of France to Basil in Switzerland, where he published his Christian Institutions, and became afterwards so famous.

Those among the French who first renounced the jurisdiction of the Romish church are commonly called *Lutherans* by the writers of those early times; hence it has been supposed that they had all imbibed the peculiar sentiments of Luther. But this appears by no means to have been the case; for the vicinity of the cities of Geneva, Lausanne, &c., which had adopted the doctrines of Calvin, produced a remarkable effect upon the French Protestant churches; insomuch that, about the middle of this century, they all entered into communion with the church of Geneva.—The French Protestants were called *Huguenots* [see HUGUENOTS] by their adversaries, by way of contempt. Their fate was very severe, being persecuted with unparalleled fury; and though many princes of the blood, and of the first nobility, had embraced their sentiments, yet in no part of the world did the reformers suffer so much. At last, all commotions were quelled by the fortitude and magnanimity of Henry IV., who, in the year 1598, granted all his subjects full liberty of conscience by the famous edict of Nantes, and seemed to have thoroughly established the reformation throughout his dominions. During the minority of Louis XIV., however, this edict was revoked by cardinal Mazarine, since which time the Protestants have often been cruelly persecuted; nor was the profession of the reformed religion in France at any time so safe as in most other countries of Europe.

In the other parts of Europe the opposition to the church of Rome was but faint and ambiguous before the diet of Augsburg. Before that period, however, it appears, from undoubted testimony, that the doctrine of Luther had made a considerable, though probably secret, progress through Spain, Hungary, Bohemia, Britain, Poland, and the Netherlands; and had in all these countries many friends, of whom several repaired to Wittemburg, in order to enlarge their knowledge by means of Luther's conversation. Some of these countries threw off the Romish yoke entirely, and in others a prodigious number of families embraced the principles of the reformed religion. It is certain, indeed, and the Roman Catholics themselves acknowledge it without hesitation, that the papal doctrines and authority would have fallen into ruin in all parts of the world at once, had not the force of the secular arm been employed to support the tottering edifice. In the Netherlands, particularly, the most grievous persecutions took place, so that by the emperor Charles V. upwards of 100,000 were destroyed, while still greater cruelties were exercised upon the people by his son Philip II.—The revolt of the United Provinces, however, and motives of real policy, at last put a stop to these furious proceedings; and though, in many provinces of the Netherlands, the establishment of the Popish religion was still continued, the Protestants have been long free from the danger of persecution on account of their principles.

The reformation made a considerable progress in *Spain* and *Italy* soon after the rupture between Luther and the Roman pontiff. In all the provinces of Italy, but more especially in the territories of Venice, Tuscany, and Naples, the superstition of Rome lost ground, and great numbers of people of all ranks expressed an aversion to the papal yoke. This occasioned violent and dangerous commotions in the kingdom of Naples in the year 1546; which, however, were at last quelled by the united efforts of Charles V. and his viceroy Don Pedro di Toledo. In several places the pope put a stop to the progress of the reformation by letting loose the inquisitors, who spread dreadful marks of their barbarity through the greatest part of Italy. These formidable ministers of superstition put so many to death and perpetrated such horrid acts of cruelty and oppression, that most of the reformed consulted their safety by a voluntary exile, while others returned to the religion of Rome, at least in external appearance. But the inquisition, which frightened into the profession of popery several Protestants in other parts of Italy, could never make its way into the kingdom of Naples; nor could either the authority or entreaties of the pope engage the Neapolitans to admit even visiting inquisitors.

In *Spain*, several people embraced the Protestant religion, not only from the controversies of Luther, but even from those divines who, Charles V. had brought with him into Germany in order to refute the doctrines of Luther; for these doctors imbibed the pretended heresy, instead of refuting it, and propagated it more or less on their return home. But the inquisition, which could obtain no footing in Naples, reigned triumphant in Spain; and by the most dreadful methods frightened the people back into popery and suppressed the desire of exchanging the superstition for a more national plan of religion. It was, indeed, presumed, that Charles himself died a Protestant; and it seems to be certain that, when the approach of death had dissipated those schemes of ambition and grandeur which had so long blinded him, his sentiments became much more rational and agreeable to Christianity than they had ever been. All the ecclesiastics who had attended him, as soon as he expired, were sent to the inquisition, and committed to the flames, or put to death by some other method equally terrible. Such was the fate of Augustine Casal, the emperor's preacher; Constantine Pontius, his confessor; of Egidius, who mhe had named to the bishopric of Tortosa; of Bartholomew de Caranza, a Dominican, who had been confessor to king Philip and queen Mary; with twenty others of less note.

In *England*, the principles of the reformation began to be adopted as soon as an account

Luther's doctrines could be conveyed thither. In that kingdom there were still great remains of the sect called *Lollards*, whose doctrines resembled that of Luther; and among whom, of consequence, the sentiments of our reformer gained great credit. Henry VIII., king of England, at that time was a violent partisan of the church of Rome, and had a particular veneration for the writings of Thomas Aquinas. Being informed that Luther spoke of his favourite author with contempt, he conceived a violent prejudice against the reformer, and even wrote against him, as we have already observed. Luther did not hesitate at writing against his Majesty, overcame him in argument, and treated him with very little ceremony. The first step towards public reformation, however, was not taken till the year 1529. Great complaints had been made in England, and of a very ancient date, of the usurpations of the clergy; and, by the prevalence of the Lutheran opinions, these complaints were now become more general than before. The House of Commons, finding the occasion favourable, passed several bills, restraining the impositions of the clergy: but what threatened the ecclesiastical order with the greatest danger, were the severe reproaches thrown out almost without opposition in the House against the dissolute lives, ambition, and avarice of the priests, and their continual encroachments on the privileges of the laity. The bills for regulating the clergy met with opposition in the House of Lords; and bishop Fisher imputed them to want of faith in the Commons, and to a formed design, proceeding from heretical and Lutheran principles, of robbing the church of her patrimony, and overturning the national religion. The Commons, however, complained to the king by their speaker Sir Thomas Audley, of these reflections thrown out against them; and the bishop was obliged to retract his words.

Though Henry had not the least idea of rejecting any, even of the most absurd Romish superstitions, yet, as the oppressions of the clergy suited very ill with the violence of his own temper, he was pleased with every opportunity of lessening their power. In the parliament of 1531 he showed his design of humbling the clergy in the most effectual manner. An obsolete statute was revived, from which it was pretended that it was criminal to submit to the legatine power which had been exercised by cardinal Wolsey. By this stroke the whole body of clergy was declared guilty at once. They were too well acquainted with Henry's disposition, however, to reply, that their ruin would have been the certain consequence of their not submitting to Wolsey's commission, which had been given by royal authority. Instead of making any defence of this kind, they chose to throw themselves on the mercy of their sovereign; which, however, it cost them 118,840*l.* to procure. A confession was likewise extorted from them, that the king was protector and supreme head of the church of England; though some of them had the dexterity to get a clause inserted which invalidated the whole submission, viz., *in so far as permitted by the law of Christ.*

The king, having thus begun to reduce the power of the clergy, kept no bounds with them afterwards. He did not, indeed, attempt any reformation in religious matters; nay, he persecuted most violently such as did attempt this in the least. Indeed, the most essential article of his creed seems to have been his own supremacy; for whoever denied this was sure to suffer the most severe penalties, whether Protestant or Papist.

He died in 1547, and was succeeded by his only son Edward VI. This amiable prince, whose early youth was crowned with that wisdom, sagacity, and virtue that would have done honour to advanced years, gave new spirit and vigour to the Protestant cause, and was its brightest ornament, as well as its most effectual support. He encouraged learned and pious men of foreign countries to settle in England, and addressed a particular invitation to Martin Bucer, and Paul Fagius, whose moderation added a lustre to their other virtues, that by the ministry and labours of these eminent men in concert with those of the friends of the reformation in England, he might purge his dominions from the sordid fictions of popery, and establish the pure doctrines of Christianity in their place. For this purpose he issued out the wisest orders for the restoration of true religion; but his reign was too short to accomplish fully such a glorious purpose. In the year 1553 he was taken from his loving and afflicted subjects, whose sorrow was inexpressible, and suited to their loss. His sister Mary, (the daughter of Catherine of Arragon, from whom Henry had been separated by the famous divorce,) a furious bigot to the church of Rome, and a princess whose natural character, like the spirit of her religion, was despotic and cruel, succeeded him on the British throne, and imposed anew the arbitrary laws and the tyrannical yoke of Rome upon the people of England. Nor were the methods which she employed in the cause of superstition better than the cause itself, or tempered by any sentiments of equity or compassion. Barbarous tortures, and death in the most shocking forms, awaited those who opposed her will, or made the least stand against the restoration of popery; and, among many other victims, the learned and pious Cranmer, archbishop of Canterbury, who had been one of the most illustrious instruments of the reformation in England, fell a sacrifice to her fury. This odious scene of persecution was happily concluded in the year 1558, by the death of the queen, who left no issue; and as soon as her successor the lady Elizabeth ascended the throne, all things assumed a new and pleasing aspect. This illustrious princess, whose sentiments, counsels, and projects, breathed a spirit superior to the natural softness and delicacy of her sex, exerted this vigorous and manly spirit in the defence of oppressed conscience and expiring liberty, broke anew the despotic yoke of papal authority and superstition; and, delivering her people from the bondage of Rome, established that form of religious doctrine and ecclesiastical government which still subsists in England. This religious establishment differs in some respects from the plan that had been formed by those whom Edward VI. had employed for promoting the cause of the Reformation, and approaches nearer to the rites and discipline of former times; though it is widely different, and in the most important points entirely opposite to the principles of the Roman hierarchy.

The cause of the Reformation underwent in *Ireland* the same vicissitudes and revolutions

that had attended it in England. When Henry VIII. after the abolition of the papal authority, was declared supreme head upon earth of the church of England, George Brown, a native of England, and a monk of the Augustine order, whom that monarch had created, in the year 1535, archbishop of Dublin, began to act with the utmost vigour in consequence of this change in the hierarchy. He purged the churches of his diocese from superstition in all its various forms, pulled down images, destroyed relics, abolished absurd and idolatrous rites; and, by the influence as well as authority he had in Ireland, caused the king's supremacy to be acknowledged in that nation. Henry showed, soon after, that this supremacy was not a vain title; for he banished the monks out of that kingdom, confiscated their revenues, and destroyed their convents. In the reign of Edward VI. still further progress was made in the removal of popish superstitions by the zealous labours of bishop Brown, and the auspicious encouragement he granted to all who exerted themselves in the Reformation. But the death of this excellent prince, and the accession of queen Mary, had like to have changed the face of affairs in Ireland as much as in England; but her designs were disappointed by a very curious adventure, of which the following account has been copied from the papers of Richard, earl of Cork:—"Queen Mary having dealt severely with the Protestants in England, about the latter end of her reign, signed a commission for to take the same course with them in Ireland; and, to execute the same with greater force, she nominates Dr. Cole one of the commissioners. This doctor coming with the commission to Chester on his journey, the mayor of that city hearing that her Majesty was sending a messenger into Ireland, and he being a churchman, waited on the doctor, who in a discourse with the mayor taketh out of a cloke-bag a leather box, saying unto him, *Here is a commission that shall lash the heretics of Ireland*, calling the Protestants by that title. The good woman of the house being well affected to the Protestant religion, and also having a brother named *John Edmonds*, of the same, then a citizen in Dublin, was much troubled at the doctor's words; but watching her convenient time while the mayor took his leave, and the doctor complimented him down the stairs, she opens the box, takes the commission out, and places in lieu thereof a sheet of paper with a pack of cards wrapt up therein, the knave of clubs being faced uppermost. The doctor coming up to his chamber, suspected nothing of what had been done, and put up the box as formerly. The next day, going to the waterside, wind and weather serving him, he sails towards Ireland, and landed on the 7th of October, 1558, at Dublin. Then coming to the castle, the lord Fitz-Walter, being lord-deputy, sent for him to come before him and the privy council; who coming in, after he had made a speech relating upon what account he came over, he presents the box unto the lord-deputy; who caused it to be opened, that the secretary might read the commission,—there was nothing save a pack of cards with the knave of clubs uppermost: which not only startled the lord-deputy and council, but the doctor, who assured them he had a commission, but knew not how it was gone. Then the lord-deputy made answer, Let us have another commission, and we will shuffle the cards in the mean while. The doctor being troubled in his mind, went away, and returned into England, and coming to the court, obtained another commission; but, staying for a wind on the water-side, news came to him that the queen was dead; and thus God preserved the Protestants of Ireland."—Queen Elizabeth was so delighted with this story, which was related to her by lord Fitz-Walter on his return to England, that she sent for Elizabeth Edmonds, whose husband's name was *Mattershad*, and gave her a pension of 40*l.* during her life.

In Scotland, the seeds of reformation were very early sown by several noblemen who had resided in Germany during the religious disputes there; but for many years it was suppressed by the power of the pope, seconded by inhuman laws and barbarous executions. The most eminent opposer of the papal jurisdiction was John Knox, a disciple of Calvin, a man of great zeal and invincible fortitude. On all occasions he raised the drooping spirits of the reformers, and encouraged them to go on with their work, notwithstanding the opposition and treachery of the queen-regent till at last, in 1561, by the assistance of an English army sent by Elizabeth, popery was, in a manner, totally extirpated throughout the kingdom. From this period the form of doctrine worship, and discipline, established by Calvin at Geneva, has had the ascendency in Scotland.

On the review of this article, what reason have we to admire Infinite Wisdom, in making human events, apparently fortuitous, subservient to the spread of the Gospel! What reason to adore that Divine Power which was here evidently manifested in opposition to all the powers of the world! What reason to praise that Goodness which thus caused light and truth to break forth for the happiness and salvation of millions of the human race!

For further information on this interesting subject, we refer our readers to the works of *Burnet* and *Brandt*; to *Beausobre's Histoire de la Reformation dans l'Empire, et les Etats de la Confession d'Augsburgh depuis* 1517-1530, in 4 vols. 8vo. Berlin, 1785; *Mosheim's Ecclesiastical History*; and particularly the *Appendix* to vol. iv. p. 136, *on the Spirit of the Reformers, by Dr. Maclaine*. See also *Steidan De Statu Religionis et Reipublicæ Carolo V.*; *Father Paul Hist. of the Council of Trent*; *Robertson's Hist of Charles V.*; *Knox's* and *Dr. Gilbert Steward's Hist. of the Reformation in Scotland*; *Enclyc. Brit.*; *Claude's Defence of the Reformation*; *An Essay on the Spirit and Influence of the Reformation by Luther, by B. C. Villiers*, which work obtained the prize on this question (proposed by the National Institute of France in the public sitting of the 15th Germinal, in the year 10,) "What has been the Influence of the Reformation by Luther on the political situation of the different states of Europe, and on the progress of knowledge?" *H. More's Hints to a Young Princess*, vol. ii. ch. 35.

REFORMED CHURCH. See CHURCH REFORMED.

REFUGEES, a term first applied to the French Protestants, who, by the revocation of the edict of Nantes, were constrained to fly from persecution, and take refuge in foreign countries. Since that time, however, it has been extended to all such as leave their country in times of distress. See HUGUENOTS.

REGIUM DONUM MONEY, money allowed by government to the Dissenters. The origin of it was in the year 1723. As the Dissenters approved themselves strong friends to the house of Brunswick, they enjoyed favour; and, being excluded all lucrative preferment in the church, the prime minister wished to reward them for their loyalty, and, by a retaining fee, preserve them steadfast. A considerable sum, therefore, was annually lodged with the heads of the Presbyterians, Independents, and Baptists, to be distributed among the necessitous ministers of their congregations.

REGENERATION, a new birth; that work of the Holy Spirit by which we experience a change of heart. It is to be distinguished from *baptism*, which is an external rite, though some have confounded them together. Nor does it signify a mere *reformation* of the outward conduct. Nor is it a conversion from one *sect* or *creed* to another; or even from atheism. Nor are new faculties given in this change. Nor does it consist in new *revelations*, succession of terrors or consolations; or any whisper as it were from God to the heart, concerning his secret love, choice, or purpose to save us. It is expressed in Scripture by being born again, John iii. 7; born from above, so it may be rendered, John iii. 2, 7, 27; being quickened, Ephes. ii. 1; Christ formed in the heart, Gal. iv. 12; a partaking of the divine nature, 2 Pet. i. 4. The *efficient* cause of regeneration is the Divine Spirit. That man is not the author of it is evident, if we consider, 1. The case in which men are before it takes place; a state of ignorance and inability, John iii. 4.—2. The nature of the work shows plainly that it is not in the power of men to do it: it is called a creation, a production of a new principle which was not before, and which man could not himself produce, Eph. ii. 8, 10.—3. It is expressly denied to be of men, but declared to be of God, John i. 12, 13; 1 John iii. 9. The *instrumental* cause, if it may be so called, is the word of God, James i. 18; 1 Cor. iv. 15. The *evidences* of it are, conviction of sin, holy sorrow, deep humility, knowledge, faith, repentance, love, and devotedness to God's glory. The *properties* of it are these: 1. It is a *passive* work, and herein it differs from conversion. In regeneration we are passive, and receive from God; in conversion we are active, and turn to him.—2. It is an *irresistible*, or rather an *invincible* work of God's grace, Eph. iii. 8.—3. It is an *instantaneous* act, for there can be no medium between life and death; and here it differs from sanctification, which is progressive.—4. It is a *complete* act, and perfect in its kind; a change of the whole man, 2 Cor. v. 17.—5. It is a *great* and *important* act, both as to its author and effects, Eph. ii. 4, 5.—6. It is an *internal* act, not consisting in bare outward forms, Ezek. xxxvi. 26, 27.—7. Visible as to its effects, 1 John iii. 14.—8. Delightful, 1 Pet. i. 8.—9. Necessary, John iii. 3.—10. It is an act, the blessings of which we can never finally lose, John xiii. 1.—See CALLING, CONVERSION; and *Charnock's Works*, vol. ii. p. 1 to 230; *Cole and Wright*, but especially *Witherspoon on Regeneration*; *Doddridge's Ten Sermons on the Subject*; *Dr. Gill's Body of Divinity, article Regeneration*; *Dr. Owen on the Spirit*; *Lime Street Lectures*, ser. 8.

RELICS, in the Roman church, the remains of the bodies or clothes of saints or martyrs, and the instruments by which they were put to death, devoutly preserved, in honour of their memory; kissed, revered, and carried in procession.

The respect which was justly due to the martyrs and teachers of the Christian faith, in a few ages, increased almost to adoration; and at length adoration was really paid both to departed saints, and to relics of holy men or holy things. The abuses of the church of Rome with respect to relics, are very flagrant and notorious; for such was the rage for them at one time, that, as F. Mabillon, a Benedictine, justly complains, the altars were loaded with suspected relics: numerous spurious ones being every where offered to the piety and devotion of the faithful. He adds, too, that bones are often consecrated, which so far from belonging to saints, probably do not belong to Christians. From the catacombs numerous relics have been taken, and yet it is not known who were the persons interred therein. In the eleventh century, relics were tried by fire, and those which did not consume were reckoned genuine, and the rest not. Relics were, and still are, preserved on the altars whereon mass is celebrated; a square hole being made in the middle of the altar big enough to receive the hand; and herein is the relic deposited, being first wrapped in red silk, and inclosed in a leaden box.

The Romanists plead antiquity in behalf of relics: for the Manichees, out of hatred to the flesh, which they considered as an evil principle, refused to honour the relics of saints; which is reckoned a kind of proof that the Catholics did it in the first age.

We know, indeed, that the touching of linen clothes, or relics, from an opinion of some extraordinary virtue derived therefrom, was as ancient as the first ages, there being a hole made in the coffins of the forty martyrs at Constantinople expressly for that purpose. The honouring the relics of saints, on which the church of Rome afterwards founded her superstitions and lucrative use of them, as objects of devotion, as a kind of charms, or amulets, and as instruments of pretended miracles, appears to have originated in a very ancient custom that prevailed among Christians, of assembling at the cemeteries or burying-places of the martyrs, for the purpose of commemorating them, and of performing divine worship. When the profession of Christianity obtained the protection of civil government, under Constantine the Great, stately churches were erected over sepulchres, and their names and memories were treated with every possible token of affection and respect. This reverence, however, gradually exceeded all reasonable bounds; and those prayers and religious services were thought to have a peculiar sanctity and virtue which were performed over their tombs: hence the practice which afterwards obtained of depositing relics of saints and martyrs under the altars in all churches. This practice was then thought of such importance, that St. Ambrose would not consecrate a church because it had no relics; and the council of Constantinople in Trullo ordained, that those altars should be demolished under which there were found no relics. The rage of procuring relics for this and other purposes of a similar nature became so excessive, that in 386,

the emperor Theodosius the Great was obliged to pass a law, forbidding the people to dig up the bodies of the martyrs, and to traffic in their relics.

Such was the origin of that respect for sacred relics, which afterwards was perverted into a formal worship of them, and became the occasion of innumerable processions, pilgrimages, and miracles, from which the church of Rome hath derived incredible advantage. In the end of the ninth century it was not sufficient to reverence departed saints, and to confide in their intercessions and succours; to clothe them with an imaginary power of healing diseases, working miracles, and delivering from all sorts of calamities and dangers; their bones, their clothes, the apparel and furniture they had possessed during their lives, the very ground which they had touched, or in which their putrified carcases were laid, were treated with a stupid veneration, and supposed to retain the marvellous virtue of healing all disorders, both of body and mind, and of defending such as possessed them against all the assaults and devices of the devil. The consequence of all this was, that every one was eager to provide himself with these salutary remedies: consequently great numbers undertook fatiguing and perilous voyages, and subjected themselves to all sorts of hardships; while others made use of this delusion to accumulate their riches, and to impose upon the miserable multitude by the most impious and shocking inventions. As the demand for relics was prodigious and universal, the clergy employed the utmost dexterity to satisfy all demands, and were far from being nice in the methods they used for that end. The bodies of the saints were sought by fasting and prayer, instituted by the priest, in order to obtain a divine answer, and an infallible direction; and this pretended direction never failed to accomplish their desires: the holy carcass was always found, and that always in consequence, as they impiously gave out, of the suggestion and inspiration of God himself. Each discovery of this kind was attended with excessive demonstrations of joy, and animated the zeal of these devout seekers to enrich the church still more and more with this new kind of treasure. Many travelled with this view into the eastern provinces, and frequented the places which Christ and his disciples had honoured with their presence; that with the bones and other sacred remains of the first heralds of the Gospel, they might comfort dejected minds, calm trembling consciences, save sinking states, and defend their inhabitants from all sorts of calamities. Nor did these pious travellers return home empty: the craft, dexterity, and knavery of the Greeks, found a rich prey in the stupid credulity of the Latin relic-hunters, and made a profitable commerce of this new devotion. The latter paid considerable sums for legs and arms, skulls, and jaw-bones, (several of which were Pagan, and some not human,) and other things that were supposed to have belonged to the primitive worthies of the Christian church; and thus the Latin churches came to the possession of those celebrated relics of St. Mark, St. James, St. Bartholomew, Cyprian, Pantaleon, and others, which they show at this day with so much ostentation. But there were many who, unable to procure for themselves these spiritual treasures by voyages and prayers, had recourse to violence and theft; for all sorts of means, and all sorts of attempts, in a cause of this nature, were considered, when successful, as pious and acceptable to the Supreme Being. Besides the arguments from antiquity, to which the Papists refer in vindication of their worship of relics, of which the reader may form some judgment from this article, Bellarmine appeals to Scripture in support of it; and cites the following passages, viz. Exod. xiii. 19; Deut. xxxiv. 6; 2 Kings xiii. 21; xxiii. 16, 17, 18; Isa. xi. 10; Matt. xi. 20, 21, 22; Acts v. 12, 15; xix. 11, 12.

The Roman Catholics in Great Britain do not acknowledge any worship to be due to relics, but merely a high veneration and respect, by which means they think they honour God, who, they say, has often wrought very extraordinary miracles by them. But, however proper this veneration and respect may be, its abuse has been so great and so general, as fully to warrant the rejection of them altogether.

Relics are forbidden to be used or brought into England by several statutes; and justices of peace are empowered to search houses for popish books and relics, which when found are to be defaced and burnt, &c. 3 Jac. I. cap. 26.

RELIEF, a species of Dissenters in Scotland whose only difference from the Scotch established church is the choosing their own pastors. They were separated from the church in the year 1752, occasioned by Mr. Thomas Gillespie being deposed for refusing to assist at the admission of a minister to a parish who were unwilling to receive him. When Mr. Gillespie was deprived of his parish, he removed to Dunfermline, and preached there to a congregation who were attached to him, and vehemently opposed the law of patronage. Being excluded from the communion of the church, he, with two or three other ministers, constituted themselves into a presbytery, called the Presbytery of Relief; willing to afford relief to all "who adhered to the constitution of the church of Scotland, as exhibited in her creeds, canons, confessions, and forms of worship." They are unwilling, it is said, to be reckoned seceders. Their licentiates are educated under the established church professors, whose certificates they acknowledge. Many of their people receive the Lord's Supper with equal readiness in the established church as in their own. The relief synod consists of about sixty congregations, and about 36,000 persons.

RELIGION is a Latin word, derived, according to Cicero, from *relegere*, "to re-consider;" but according to Servius and most modern grammarians, from *religare*, "to bind fast." If the Ciceronian etymology be the true one, the word religion will denote the diligent study of whatever pertains to the worship of God; but, according to the other derivation, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power. The word is sometimes used as synonimous with secret; but, in a practical sense, it is generally considered as the same with godliness, or a life devoted to the worship and fear of God. Dr. Doddridge thus defines it: "Religion consists in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove, to despatch the work he has assigned us in life, and to promote his glory in the happiness of mankind." [See GODLINESS.] The found-

tion of all religion rests on the belief of the existence of God. As we have, however, already considered the evidences of the divine existence, they need not be enumerated again in this place; the reader will find them under the article EXISTENCE OF GOD.

Religion has been divided into natural and revealed. By *natural religion* is meant that knowledge, veneration, and love of God, and the practice of those duties to him, our fellow-creatures, and ourselves, which are discoverable by the right exercise of our rational faculties, from considering the nature and perfections of God, and our relation to him and to one another. By *revealed religion* is understood that discovery which he has made to us of his mind and will in the Holy Scriptures. As it respects *natural religion*, some doubt whether, properly speaking, there can be any such thing; since, through the fall, reason is so depraved, that man without revelation is under the greatest darkness and misery, as may be easily seen by considering the history of those nations who are destitute of it, and who are given up to barbarism, ignorance, cruelty, and evils of every kind. So far as this, however, may be observed, that the light of nature can give us no proper ideas of God, nor inform us what worship will be acceptable to him. It does not tell us how man became a fallen, sinful creature, as he is, nor how he can be recovered. It affords us no intelligence as to the immortality of the soul, the resurrection of the body, and a future state of happiness and misery. The apostle, indeed, observes, that the Gentiles have the law written on their hearts, and are a law unto themselves; yet the greatest moralists among them were so blinded as to be guilty of, and actually to countenance the greatest vices. Such a system, therefore, it is supposed, can hardly be said to be *religious*, which leaves man in such uncertainty, ignorance, and impiety. [See REVELATION.] On the other side it is observed, "that, though it is in the highest degree probable that the parents of mankind received all their theological knowledge by *supernatural* means, it is yet obvious that some parts of that knowledge must have been capable of a proof purely rational, otherwise not a single religious truth could have been conveyed through the succeeding generations of the human race but by the immediate inspiration of each individual. We, indeed, admit many propositions as certainly true, upon the sole authority of the Jewish and Christian Scriptures, and we receive these Scriptures with gratitude as the lively oracles of God; but it is self-evident that we could not do either the one or the other, were we not convinced by natural means that God exists; that he is a being of goodness, justice, and power; and that he inspired with divine wisdom the penmen of the sacred volumes. Now, though it is very possible that no man, or body of men, left to themselves from infancy in a desert world, would ever have made a theological discovery, yet whatever propositions relating to the being and attributes of the First Cause, and duty of man, can be demonstrated by human reason, independent of written revelation, may be called *natural theology*, and are of the utmost importance, as being to us the first principles of all religion. Natural theology, in this sense of the word, is the foundation of the Christian revelation; for, without a previous knowledge of it, we could have no evidence that the Scriptures of the Old and New Testaments are indeed the word of God."

The religions which exist in the world have been generally divided into four, the Pagan, the Jewish, the Mahometan, and the Christian; to which articles the reader is referred. The various duties of the Christian religion also are stated in their different places. See also, as connected with this article, the articles INSPIRATION, REVELATION, and THEOLOGY, and books there recommended.

RELIGIOUS, in a general sense, something that relates to religion. It is also used for a person engaged by solemn vows to the monastic life; or a person shut up in a monastery, to lead a life of devotion and austerity under some rule or institution. The male religious are called *monks* and *friars*; the females, *nuns* and *canonesses*.

RELLYANISTS, or RELLYAN UNIVERSALISTS, the followers of Mr. James Relly. He first commenced his ministerial character in connexion with Mr. Whitefield, and was received with great popularity. Upon a change of his views, he encountered reproach, and was pronounced by many as an enemy to godliness. He believed that Christ as a Mediator was so united to mankind, that his actions were theirs, his obedience and sufferings theirs; and, consequently, that he has as fully restored the whole human race to the divine favour, as if all had obeyed and suffered in their own persons; and upon this persuasion he preached a finished salvation, called by the apostle Jude, "The common salvation." Many of his followers are removed to the world of spirits, but a branch still survives, and meets at the chapel in Windmill-street, Moorfields, London; where there are different brethren who speak. They are not observers of ordinances, such as water-baptism and the sacrament; professing to believe only in one baptism, which they call an immersion of the mind or conscience into truth by the teaching of the Spirit of God; and by the same Spirit they are enabled to feed on Christ as the bread of life, professing that in and with Jesus they possess all things. They inculcate and maintain good works for necessary purposes; but contend that the principal and only work which ought to be attended to, is the doing of real good without religious ostentation; that to relieve the miseries and distresses of mankind, according to our ability, is doing more real good than the superstitious observance of religious ceremonies. In general they appear to believe that there will be a resurrection to life, and a resurrection to condemnation; that believers only will be among the former, who as first fruits, and kings and priests, will have part in the first resurrection, and shall reign with Christ in his kingdom of the millennium; that unbelievers who are after raised, must wait the manifestation of the Saviour of the world, under that condemnation of conscience which a mind in darkness and wrath must necessarily feel; that believers, called kings and priests, will be made the medium of communication to their condemned brethren; and like Joseph to his brethren, though he spoke roughly to them, in reality overflowed with affection and tenderness; that ultimately every knee shall bow, and every tongue confess that in the Lord they have righteousness and strength; and thus every enemy shall be subdued to the kingdom and glory of the Great Mediator. A Mr.

Murray belonging to this society emigrated to America, and preached these sentiments at Boston and elsewhere. Mr. Relly published several works, the principal of which were, "Union." "The Trial of Spirits." "Christian Liberty." "One Baptism." "The Salt of Sacrifice." "Antichrist resisted." "Letters on Universal Salvation." "The Cherubimical Mystery."

REMEDIAL LAW. See LAW, and article JUSTIFICATION.

REMONSTRANTS, a title given to the Arminians, by reason of the remonstrance which, in 1610, they made to the states of Holland against the sentence of the synod of Dort, which condemned them as heretics. Episcopius and Grotius were at the head of the Remonstrants, whose principles were first openly patronized in England by archbishop Laud. In Holland, the Calvinists presented an address in opposition to the remonstrance of the Arminians, and called it a counter-remonstrance. See ARMINIANS and DORT.

REMORSE, uneasiness occasioned by a consciousness of guilt. When it is blended with the fear of punishment, and rises to despair, it constitutes the supreme wretchedness of the mind.

REPENTANCE, in general, is sorrow for any thing past. In theology it signifies that sorrow for sin which produces newness of life. The Greek word most frequently used in the New Testament for repentance is μετανοια, which properly denotes an after-thought, or the soul recollecting its own actings; and that in such a manner as to produce sorrow in the review, and a desire of amendment. Another word also is used (μεταμελομαι,) which signifies anxiety or uneasiness upon the consideration of what is done. There are, however, various kinds of repentance: as, 1. A *natural* repentance, or what is merely the effect of natural conscience.—2. A *national* repentance, such as the Jews in Babylon were called unto; to which temporal blessings were promised, Ezek. xviii. 30.—3. An *external* repentance, or an outward humiliation for sin, as in the case of Ahab.—4. A *hypocritical* repentance, as represented in Ephraim, Hos. vii. 16.—5. A *legal* repentance, which is a mere work of the law, and the effect of convictions of sin by it, which in time wear off, and come to nothing.—6. An *evangelical* repentance, which consists in conviction of sin; sorrow for it; confession of it; hatred to it; and renunciation of it. A legal and evangelical repentance are distinguished thus: 1. A legal repentance flows only from a sense of danger and fear of wrath; but an evangelical repentance is a true mourning for sin, and an earnest desire of deliverance from it.—2. A legal repentance flows from unbelief, but evangelical is always is the fruit and consequence of a saving faith.—3. A legal repentance flows from an aversion to God and to his holy law, but an evangelical from love to both.—4. A legal repentance ordinarily flows from discouragement and despondency, but evangelical from encouraging hope.—5. A legal repentance is temporary, but evangelical is the daily exercise of the true Christian.—6. A legal repentance does at most produce only a partial and external reformation, but an evangelical is a total change of heart and life.

The *author* of true repentance is God, Acts v. 31. The *subjects* of it are sinners, since none but those that have sinned *can* repent. The means of repentance is the word, and the ministers of it; yet sometimes consideration, sanctified afflictions, conversation, &c. have been the instruments of repentance. The *blessings* connected with repentance are, pardon, peace, and everlasting life, Acts xi. 18. The *time* of repentance is the present life, Is. lv. 6; Eccl. ix. 50. The *evidences* of repentance are, faith, humility, prayer, and obedience, Zech. xii. 10. The *necessity* of repentance appears evident from the evil of sin; the mis ry it involves us in here; the commands given us to repent in God's word; the promises made to the penitent: and the absolute incapability of enjoying God here or hereafter without it. See *Dickinson's Letters*, let. 9; *Dr. Owen on the* 130th Psalm; *Gill's Body of Divinity, article Repentance; Ridgley's Body of Divinity*, question 76; *Davies's Sermons*, ser. 44. vol. iii.; *Case's Sermons*, ser. 4; *Whitefield's Sermons, Saurin's Sermons*, ser. 9. vol. iii.; *Robinson's Translation; Scott's Treatise on Repentance.*

REPROACH, the act of finding fault in opprobrious terms, or attempting to expose to infamy and disgrace. In whatever cause we engage, however disinterested our motives, however laudable our designs, reproach is what we must expect. But it becomes us not to retaliate, but to bear it patiently; and so to live, that every charge brought against us be groundless. If we be reproached for righteousness' sake, we have no reason to be ashamed nor to be afraid. All good men have thus suffered, Jesus Christ himself especially. We have the greatest promises of support. Besides, it has a tendency to humble us, detach us from the world, and excite in us a desire for that state of blessedness where all reproach shall be done away.

REPROBATION, the act of abandoning, or state of being abandoned to eternal destruction, and is applied to that decree or resolve which God has taken from all eternity to punish sinners who shall die in impenitence; in which sense it is opposed to election. See ELECTION and PREDESTINATION.

REPROOF, blame or reprehension spoken to a person's face. It is distinguished from a *reprimand* thus. He who *reproves* another, points out his fault, and blames him. He who *reprimands*, affects to punish, and mortifies the offender. In *giving reproof*, the following rules may be observed: 1. We should not be forward in reproving our elders or superiors, but rather to remonstrate and supplicate for redress. What the ministers of God do in this kind, they do by special commission, as those that must give an account, 1 Tim. v. 1; Heb. xiii. 17.—2. We must not reprove rashly; there should be proof before reproof.—3. We should not reprove for slight matters, for such faults or defects as proceed from natural frailty, from inadvertency, or mistake in matters of small consequence.—4. We should never reprove unseasonably, as to the time, the place, or the circumstances.—5. We should reprove mildly and sweetly, in the calmest manner, in the gentlest terms.—6. We should not affect to be reprehensive; perhaps there is no one considered more troublesome than he who delights in finding fault with others. In *receiving reproof*, it may be observed, 1. That we should not reject it merely because it may come from those who are not exactly on a level with ourselves.—2. We should consider whether the reproof given be no

actually deserved; and that, if the reprover knew all, whether the reproof would not be sharper than what it is.—3. Whether, if taken humbly and patiently, it will not be of great advantage to us.—4. That it is nothing but pride to suppose that we are never to be the subjects of reproof, since it is human to err.

RESENTMENT, generally used in an ill sense, implying a determination to return an injury. Dr. Johnson observes, that resentment is a union of sorrow with malignity; a combination of a passion which all endeavour to avoid, with a passion which all concur to detest. The man who retires to meditate mischief, and to exasperate his own rage, whose thoughts are employed only on means of distress and contrivances of ruin, whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings; among those who are guilty; who have neither the gladness of prosperity, nor the calm of innocence.

RESIGNATION, a submission without discontent to the will of God. The obligations to this duty arise from, 1. The perfections of God, Deut. xxxii. 4.—2. The purposes of God, Eph. i. 11.—3. The commands of God, Heb. xii. 9.—4. The promises of God, 1 Pet. v. 7.—5. Our own interest, Hos. ii. 14, 15.—6. The prospect of eternal felicity, Heb. iv. 9. See articles AFFLICTION, DESPAIR, and PATIENCE; *Worthington on Resignation; Grosvenor's Mourner; Brooks's Mute Christian;* and books under AFFLICTION.

RESTITUTION, that act of justice by which we restore to our neighbour whatever we have unjustly deprived him of, Exod. xxii. 1; Luke xix. 8.

Moralists observe respecting restitution, 1. That where it can be made in kind, or the injury can be certainly valued, we are to restore the *thing* or the *value*.—2. We are bound to restore the thing with the natural increase of it, that is, to satisfy for the loss sustained in the mean time, and the gain hindered.—3. Where the thing cannot be restored, and the value of it is not certain, we are to give reasonable satisfaction, according to a middle estimation.—4. We are at least to give by way of restitution what the law would give, for that is generally equal, and in most cases rather favourable than rigorous.—5. A man is not only bound to restitution for the injury he did, but for all that directly follows upon the injurious act. For the first injury being wilful, we are *supposed* to will all that which follows upon it. *Tillotson's Sermons*, ser. 170, 171; *Chillingworth's Works*, ser. 7.

RESURRECTION, a rising again from the state of the dead: generally applied to the resurrection of the last day. This doctrine is argued, 1. From the resurrection of Christ, 1 Cor. xv.—2. From the doctrines of grace, as union, election, redemption, &c.—3. From Scripture testimonies. Matt. xxii. 23, &c.; Job xix. 25, 27; Is. xxvi. 19; Phil. ii. 20; 1 Cor. xv.; Dan. xii. 2; 1 Thess. iv; 14; Rev. xx. 13.—4. From the general judgment, which of course requires it. As to the nature of this resurrection, it will be, 1. *General*, Rev. xx. 12, 15; 2 Cor. v. 10.—2. Of the *same body*. It is true, indeed, that the body has not always the same particles, which are continually changing, but it has always the same constituent parts, which proves its identity; it is the same body that is born that dies, and the same that dies that shall rise again; so that Mr. Locke's objection to the idea of the same body is a mere quibble.—3. The resurrection will be at the *command* of Christ, and by his power, John v. 28, 29.—4. Perhaps, as to the manner, it will be *successive;* the dead in Christ rising first, 1 Cor. xv. 23; 1 Thess. iv. 16. This doctrine is of *great use and importance*. It is one of the first principles of the doctrine of Christ; the whole Gospel stands or falls with it. It serves to enlarge our views of the divine perfections. It encourages our faith and trust in God under all the difficulties of life. It has a tendency to regulate our affections and moderate our desires after earthly things. It supports the saints under the loss of near relations, and enables them to rejoice in the glorious prospect set before them. See *Hody on the Resurrection; Pearson on the Creed; Lime Street Lect.* ser. 10; *Watt's Ontology; Young's Last Day; Locke on the Understanding*, l. ii. c. 27; *Warburton's Legation of Moses*, vol. ii. p. 553, &c.; *Bishop Newton's Works*, vol. iii. p. 676, 683.

RESURRECTION OF CHRIST. Few articles are more important than this. It deserves our particular attention, because it is the grand hinge on which Christianity turns. Hence, says the apostle, he was delivered for our offences, and *raised again for our justification*. Infidels, however, have disbelieved it, but with what little reason we may easily see on considering the subject. "If the body of Jesus Christ," says Saurin, "were not raised from the dead, it must have been stolen away. But this theft is incredible. Who committed it? The enemies of Jesus Christ? Would they have contributed to his glory by countenancing a report of his resurrection? Would his disciples? It is probable they would not, and it is next to certain they could not. How could they have undertaken to remove the body? Frail and timorous creatures, people who fled as soon as they saw him taken into custody; even Peter, the most courageous, trembled at the voice of a servant-girl, and three times denied that he knew him. People of this character, would they have dared to resist the authority of the governor? Would they have undertaken to oppose the determination of the Sanhedrim, to force a guard, and to elude or overcome soldiers armed and aware of danger? If Jesus Christ were not risen again (I speak the language of unbelievers,) he had deceived his disciples with vain hopes of his resurrection. How came the disciples not to discover the imposture? Would they have hazarded themselves by undertaking an enterprise so perilous in favour of a man who had so cruelly imposed on their credulity? But were we to grant that they formed the design of removing the body, how could they have executed it? How could soldiers armed, and on guard, suffer themselves to be over-reached by a few timorous people? *Either*, says St. Augustine, *they were asleep or awake; if they were awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? How dare they, then, depose that it* WAS STOLEN?"

The testimony of the apostles furnishes us with arguments, and there are eight considerations which give the evidence sufficient weight. 1. The nature of these witnesses. They were not men of power, riches, eloquence, or credit, to impose

upon the world; they were poor and mean.—2. The number of these witnesses. See 1 Cor. xv.; Luke xxiv. 34; Mark xvi. 14; Matt. xxviii. 10. It is not likely that a collusion should have been held among so many to support a lie, which would be of no utility to them.—3. The facts themselves which they avow; not suppositions, distant events, or events related by others, but real facts which they saw with their own eyes, 1 John i.—4. The agreement of their evidence: they all deposed the same thing.—5. Observe the tribunals before which they gave evidence: Jews and heathens, philosophers and rabbins, courtiers and lawyers. If they had been impostors, the fraud certainly would have been discovered.—6. The place in which they bore their testimony. Not at a distance, where they might not easily have been detected, if false, but at Jerusalem, in the synagogues, in the pretorium.—7. The time of this testimony; not years after, but three days after, they declared he was risen; yea, before their rage was quelled, while Calvary was yet dyed with the blood they had spilt. If it had been a fraud, it is not likely they would have come forward in such broad day-light, amidst so much opposition.—8. Lastly, the motives which induced them to publish the resurrection: not to gain fame, riches, glory, profit; no, they exposed themselves to suffering and death, and proclaimed the truth from conviction of its importance and certainty.

"Collect," says Saurin, "all these proofs together; consider them in one point of view, and see how many extravagant suppositions must be advanced, if the resurrection of our Saviour be denied. It must be supposed that guards, who had been particularly cautioned by their officers, sat down to sleep; and that, however, they deserved credit when they said the body of Jesus Christ was stolen. It must be supposed that men, who have been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating the eyes of all the church. It must be supposed either that five hundred persons were all deprived of their senses at a time, or that they were all deceived in the plainest matters of fact; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times which were most unfavourable to their views. It must be supposed that millions madly suffered imprisonments, tortures, and crucifixions, to spread an illusion. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied; and then it must be supposed that the apostles were idiots; that the enemies of Christianity were idiots; and that all the primitive Christians were idiots.

The doctrine of the resurrection of Christ affords us a variety of useful instructions. Here we see evidence of divine power; prophecy accomplished; the character of Jesus established; his work finished; and a future state proved. It is a ground of faith, the basis of hope, a source of consolation, and a stimulus to obedience. See *Saurin's Sermons*, ser. 8. vol ii.; *Robinson's Translation; Ditto, and West on the Resurrection; Cook's Illustration of the general Evidence establishing the Reality of Christ's Resurrection*, p. 323, Ecc. Rev. vol. iv. but especially a small but admirable *Essay on the Resurrection of Christ, by Mr. Dore.*

RETIREMENT, the state of a person who quits a public station in order to be alone. Retirement is of great advantage to a wise man. To him "the hour of solitude is the hour of meditation. He communes with his own heart. He reviews the actions of his past life. He corrects what is amiss. He rejoices in what is right; and, wiser by experience, lays the plan of his future life. The great and the noble, the wise and the learned, the pious and the good, have been lovers of serious retirement. On this field the patriot forms his schemes, the philosopher pursues his discoveries, the saint improves himself in wisdom and goodness. Solitude is the hallowed ground which religion in every age has adopted as its own. There her sacred inspiration is felt, and her holy mysteries elevate the soul; there devotion lifts up the voice; there falls the tear of contrition; there the heart pours itself forth before him who made, and him who redeemed it. Apart from men, we live with nature, and converse with God." *Logan's Sermons*, vol. ii. ser. 2. *Blair's Sermons*, ser. 9, vol. i.; *Bates's Rural Philosophy; Brewster's Recluse; Zimmerman on Solitude.*

REVELATION, the act of revealing or making a thing public that was before unknown; it is also used for the discoveries made by God to his prophets, and by them to the world; and more particularly for the books of the Old and New Testaments. A revelation is, in the first place, *possible*. God may, for any thing we can certainly tell, think proper to make some discovery to his creatures which they knew not before. As he is a Being of infinite power, we may be assured he cannot be at a loss for means to communicate his will, and that in such a manner as will sufficiently mark it his own.—2. It is *desirable*. For, whatever the light of nature could do for man before reason was depraved, it is evident that it has done little for man since. Though reason be necessary to examine the authority of divine revelation, yet, in the present state it is incapable of giving us proper discoveries of God, the way of salvation, or of bringing us into a state of communion with God. It therefore follows.—3. That it is *necessary*. Without it we can attain to no certain knowledge of God, of Christ, of the Holy Ghost, of pardon, of justification, of sanctification, of happiness, of a future state of rewards and punishments.—4. No revelation, as Mr. Brown observes, relative to the redemption of mankind, could answer its respective ends, unless it were sufficiently marked with *internal* and *external evidences*. That the Bible hath internal evidence, is evident from the ideas it gives us of God's perfections, of the law of nature, of redemption, of the state of man, &c. As to its external evidence, it is easily seen by the characters of the men who composed it, the miracles wrought, its success, the fulfilment of its predictions, &c.—[See SCRIPTURE.]—5. The con-

tents of revelation are agreeable to reason. It is true, there are some things above the reach of reason; but a revelation containing such things is no contradiction, as long as it is not against reason: for if every thing be rejected which cannot be exactly comprehended, we must become unbelievers at once of almost every thing around us. The doctrines, the institutions, the threatenings, the precepts, the promises, of the Bible, are every way reasonable. The matter, form, and exhibition of revelation are consonant with reason.—6. The revelation contained in our Bible is perfectly *credible*. It is an address to the reason, judgment, and affections of men. The Old Testament abounds with the finest specimens of history, sublimity, and interesting scenes of Providence. The facts of the New Testament are supported by undoubted evidence from enemies and friends. The attestations to the early existence of Christianity are numerous from Ignatius, Polycarp, Irenæus, Justin Martyr, and Tatian, who were Christians; and by Tacitus, Suetonius, Serenus, Pliny, &c. who were heathens.—[See CHRISTIANITY.]—7. The revelations contained in our Bible are *divinely inspired*. The matter, the manner, the scope, the predictions, miracles, preservation, &c. &c. all prove this.—[See INSPIRATION.]—8. Revelation is intended for *universal benefit*. It is a common objection to it, that hitherto it has been confined to few, and therefore could not come from God, who is so benevolent; but this mode of arguing will equally hold good against the permission of sin, the inequalities of Providence, the dreadful evils and miseries of mankind, which God could have prevented. It must be farther observed, that none deserve a revelation; that men have despised and abused the early revelations he gave to his people. This revelation, we have reason to believe, shall be made known to mankind. Already it is spreading its genuine influence. In the cold regions of the north, in the burning regions of the south, the Bible begins to be known; and, from the predictions it contains, we believe the glorious sun of revelation shall shine and illuminate the whole globe.—9. The *effects* of revelation which have already taken place in the world have been astonishing. In proportion as the Bible has been known, arts and sciences have been cultivated, peace and liberty have been diffused, civil and moral obligations have been attended to. Nations have emerged from ignorance and barbarity, whole communities have been morally reformed, unnatural practices abolished, and wise laws instituted. Its spiritual effects have been wonderful. Kings and peasants, conquerors and philosophers, the wise and the ignorant, the rich and the poor, have been brought to the foot of the cross; yea, millions have been enlightened, improved, reformed, and made happy by its influences. Let any one deny this, and he must be an hardened, ignorant infidel indeed. Great is the truth, and must prevail. See *Dr. Leland's Necessity of Revelation*. "This work," says Mr. Ryland, "has had no answer, and I am persuaded it never will meet with a solid confutation." *Halyburton against the Deists; Leland's View of Deistical Writers; Brown's Compendium of Natural and Revealed Religion; Stillingfleet's Origines Sacræ*, perhaps one of the ablest defences of revealed religion ever written. *Delany's Revelation examined with Candour; Arch. Campbell on Revelation; Ellis on Divine Things; Gale's Court of the Gentiles.*

REVENGE means the return of injury for injury, or the infliction of pain on another in consequence of an injury received from him, farther than the just ends of reparation or punishment require. *Revenge* differs materially from *resentment*, which rises in the mind immediately on being injured; but *revenge* is a cool and deliberate wickedness, and is often executed years after the offence is given. By some it is considered as a perversion of anger. *Anger*, it is said, is a passion given to man for wise and proper purposes, but *revenge* is the corruption of anger; is unnatural, and therefore ought to be suppressed. It is observable that the proper object of *anger* is vice; but the object in general of *revenge* is man. It transfers the hatred due to the vice to the man, to whom it is not due. It is forbidden by the Scriptures, and is unbecoming the character and spirit of a peaceful follower of Jesus Christ. See ANGER.

REVEREND, venerable; deserving awe and respect. It is a title of respect given to ecclesiastics. The religious abroad are called *reverend fathers;* and abbesses, prioresses, &c., reverend mothers. In England, bishops are right reverend, and archbishops most reverend; private clergymen, reverend. In France, before the revolution, their bishops, archbishops, and abbots, were all alike, *most reverend*. In Scotland, the clergy individually are *reverend;* a synod is, *very reverend;* and the general assembly is, *venerable*. The Dissenters, also, in England have the title of reverend; though some of them suppose the term implies too much to be given to a mere creature, and that of God only it may be said with propriety, "holy and reverend is his name," Ps. cxi. 4.

REVERENCE, awful regard; an act of obeisance; a submissive and humble deportment. See LORD'S NAME TAKEN IN VAIN.

RIGHTEOUSNESS, justice, holiness. The *righteousness of God* is the absolute and essential perfection of his nature; sometimes it is put for his justice. The *righteousness of Christ* denotes not only his absolute perfection, but is taken for his perfect obedience to the law, and suffering the penalty thereof in our stead. The *righteousness of the law* is that obedience which the law requires. The *righteousness of faith* is the righteousness of Christ as received by faith. The saints have a threefold righteousness. 1. The righteousness of their persons, as in Christ, his merit being imputed to them, and they accepted on the account thereof, 2 Cor. v. 21; Eph. v. 27; Is. xlv. 24.—2. The righteousness of their principles being derived from, and formed according to, the rule of right, Ps. cxix. 11.—3. The righteousness of their lives, produced by the sanctifying influence of the Holy Spirit, without which no man shall see the Lord, Heb. xiii. 14; 1 Cor. vi. 11. See IMPUTATION, JUSTIFICATION, SANCTIFICATION; *Dickinson's Letters*, let. 12; *Witherspoon's Essay on Imputed Righteousness; Hervey's Theron and Aspasio; Dr. Owen on Justification; Watts's Works*, p. 532. vol. iii. oct. ed.; *Jenks on Submission to the Righteousness of God.*

RITE, a solemn act of religion: an external ceremony. (See CEREMONY.) For the rights of the Jews, see *Lowman's Hebrew Ritual; Spencer de Heb. Leg.; Durell on the Mosaic In-*

stitution; Bishop Law's Theory of Religion, p. 89. 6th ed.; *Godwyn's Moses and Aaron; Edwards's Survey of all Religions*, vol. i. ch. 9; *Jennings's Jewish Antiquities*.

RITUAL, a book directing the order and manner to be observed in performing divine service in a particular church, diocese, or the like.

ROGERENES, so called from John Rogers, their chief leader. They appeared in New England about 1677. The principal distinguishing tenet of this denomination was, that worship performed the first day of the week was a species of idolatry which they ought to oppose. In consequence of this, they used a variety of measures to disturb those who were assembled for public worship on the Lord's day.

ROMAN CATHOLIC CHURCH IN THE UNITED STATES. The earliest settlement of Roman Catholics in this country, appears to have been made in Maryland. In 1632, a Jesuit accompanied the emigrants to this state; and from that date till the period of the revolution, the American Catholics in Maryland and Virginia were constantly served by Jesuit missionaries, successively sent from England.—The Rev. Dr. John Carroll having been elected the first bishop, by the clergy, through a special indulgence granted them by the pope, Pius VI., a see was constituted, and the bishop elect consecrated in England, August 15, 1790. He had been chosen by twenty-four out of twenty-six priests assembled for the purpose. At length, in 1810, the increase of the Romish communion had become so great in the United States, it was judged best at Rome to erect the Episcopate of Baltimore into a Metropolitan or Archi-episcopal see, and to establish four new suffragan dioceses, viz. Boston, New York, Philadelphia, and Bardstown, Kentucky. This was, accordingly, carried into effect with great pomp and solemnity. Previous to this period, New Orleans had been erected into a bishopric; and in 1820, those of Richmond and Charleston were added. All these receive their titles from the places where they are constituted, as in countries connected with the Romish government, or as is done in episcopal England. Singular, therefore, as is the sound, Boston, the capital of the Puritans is designated as an episcopate subject to Rome, an event doubtless regarded with triumph at her court. To the above Episcopal sees, that of Ohio has been subsequently added, and is denominated from Cincinnati, the principal town, where the bishop's cathedral was consecrated December 17, 1826.—Mobile has also been created an episcopate by Pius VIII. the present pope.

The diocese of Bardstown possesses a Dominican convent, two nunneries, and thirty churches. Nunneries are also connected with most of the other dioceses. The population belonging to the Roman Catholic church in this country is estimated at half a million. They have in the United States an archbishop, who resides at Baltimore, and nine bishops. The sum of $24,000, raised in Europe by the "Association for the Propagation of the Faith," was assigned in 1828, to the missions of America, to be appropriated more especially to the benefit of the great Valley of the West. They have periodical publications at Charleston, (South Carolina,) Hartford, and Boston. A convention of the prelates met at Baltimore in October, 1829, and addressed a pastoral letter to the laity in the United States. The principal matters of exhortation are, the necessity of greatly increasing the number of the priests; the importance of the education of children; influence through means of the press; interpreting the Scriptures "according to the unanimous consent of the church;" adherence to the principles and government of the church; urgency of efforts to disseminate the true faith, &c. On the whole, the state and prospects of the Papal church in the United States are such, that protestants are beginning to regard them in a very serious light. See *Quarterly Register and Journal of the American Education Society for February*, 1830.—B.

ROSARY, a bunch or string of beads on which the Roman Catholics count their prayers.

ROSICRUCIANS, a name assumed by a sect or cabal of hermetical philosophers, who arose, as it has been said, or at least became first taken notice of, in Germany, in the beginning of the fourteenth century. They bound themselves together by a solemn secret, which they all swore inviolably to preserve; and obliged themselves, at their admission into the order, to a strict observance of certain established rules.—They pretended to know all sciences, and chiefly medicine; whereof they published themselves the restorers. They pretended to be masters of abundance of important secrets, and among others, that of the philosopher's stone; all which they affirmed to have received by tradition from the ancient Egyptians, Chaldeans, the Magi, and Gymnosophists. They have been distinguished by several names, accommodated to the several branches of their doctrine. Because they pretend to protract the period of human life by means of certain nostrums, and even to restore youth, they were called *Immortales;* as they pretended to know all things, they have been called *Illuminati;* and, because they have made no appearance for several years, unless the sect of Illuminated on the continent derives its origin from them, they have been called the *Invisible Brothers*. Their society is frequently signed by the letters F. R. C. which some among them interpret *Fratres Roris Cocti;* it being pretended that the matter of the philosopher's stone is dew concocted, exalted, &c.

RUSSIAN CHURCH. See GREEK CHURCH.

S.

SABBATARIANS, those who keep the seventh day as the sabbath. They are to be found principally, if not wholly, among the Baptists. They object to the reasons which are generally alleged for keeping the first day; and assert, that the change from the seventh to the first was effected by Constantine on his conversion to Christianity. The three following propositions contain a summary of their principles as to this article of the sabbath by which they stand distinguished. 1. That God hath required the observation of the seventh, or last day of every

week, to be observed by mankind universally for the weekly sabbath.—2. That this command of God is perpetually binding on man till time shall be no more.—And, 3. That this sacred rest of the seventh-day sabbath is not (by divine authority) changed from the seventh and last to the first day of the week, or that the Scripture doth no where require the observation of any other day of the week for the weekly sabbath, but the seventh day only. They hold, in common with other Christians, the distinguishing doctrines of Christianity. There are two congregations of the Sabbatarians in London; one among the general Baptists, meeting in Mill Yard; the other among the particular Baptists, in Cripplegate. There are, also, a few to be found in different parts of the kingdom, and some, it is said, in America. A tract, in support of this doctrine, was published by Mr. Cornthwaite, in 1740.—See *Evans's Sketch of the Denominations of the Christian World;* and books under next article.

SABBATARIANS IN THE UNITED STATES. The Sabbatarians in this country are more generally known by the name of *Seventh-day Baptists*, and differ from the Baptists generally in no respect, but in regard to the sabbath, believing that the *seventh*, and not the *first* day of the week, is the day which ought to be religiously observed. In 1668, there were a few churches of this connexion in England. The first Sabbatarian church in America, was formed in Newport, Rhode Island, in 1671. They are confined principally to that state. A few years since they numbered about 1000 communicants. In the United States there are about 2000 members united together in an annual conference. Population 10,000.—B.

SABBATH, in the Hebrew language, signifies rest, and is the seventh day of the week; a day appointed for religious duties, and a total cessation from work, in commemoration of God's resting on the seventh day; and likewise in memorial of the redemption of the Israelites from Egyptian bondage.

Concerning the time when the Sabbath was first instituted, there have been different opinions. Some have maintained that the sactification of the seventh day mentioned in Gen. ii. is only there spoken of διὰ προλήψεως, or by anticipation; and is to be understood of the sabbath afterwards enjoined in the wilderness; and that the historian, writing after it was instituted, there gives the *reason* of its institution; and this is supposed to be the case, as it is never mentioned during the patriarchal age. But against this sentiment it is urged, 1. That it cannot be easily supposed that the inspired penman would have mentioned the sanctification of the seventh day among the primeval transactions, if such sanctification had not taken place until 2500 years afterwards.—2. That considering Adam was restored to favour through a Mediator, and a religious service instituted, which man was required to observe, in testimony not only of his dependence on the Creator, but also of his faith and hope in the promise, it seems reasonable that an institution so grand and solemn, and so necessary to the observance of this service, should be then existent.—3. That it is no proof against its existence because it is not mentioned in the patriarchal age, no more than it is against its existence from Moses to the end of David's reign, which was near 440 years.—4. That the Sabbath was mentioned as a well-known solemnity before the promulgation of the law, Exod. xvi. 23. For the manner in which the Jews kept it, and the awful consequences of neglecting it, we refer the reader to the Old Testament, Lev. xxvi. 34, 35; Neh. xiii. 16, 18; Jer. xvii. 21; Ezek. xx. 16, 17; Num. xv. 23, 36.

Under the Christian dispensation, the Sabbath is altered from the seventh to the first day of the week. The arguments for the change are these: 1. As the seventh day was observed by the Jewish church in memory of the rest of God after the works of the creation, and their deliverance from Pharaoh's tyranny, so the first day of the week has *always* been observed by the Christian church in memory of Christ's resurrection.—2. Christ made repeated visits to his disciples on that day.—3. It is called the Lord's day, Rev. i. 10.—4. On this day the apostles were assembled, when the Holy Ghost came down so visibly upon them, to qualify them for the conversion of the world.—5. On this day we find St. Paul preaching at Troas, when the disciples came to break bread.—The directions the apostles give to the Christians plainly allude to their religious assemblies on the first day.—7. Pliny bears witness of the first day of the week being kept as a festival, in honour of the resurrection of Christ; and the primitive Christians kept it in the most solemn manner.

These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day. However, it may be observed, that it is not so much the precise time that is universally binding, as that one day out of seven is to be regarded. "As it is impossible," says Dr. Doddridge, "certainly to determine which is the seventh day from the creation: and as, in consequence of the spherical form of the earth, and the absurdity of the scheme which supposes it one great plain, the change of place will necessarily occasion some alteration in the time of the beginning and ending of any day in question, it being always at the same time, somewhere or other, sun-rising and sun-setting, noon and midnight, it seems very unreasonable to lay such a stress upon the particular day as some do. It seems abundantly sufficient that there be six days of labour and one of religious rest, which there will be upon the Christian and the Jewish scheme."

As the sabbath is of divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious services; but these are not binding because of human institution. Not so the sabbath. Hence the fourth commandment is ushered in with a peculiar emphasis—"*Remember* that thou keep holy the sabbath day." This institution is *wise as to its ends:* That God may be worshipped; man instructed; nations benefited; and families devoted to the service of God. It is *lasting as to its duration.* The abolition of it would be unreasonable; unscriptural, Exod. xxxi. 13; and every way disadvantageous to the body, to society, to the soul, and even to the brute creation. It is, however, awfully violated by visiting, feasting, indolence, buying and selling, working, worldly amusements, and travelling. "Look into the streets," says bishop Porteus, "on the Lord's

day, and see whether they convey the idea of a *day* of rest. Do not our servants and our cattle seem to be almost as fully occupied on that day as on any other? And, as if this was not a sufficient infringement of their rights, we contrive by needless entertainments at home, and needless journeys abroad, which are often *by choice and inclination reserved* for this very day, to take up all the little remaining part of their leisure time. A sabbath day's journey was among the Jews a proverbial expression for a very short one; among us it can have no such meaning affixed to it. That day seems to be considered by too many as set apart, by divine and human authority, for the purpose not of *rest*, but of its direct opposite, the *labour* of *travelling*, thus adding one day more of torment to those generous but wretched animals whose services they hire; and who, being generally strained beyond their strength the other six days of the week, have, of all creatures under heaven, the best and most equitable claim to suspension of labour on the seventh."

These are evils greatly to be lamented; they are an insult to God, an injury to ourselves, and an awful example to our servants, our children, and our friends. To sanctify this day, we should consider it, 1. A day of *rest;* not, indeed, to exclude works of mercy and charity, but a cessation from all labour and care.—2. As a day of *remembrance;* of creation, preservation, redemption.—3. As a day of *meditation* and *prayer*, in which we should cultivate communion with God, Rev. i. 10.—4. As a day of *public worship*, Acts xx. 7; John xx. 19.—5. As a day of *joy*, Is. lvi. 2; Ps. cxviii. 24.—6. As a day of *praise*, Ps. cxvi. 12, 14.—7. As a day of *anticipation;* looking forward to that holy, happy, and eternal sabbath, that remains for the people of God. See *Chandler's two Sermons on the Sabbath; Wright on the Sabbath; Watts's Holiness of Times and Places; Orton's six Disc. on the Lord's Day; Kennicott's Sermon and Dial. on the Sabbath; Bp. Porteus's Ser.* ser. 9. vol. i.; *Watts's Ser.* ser. 57. vol. i.; *S. Palmer's Apology for the Christian Sabbath; Kennicott on the Oblations of Cain and Abel*, p. 184, 185.

SABELLIANS, a sect in the third century that embraced the opinions of Sabellius, a philosopher of Egypt, who openly taught that there is but one person in the Godhead.

The Sabellians maintained that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity; and held that he who is in heaven is the Father of all things; that he descended into the Virgin, became a child, and was born of her as a son; and that, having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and was then denominated the *Holy Ghost*. This they explained by resembling God to the sun; the illuminated virtue or quality of which was the Word, and its warming virtue the Holy Spirit. The Word, they taught, was darted, like a divine ray, to accomplish the work of redemption; and that, being re-ascended to heaven, the influences of the Father were communicated after a like manner to the apostles.

SACOPHORI, a denomination in the fourth century, so called, because they always went clothed in sackcloth, and affected a great deal of austerity and penance.

SACRAMENT is derived from the Latin word *sacramentum*, which signifies an oath, particularly the oath taken by soldiers to be true to their country and general.—The word was adopted by the writers of the Latin church, to denote those ordinances of religion by which Christians came under an obligation of obedience to God, and which obligation, they supposed, was equally sacred with that of an oath. [See Vow.] Of sacraments, in this sense of the word, Protestant churches admit of but two; and it is not easy to conceive how a greater number can be made out from Scripture, if the definition of a sacrament be just which is given by the church of England. By that church, the meaning of the word sacrament is declared to be "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."—According to this definition, baptism and the Lord's Supper are certainly sacraments, for each consists of an outward and visible sign of what is believed to be an inward and spiritual grace; both were ordained by Christ himself, and in the reception of each does the Christian solemnly devote himself to the service of his Divine Master. [See Baptism, and Lord's Supper.] The Romanists, however, add to this number *confirmation, penance, extreme unction, ordination, and marriage*, holding in all seven sacraments. [See Popery.] Numerous, however, as the sacraments of the Romish church are, a sect of Christians sprung up in England, early in the last century, who increased their number. The founder of this sect was a Dr. Deacon. According to these men, every *rite*, and every *phrase*, in the book called the *Apostolical Constitutions*, were certainly in use among the apostles themselves. Still, however, they make a distinction between the greater and the lesser sacraments. The greater sacraments are only two, baptism and the Lord's Supper. The lesser are no fewer than ten, viz. five belonging to baptism, *exorcism, anointing with oil, the white garment, a taste of milk and honey*, and *anointing with chrism or ointment*. The other five are, *the sign of the cross, imposition of hands, unction of the sick, holy orders*, and *matrimony*. This sect, however, if not extinguished, is supposed to be in its last wane. Its founder published, in 1748, his full, true, and comprehensive view of Christianity, in two catechisms, octavo.

SACRAMENTARIANS, a general name given for all such as have held erroneous opinions respecting the Lord's Supper. The term is chiefly applied among Catholics, by way of reproach to the Lutherans, Calvinists, and other Protestants.

SACRIFICE, an offering made to God on an altar, by means of a regular minister; as an acknowledgment of his power, and a payment of homage. Sacrifices (though the term is sometimes used to comprehend all the offerings made to God, or in any way devoted to his service and honour) differ from mere oblations in this, that in a sacrifice there is a real destruction or change of the thing offered; whereas an oblation is only a simple offering or gift, without any such change at all: thus, all sorts of tithes, and first fruits, and whatever of men's worldly substance is consecrated to God for the support of his worship and the maintenance of his ministers, are offerings, or oblations; and these, under the Jewish law, were either of living creatures, or other

things: but sacrifices, in the more peculiar sense of the term, were either wholly or in part consumed by fire. They have, by divines, been divided into bloody and unbloody. Bloody sacrifices were made of living creatures; unbloody, of the fruits of the earth. They have also been divided into *expiatory*, *impetratory*, and *eucharistical*. The first kind were offered to obtain of God the forgiveness of sins; the second, to procure some favour; and the third, to express thankfulness for favours already received. Under one or other of these heads may all sacrifices be arranged, though we are told that the Egyptians had six hundred and sixty-six different kinds; a number surpassing all credibility. Various have been the opinions of the learned concerning the origin of sacrifices. Some suppose that they had their origin in superstition, and were merely the inventions of men; others, that they originated in the natural sentiments of the human heart; others imagine that God, in order to prevent their being offered to idols, introduced them into his service, though he did not approve of them as good in themselves, or as proper rites of worship. "But that animal sacrifices," says a learned author, "were not instituted by man, seems extremely evident from the acknowledged *universality* of the practice; from the wonderful *sameness* of the manner in which the whole world offered these sacrifices; and from the *expiation* which was constantly supposed to be effected by them:

"Now human reason, even among the most strenuous opponents of the divine institutions, is allowed to be incapable of pointing out the least natural fitness or congruity between blood and atonement; between killing of God's creatures and the receiving a pardon for the violation of God's laws. This consequence of sacrifices, when properly offered, was the invariable opinion of the heathens, but not the whole of their opinion in this matter; for they had also a traditionary belief among them, that these animal sacrifices were not only expiations, but vicarious commutations, and substituted satisfactions; and they called the animals so offered [their ἀντιψυχα] the ransom of their souls.

"But if these notions are so remote from, nay, so contrary to, any lesson that nature teaches, as they confessedly are, how came the whole world to practise the rites founded upon them? It is certain that the wisest Heathens, Pythagoras, Plato, Porphyry, and others, slighted the religion of such sacrifices, and wondered how an institution so dismal (as it appeared to them,) and so big with absurdity, could diffuse itself through the world.—An advocate for the sufficiency of reason [Tindall] supposes the absurdity prevailed by degrees; and the priests who shared with their gods, and reserved their best bits for themselves, had the chief hand in this gainful superstition. But it may well be asked who were the priests in the days of Cain and Abel? Or, what gain could his superstition be to them, when the one gave away his fruits, and the other his animal sacrifice, without being at liberty to taste the least part of it? And it is worth remarking, that what this author wittily calls the *best bits*, and appropriates to the priests, appears to have been the skin of the burnt-offering among the Jews, and the skin and feet among the Heathens."

Dr. Spencer observes [De Leg. Heb. lib. iii. § 2,] that "sacrifices were looked upon as *gifts*, and that the general opinion was, that gifts would have the same effect with God as with man; would appease wrath, conciliate favour with the Deity, and testify the gratitude and affection of the sacrificer; and that from this principle proceeded expiatory, precatory, and eucharistical offerings. This is all that is pretended from natural light to countenance this practice. But, how well soever the comparison may be thought to hold between sacrifices and gifts, yet the opinion that sacrifices would prevail with God must proceed from an observation that gifts had prevailed with men; an observation this which Cain and Abel had little opportunity of making. And if the coats of skin which God directed Adam to make were the remains of sacrifices, sure Adam could not sacrifice from this observation, when there were no subjects in the world upon which he could make these observations." [Kennicott's second Dissert. on the Offerings of Cain and Abel, p. 201, &c.]

But the grand objection to the divine origin of sacrifices is drawn from the Scriptures themselves, particularly the following, [Jer. vii. 22, 23:] "I spake not to your fathers, nor commanded them, at the time that I brought them out of Egypt, concerning the matters of burnt-offerings or sacrifices; but only this very thing commanded I them, saying, *Obey my voice, and I will be your God, and ye shall be my people.*" The ingenious writer above referred to, accounts for this passage [p. 153 and 209] by referring to the transaction at Marah, [Exod. xv. 23, 26,] at which time God spake nothing concerning sacrifices; it certainly cannot be intended to contradict the whole book of Leviticus, which is full of such appointments. Another learned author, to account for the above, and other similar passages, observes, "The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations: but these prayers were not offered with faith; and their oblations were mademore frequently to their idols than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative sense, one of two objects opposed to one another, thus: 'I will have mercy, and not sacrifice.' [Hosea vi. 6.] 'For I spake *not* to your fathers, *nor* commanded them, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying, *Obey my voice.*'" [Lowth in Isaiah lxiii. 22, 24.] The ingenious Dr. Doddridge remarks, that, according to the genius of the Hebrew language, one thing seems to be forbidden, and another commanded, when the meaning only is, that the latter is generally to be preferred to the former. The text before us is a remarkable instance of this; as likewise Joel ii. 13; Matt. vi. 19, 20; John vi. 27; Luke xii. 4, 5; and Col. iii. 2. And it is evident that Gen. xlv. 8; Exod. xvi. 8; John v. 30; vii. 19, and many other passages, are to be expounded in the same comparative sense. [Paraph. on the New Test., sect. 59.] So that the whole may be resolved into the apopthegm of the wise man, [Prov. xxi. 3:] "To do justice and judgment is more acceptable to the Lord than sacrifice." See *Kennicott*, above referred to; *Edwards's History of Redemption*, p. 76, *note*; *Outram de Sacrificiis*; *Warburton's Div. Leg* b. 9. c. 2; *Bishop Law's Theory of Rel.* p. 50 to 54; *Jennings's Jewish Antiq.* vol. i. p. 26, 28;

Fleury's Manners of the Israelites, part iv. ch. 4; *M'Ewen on the Types.*

SACRILEGE, the crime of profaning sacred things, or things devoted to God. The ancient church distinguished several sorts of sacrilege. The first was the diverting things appropriated to sacred purposes to other uses.—2. Robbing the graves, or defacing and spoiling the monuments of the dead.—3. Those were considered as sacrilegious persons who delivered up their Bibles and the sacred utensils of the church to the Pagans, in the time of the Dioclesian persecution.—4. Profaning the sacraments, churches, altars, &c.—5. Molesting or hindering a clergyman in the performance of his office.—6. Depriving men of the use of the Scriptures or the sacraments, particularly the cup in the eucharist. The Romish casuists acknowledge all these but the last.

SADDUCEES, a famous sect among the Jews; so called, it is said, from their founder Sadoc. It began in the time of Antigonus, of Socho, president of the Sanhedrim at Jerusalem, and teacher of the law in the principal divinity school of that city. Antigonus having often, in his lectures, inculcated to his scholars that they ought not to serve God in a servile manner, but only out of filial love and fear, two of his scholars, Sadoc and Baithus, thence inferred that there were no rewards at all after this life; and, therefore, separating from the school of their master, they thought there was no resurrection nor future state, neither angel nor spirit, Matt. xii. 23; Acts xxiii. 8. They seem to agree greatly with the Epicureans; differing however in this, that though they denied a future state, yet they allowed the power of God to create the world; whereas the followers of Epicurus denied it. It is said also, they rejected the Bible, except the Pentateuch; denied predestination; and taught, that God had made man absolute master of all his actions, without assistance to good, or restraint from evil.

SAINT, a person eminent for godliness. The word is generally applied by us to the apostles and other holy persons mentioned in the Scriptures: but the Romanists make its application much more extensive; as, according to them, all who are canonized are made saints of a high degree. See CANONIZATION.

SALVATION means the safety or preservation of any thing that has been or is in danger; but it is more particularly used by us to denote our deliverance from sin and hell, and the final enjoyment of God in a future state, through the mediation of Jesus Christ. See articles ATONEMENT, PROPITIATION, RECONCILIATION, REDEMPTION, and SANCTIFICATION.

SAMARITANS, an ancient sect among the Jews, whose origin was in the time of king Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms, that of Judah and that of Israel. The capital of the kingdom of Israel was Samaria, whence the Israelites took the name of Samaritans. Shalmaneser, king of Assyria, having besieged and taken Samaria, carried away all the people captives into the remotest parts of his dominions, and filled their place with Babylonians, Cutheans, and other idolaters. These, finding that they were exposed to wild beasts, desired that an Israelitish priest might be sent among them to instruct them in the ancient religion and customs of the land they inhabited. This being granted them, they were delivered from the plague of wild beasts and embraced the law of Moses, with which they mixed a great part of their ancient idolatry. Upon the return of the Jews from the Babylonish captivity, it appears that they had entirely quitted the worship of their idols. But though they were united in religion, they were not so in affection with the Jews; for they employed various calumnies and stratagems to hinder their rebuilding the temple of Jerusalem; and when they could not prevail, they erected a temple on Mount Gerizim, in opposition to that of Jerusalem. [See 2 Kings xvii.; Ezra iv. v. vi.] The Samaritans at present are few in number, but pretend to great strictness in their observation of the law of Moses. They are said to be scattered some at Damascus, some at Gaza, and some at Grand Cairo, in Egypt.

SAMARITAN PENTATEUCH, the collection of the five books of Moses, written in Samaritan or Phœnician characters; and, according to some, the ancient Hebrew characters which were in use before the captivity of Babylon. This Pentateuch was unknown in Europe till the seventeenth century, though quoted by Eusebius, Jerome, &c. Archbishop Usher was the first, or at least among the first, who procured it out of the East, to the number of five or six copies. Pietro della Valle purchased a very neat copy at Damascus, in 1616, for M. de Sansi, then ambassador of France at Constantinople, and afterwards bishop of St. Mâlo. This book was presented to the Fathers of the Oratory of St Honoré, where perhaps it is still preserved; and from which father Morinus, in 1632, printed the first Samaritan Pentateuch, which stands in Le Jay's Polyglot, but more correctly in Walton's from three Samaritan manuscripts, which belonged to Usher. The generality of divines hold that the Samaritan Pentateuch, and that of the Jews, are one and the same work, written in the same language, only in different characters; and that the difference between the two texts is owing to the inadvertency and inaccuracy of transcribers or to the affectation of the Samaritans, by interpolating what might promote their interests and pretensions; that the two copies were originally the very same, and that the additions were afterwards inserted. And in this respect the Pentateuch of the Jews must be allowed the preference to that of the Samaritans; whereas others prefer the Samaritan, as an original, preserved in the same character and the same condition in which Moses left it. The variations, additions, and transpositions which are found in the Samaritan Pentateuch, are carefully collected by Hottinger, and may be seen on confronting the two texts in the last volume of the English Polyglot, or by inspecting Kennicott's edition of the Hebrew Bible, where the various readings are inserted. Some of these interpolations serve to illustrate the text; others are a kind of paraphrase, expressing at length what was only hinted at in the original; and others, again, such as favour their pretensions against the Jews: namely, the putting Gerizim for Ebal. Besides the Pentateuch in Phœnician characters, there is another in the language which was spoken at the time that Manasseh, first high priest of the temple of Gerizim, and son-in-law of Sanballat, governor of Samaria, under the king of Persia, took shelter among the Samaritans. The language of this last is a mix-

ture of Chaldee, Syriac, and Phœnician. It is called the Samaritan version, executed in favour of those who did not understand pure Hebrew; and is a literal translation, expressing the text word for word.

SANCTIFICATION, that work of God's grace by which we are renewed after the image of God, set apart for his service, and enabled to die unto sin and live unto righteousness. It must be carefully considered in a twofold light. I. As an inestimable privilege granted us from God, 1 Thess. v. 23.—And, 2. As an all-comprehensive duty required of us by his holy word, 1 Thess. iv. 3. It is distinguished from justification thus: Justification changeth our state in law before God as Judge; sanctification changeth our heart and life before him as our Father. Justification precedes, and sanctification follows, as the fruit and evidence of it. The surety-righteousness of Christ imputed is our justifying righteousness; but the grace of God implanted is the matter of our sanctification. Justification is an act done at once; sanctification is a work which is gradual. Justification removes the guilt of sin; sanctification the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to his image. Yet justification and sanctification are inseparably connected in the promise of God, Rom. viii. 28 to 30; in the covenant of grace, Heb. viii. 10; in the doctrines and promises of the Gospel, Acts v. 31; and in the experience of all true believers, 1 Cor. vi. 11. Sanctification is, 1. A *divine* work, and not to be begun or carried on by the power of man, Tit. iii. 5.—2. A *Progressive* work, and not perfected at once, Prov. iv. 18.—3. An *internal* work, not consisting in external profession or bare morality, Psal. li. 6.—4. A *necessary* work; necessary as to the evidence of our state, the honour of our characters, the usefulness of our lives, the happiness of our minds, and the internal enjoyment of God's presence in a future world, John iii. 3; Heb. xii. 14. Sanctification evidences itself by, 1. A holy reverence, Neh. v. 15.—2. Earnest regard, Lam. iii. 24.—3. Patient submission, Psal. xxxix. 9. Hence Abp. Usher said of it, "Sanctification is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ."—4. Increasing hatred to sin, Psal. cxix. 133.—5. Communion with God, Isa. xxvi. 8.—6. Delight in his word and ordinances, Psal. xxvii. 4.—7. Humility, Job xlii. 5, 6.—8. Prayer, Psal. cix. 4.—9. Holy confidence, Ps. xxvii. 1.—10. Praise, Psal. ciii. 1.—11. Uniform obedience, John xv. 8. See *Marshall on Sanctification; Dr. Owen on the Holy Spirit; Witsii Œconomia*, lib. iii. c. 12; *Brown's Nat. and Rev. Theology*, p. 447; *Hawcis's Sermons*, ser. 11, 12, 13; *Scougal's Works*. See articles HOLINESS, WORKS.

SANCTIONS, DIVINE, are those acts or laws of the Supreme Being which render any thing obligatory. See LAW.

SANDEMANIANS, a sect that originated in Scotland about the year 1728; where it is, at this time, distinguished by the name of Glassites, after its founder, Mr. John Glass, who was a minister of the established church in that kingdom; but being charged with a design of subverting the national covenant, and sapping the foundation of all national establishments, by maintaining that *the kingdom of Christ is not of this world*, was expelled from the synod by the church of Scotland. His sentiments are fully explained in a tract, published at that time, entitled, "The Testimony of the King of Martyrs," and preserved in the first volume of his works. In consequence of Mr. Glass's expulsion, his adherents formed themselves into churches, conformable, in their institution and discipline, to what they apprehended to be the plan of the first churches recorded in the New Testament. Soon after the year 1755, Mr. Robert Sandeman, an elder in one of these churches in Scotland, published a series of letters addressed to Mr. Hervey, occasioned by his Theron and Aspasio, in which he endeavours to show that *his* notion of faith is contradictory to the Scripture account of it, and could only serve to lead men, professedly holding the doctrines called Calvinistic, to establish their own righteousness upon their frames, feelings, and acts of faith. In these letters Mr. Sandeman attempts to prove that justifying faith is no more than a simple belief of the truth, or the divine testimony passively received by the understanding; and that this divine testimony carries in itself sufficient ground of hope to every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

Some of the popular preachers, as they were called, had taught that it was of the essence of faith to believe that Christ is ours; but Mr. Sandeman contended, that that which is believed in true faith is *the truth*, and what would have been the truth, though we had never believed it. They dealt largely in calls and invitations to repent and believe in Christ, in order to forgiveness; but he rejects the whole of them, maintaining that the Gospel contained no offer but that of evidence, and that it was merely a *record* or *testimony* to be credited. They had taught that though acceptance with God, which included the forgiveness of sins, was merely on account of the imputed righteousness of Christ, yet that none was accepted of God, nor forgiven, till he repented of his sin, and received Christ as the only Saviour; but he insists that there is acceptance with God through Christ for sinners, while such, or before "any act, exercise, or exertion of their minds whatsoever;" consequently before repentance; and that "a passive belief of this quiets the guilty conscience, begets hope, and so lays the foundation for love." It is by this passive belief of the truth that we, according to Mr. Sandeman, are justified, and that boasting is excluded. If any act, exercise, or exertion of the mind, were necessary to our being accepted of God, he conceives there would be whereof to glory; and justification by faith could not be opposed, as it is in Rom. iv. 4, 6, to justification by works.

The authors to whom Mr. Sandeman refers, under the title of "popular preachers," are Flavel, Boston, Guthrie, the Erskines, &c. whom he has treated with acrimony and contempt. "I would be far," says he, "from refusing even to the popular preachers themselves what they so much grudge to others,—the benefit of the one instance of a hardened sinner finding mercy at last; for I know of no sinners more hardened, none greater destroyers of mankind, than they." There have not been wanting writers, however, who have vindicated these ministers from his invectives, and

have endeavoured to show that Mr. Sandeman's notion of faith, by excluding all exercise or concurrence of the will with the Gospel way of salvation, confounds the faith of devils with that of Christians, and so is calculated to deceive the souls of men. It has also been observed, that though Mr. Sandeman admits of the acts of faith and love as fruits of believing the truth, yet, "all his godliness consisting (as he acknowledges to Mr. Pike) *in love to that which first relieved him*," it amounts to nothing but self-love. And as self-love is a stranger to all those strong affections expressed in the cxixth Psalm towards the law of God, he cannot admit of them as the language of a good man, but applies the whole psalm to Christ, though the person speaking acknowledges, that "before he was afflicted, he went astray." Others have thought, that from the same principle it were easy to account for the bitterness, pride, and contempt, which distinguish the system; for self-love, say they, is consistent with the greatest aversion to all beings divine or human, excepting so far as they become subservient to us.

The chief opinion and practices in which this sect differs from other Christians, are, their weekly administration of the Lord's Supper; their love feasts, of which every member is not only allowed but required to partake, and which consist of their dining together at each other's houses in the interval between the morning and afternoon service. Their kiss of charity used on this occasion at the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's Supper, for the support of the poor, and defraying other expenses; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love, the precept concerning which, as well as other precepts, they understand literally; community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are unconnected with circumstances really sinful; but apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, &c.

They maintain a plurality of elders, pastors, or bishops, in each church; and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's Supper.

In the choice of these elders, want of learning, and engagement in trade, are no sufficient objection, if qualified according to the instructions given to Timothy and Titus; but second marriages disqualify for the office; and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship.

In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. We shall only add, that in every transaction they esteem unanimity to be absolutely necessary. See GLASSITES. *Glas's Testimony of the King of Martyrs;* *Sandeman's Letters on Theron and Aspas* letter 11; *Backus's Discourse on Faith and Influence*, p. 7—30; *Adams's View of Religion* *Bellamy's Nature and Glory of the Gosp* Lond. edit. notes, p. 65—125; *History of D Church*, p. 265, vol. i.; *Fuller's Letters on Sa demanianism.*

SANHEDRIM, a council or assembly of pe sons sitting together; the name whereby t Jews called the great council of the nation, a sembled in an apartment of the temple of Jerus lem, to determine the most important affairs bo of church and state.

SARABAITES, wandering fanatics, or r ther impostors, of the fourth century, who, i stead of procuring a subsistence by honest indu try, travelled through various cities and province and gained a maintenance by fictitious miracl by selling relics to the multitude, and other frau of a like nature.

SATAN is a Hebrew word, and signifies a adversary, or enemy, and is commonly applied Scripture to the devil, or the chief of the fall angels. "By collecting the passages," says Cr den, "where Satan, or the devil, is mentioned, may be observed, that he fell from heaven wi all his company; that God cast him down fro thence for the punishment of his pride; that, h his envy and malice, sin, death, and all oth evils, came into the world; that, by the permi sion of God, he exercises a sort of government the world over his subordinates, over aposta angels like himself; that God makes use of hi to prove good men and chastise bad ones; th he is a lying spirit in the mouth of false prophet seducers, and heretics; that it is he, or some o his, that torment or possess men; that inspi them with evil designs, as he did David, when h suggested to him to number his people; to Jude to betray his Lord and Master; and to Anani and Sapphira, to conceal the price of their fiel That he roves full of rage like a roaring lion, tempt, to betray, to destroy, and to involve us guilt and wickedness; that his power and mali are restrained within certain limits, and controll by the will of God. In a word, that he is a enemy to God and man, and uses his utmost e deavours to rob God of his glory, and men their souls." See articles ANGEL, DEVIL, TEM TATION.—More particularly as to the temptatio of Satan. 1. He adapts them to our temper an circumstances.—2. He chooses the fittest seas to tempt; as youth, age, poverty, prosperity, publ devotion, after happy manifestations; or when a bad frame; after some signal source; whe alone, or in the presence of the object; when u employed and off our guard; in death.—3. H puts on the mask of religious friendship, 2 Co xi. 14; Matt. iv. 6; Luke ix. 50; Gen. iii. 4. Manages temptation with the greatest subtilt He asks but little at first; leaves for a season order to renew his attack.—5. He leads men sin with a hope of speedy repentance.—6. H raises suitable instruments, bad habits, relatio Gen. iii.; Job ii. 9, 10. *Gilpin on Temptation Brooks on Satan's Devices; Bishop Porteu Sermons*, vol. ii. p. 63; *Burgh's Crito*, vol. i. e 3; vol. ii. ess. 4; *Howe's Works*, vol. ii. p. 36 *Gurnall's Christian Armour.*

SATANIANS, a branch of the Messalia who appeared about the year 390. It is sa among other things, that they believed the de

to be extremely powerful, and that it was much wiser to respect and adore than to curse him.

SATISFACTION, in general, signifies the act of giving complete or perfect pleasure. In the Christian system it denotes that which Christ did and suffered in order to satisfy divine justice, to secure the honours of the divine government, and thereby make an atonement for the sins of his people. Satisfaction is distinguished from *merit* thus: The satisfaction of Christ consists in his answering the demands of the law on man which were consequent on the breach of it. These were answered by suffering its penalty. The merit of Christ consists in what he did to fulfil what the law demanded, before man sinned, which was perfect obedience. The satisfaction of Christ is to free us from misery, and the merit of Christ is to purchase happiness for us. See ATONEMENT and PROPITIATION. Also *Dr. Owen on the Satisfaction of Christ; Gill's Body of Div. article Satisfaction; Stillingfleet on Satisfaction; Watts's Redeemer and Sanctifier*, p. 28, 32; *Hervey's Theron and Aspasio.*

SATURNIANS, a denomination which arose about the year 115. They derived their name from Saturnius of Antioch, one of the principal Gnostic chiefs. He held the doctrine of two principles, whence proceeded all things; the one, a wise and benevolent Deity; and the other, *matter*, a principle essentially evil, and which he supposed acted under the superintendance of a certain intelligence of a malignant nature. See GNOSTICS.

SAVIOUR, a person who delivers from danger and misery. Thus Jesus Christ is called the Saviour, as he delivers us from the greatest evils, and brings us into the possession of the greatest good. See JESUS CHRIST, LIBERTY, PROPITIATION, REDEMPTION.

Order of St. Saviour, a religious order of the Romish church, founded by St. Bridget, about the year 1345; and so called from its being pretended that our Saviour himself declared its constitution and rules to the foundress.

SAVOY CONFERENCE, a conference held at the Savoy, in 1661, between the Episcopal divines and the Presbyterians, in order to review the Book of Common Prayer; but which was carried on the side of the Episcopalians. See *Neale's Hist. of the Puritans*, vol. ii. p. 601, quarto edit. *or Introduction to Palmer's Nonconformists' Memorial.*

SAVOY CONFESSION OF FAITH, a declaration of the faith and order of the Independents, agreed upon by their elders and messengers in their meeting at the Savoy in the year 1658. This was reprinted in the year 1729. See *Neale's History of the Puritans*, vol. ii. p. 507, quarto edit.

SCEPTIC, σκεπτικος, from σκεπτομαι, "I consider, look about, or deliberate," properly signifies considerative and inquisitive; or one who is always weighing reasons on one side and the other, without ever deciding between them. The word is applied to an ancient sect of philosophers founded by Pyrrho, who denied the real existence of all qualities in bodies, except those which are essential to primary atoms; and referred every thing else to the perceptions of the mind produced by external objects; in other words, to appearance and opinion. In modern times the word has been applied to Deists, or those who doubt of the truth and authenticity of the sacred Scriptures. One of the greatest sceptics in later times was Hume: he endeavoured to introduce doubts into every branch of physics, metaphysics, history, ethics, and theology. He has been confuted, however, by the doctors Reid, Campbell, Gregory, and Beattie. See INFIDELITY.

SCHEWENKFELDIANS, a denomination in the sixteenth century; so called from one Gasper Schewenkfeldt, a Silesian knight. He differed from Luther in the three following points. The *first* of these points related to the doctrine concerning the eucharist. Schewenkfeldt inverted the following words of Christ,—*This is my body*; and insisted on their being thus understood,—*My body is this*, i. e. such as this bread which is broken and consumed; a true and real food, which nourisheth, satisfieth, and delighteth the soul. *My blood is this*, that is, such its effects, as the wine which strengthens and refresheth the heart. *Secondly*, He denied that the *eternal* word which is committed to writing in the Holy Scriptures was endowed with the power of healing, illuminating, and renewing the mind; and he ascribed this power to the *internal* word, which, according to his notion, was Christ himself. *Thirdly*, He would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance, as such a denomination appeared to him infinitely below its majestic dignity; united as it is in that glorious state with the divine essence.

SCHISM, from σχισμα, a rent, cleft, fissure; in its general acceptation it signifies division or separation; but is chiefly used in speaking of separations happening from diversity of opinions among people of the same religion and faith. All separations, however, must not, properly speaking, be considered as schisms.

Schism, says Mr. Arch. Hall, is, properly, a division among those who stand in one connexion of fellowship; but where the difference is carried so far, that the parties concerned entirely break up all communion one with another, and go into distinct connexions for obtaining the general ends of that religious fellowship which they once did, but now do not carry on and pursue with united endeavours, as one church joined in the bonds of individual society; where this is the case, it is undeniable there is something very different from schism: it is no longer schism in, but a separation from, the body.—Dr. Campbell supposes that the word schism in Scripture does not always signify open separation, but that men may be guilty of schism by such an alienation of affection from their brethren as violates the internal union subsisting in the hearts of Christians, though there be no error in doctrine, nor separation from communion. See 1 Cor. iii. 3, 4; xii. 24—26.

The great schism of the West is that which happened in the times of Clement VII. and Urban VI. which divided the church for forty or fifty years, and was at length ended by the election of Martin V. at the council of Constance.

The Romanists number thirty-four schisms in their church; they bestow the name of *English schism* on the Reformation of religion in this kingdom. Those of the church of England apply the term schism to the separation of the Presbyterians, Independents, Anabaptists, and Methodists.

"The sin of *schism*," says the learned Blackstone, 'as such, is by no means the object of temporal coercion and punishment.—If, through weakness of intellect, through misdirected piety, through perverseness and acerbity of temper, or through a prospect of secular advantage in herding with a party, men quarrel with the ecclesiastical establishment, the civil magistrate has nothing to do with it; unless their tenets and practice are such as threaten ruin or disturbance to the state. All persecution for diversity of opinions, however ridiculous and absurd they may be, is contrary to every principle of sound policy and civil freedom. The names and subordination of the clergy, the posture of devotion, the materials and colour of a minister's garment, the joining in a known or unknown form of prayer, and other matters of the same kind, must be left to the option of every man's private judgment." The following have been proposed as remedies for schism: "1. Be disposed to support your brethren by all the friendly attentions in your power, speaking justly of their preaching and character. Never withhold these proofs of your brotherly love, unless they depart from the doctrines or spirit of the Gospel.—2. Discountenance the silly reports you may hear, to the injury of any of your brethren. Oppose backbiting and slander to the utmost.—5. Whenever any brother is sinking in the esteem of his flock through their caprice, perverseness, or antinomianism, endeavour to hold up his hands and his heart in his work.—4. Never espouse the part of the factious schismatics, till you have heard your brother's account of their conduct.—5. In cases of open separation, do not preach for separatists till it is evident that God is with them. Detest the thought of wounding a brother's feelings through the contemptible influence of a party spirit; for through this abominable principle schisms are sure to be multiplied.—6. Let the symptoms of disease in the patients arouse the benevolent attention of the physicians. Let them check the forward, humble the proud, and warn the unruly; and many a schismatic distemper will receive timely cure.—7. Let elderly ministers and tutors of academies pay more attention to these things, in proportion as the disease may prevail: for much good may be accomplished by their influence." See *King on the Primitive Church*, p. 152; *Hales* and *Henry on Schism; Polhill on Schism; Dr. Campbell's Prel. Disc. to the Gospels*, part 3; *Haweis's Appen. to the first volume of his Church History; Archibald Hall's View of a Gospel Church; Dr. Owen's View of the Nature of Schism; Buck's Sermons*, ser. 6, *on Divisions*.

SCHISM BILL. See conclusion of the article NONCONFORMISTS.

SCHOLASTIC DIVINITY, is that part or species of divinity which clears and discusses questions by reason and argument; in which sense it stands, in some measure, opposed to *positive* divinity; which is founded on the authority of fathers, councils, &c. The school divinity is now fallen into contempt, and is scarcely regarded any where but in some of the universities, where they are still by their charters obliged to teach it.

SCHOOLMEN, a sect of men in the twelfth, thirteenth, and fourteenth centuries, who framed a new sort of divinity, called Scholastic Theology. [See last article.] Their divinity was founded upon and confirmed by the philosophy of Aristotle, and lay, says Dr. Gill, in contentions and litigious disputations, in thorny questions and subtle distinctions. Their whole scheme was chiefly directed to support Antichristianism: so that by their means Popish darkness was the more increased, and Christian divinity almost banished out of the world.

"Considering them as to their metaphysical researches," says an anonymous but excellent writer, "they fatigued their readers in the pursuit of endless abstractions and distinctions; and their design seems rather to have been accurately to arrange and define the objects of thought than to explore the mental faculties themselves. The nature of particular and universal ideas, time, space, infinity, together with the mode of existence to be ascribed to the Supreme Being, chiefly engaged the attention of the mightiest minds in the middle ages. Acute in the highest degree, and endowed with a wonderful patience of thinking, they yet, by a mistaken direction of their powers, wasted themselves in endless logomachies, and displayed more of a teazing subtlety than of philosophical depth. They chose rather to strike into the dark and intricate by-paths of metaphysical science, than to pursue a career of useful discovery; and as their disquisitions were neither adorned by taste, nor reared on a basis of extensive knowledge, they gradually fell into neglect, when juster views in philosophy made their appearance. Still they will remain a mighty monument of the utmost which the mind of man can accomplish in the field of abstraction. If the metaphysician does not find in the schoolmen the materials of his work, he will perceive the study of their writings to be of excellent benefit in sharpening his tools. They will aid his acuteness, though they may fail to enlarge his knowledge."

Some of the most famous were, Damascene, Lanfranc, P. Lombard, Alex. Hales, Bonaventure, Thomas Aquinas, Duns Scotus, and Durandus. *Gill's Body of Div., Preface; Eclectic Rev. for Dec.* 1805; *Hannah More's Hints to a Young Princess*, vol. ii. p. 267, 268.

SCORNER, one who treats any person or thing with contempt. "He deems," says Mr. Scott, "his own understanding equal to the discovery, investigation, and even comprehension, of every subject; he therefore rejects as false whatever he cannot account for, what he finds contrary to his preconceived sentiments, and what is out of the reach of his reason: and, indeed, all that tends to condemn his conduct, or expose his folly."

SCOTISTS, a set of school divines and philosophers; thus called from their founder, J. Duns Scotus, a Scottish cordelier, who maintained the immaculate conception of the Virgin, or that she was born without original sin, in opposition to Thomas Aquinas and the Thomists.

SCRIBE. This word has different significations in Scripture. 1. A clerk, or writer, or secretary, 2 Sam. viii. 17.—2. A commissary, or muster-master of the army, 2 Chron. xxvi. 11; 2 Kings xxv. 19.—3. A man of learning, a doctor of the law, 1 Chron. xxvii. 32.

SCRIPTURE, is a word derived from the Latin *scriptura*, and in its original sense is of the same import with *writing*, signifying "any thing written." It is, however, commonly used to denote the writings of the Old and New Testaments, which are called sometimes the *Scriptures*,

sometimes the *sacred* or *Holy Scriptures*, and sometimes *canonical Scriptures*. These books are called the Scriptures by way of eminence, as they are the most important of all writings. They are said to be holy or sacred on account of the sacred doctrines which they teach; and they are termed canonical, because when their number and authenticity were ascertained, their names were inserted in ecclesiastical canons, to distinguish them from other books, which, being of no authority, were kept out of sight, and therefore styled *apocryphal*. See APOCRYPHA.

Among other arguments for the divine authority of the Scriptures, the following may be considered as worthy of our attention:

"1. The sacred penmen, the prophets and apostles, were holy, excellent men, and *would* not—artless, illiterate men, and therefore *could* not—lay the horrible scheme of deluding mankind. The hope of gain did not influence them, for they were self-denying men, that left all to follow a Master who *had no where to lay his head;* and whose grand initiating maxim was, *Except a man forsake all that he hath, he cannot be my disciple.*—They were so disinterested, that they secured nothing on earth but hunger and nakedness, stocks, prisons, racks and tortures, which, indeed, was all that they could or did expect, in consequence of Christ's express declaration. Neither was a desire of honour the motives of their actions: for their Lord himself was treated with the utmost contempt, and had more than once assured them that they should certainly share the same fate: besides, they were humble men, not above working as mechanics, for a coarse maintenance; and so little desirous of human regard, that they exposed to the world the meanness of their birth and occupations, their great ignorance and scandalous falls. Add to this, that they were so many, and lived at such distance of time and place from each other, that, had they been impostors, it would have been impracticable for them to contrive and carry on a forgery without being detected. And, as they neither would nor could deceive the world, so they neither could nor would be deceived themselves; for they were days, months, and years, eye and ear witnesses of the things which they relate; and, when they had not the fullest evidence of important facts, they insisted upon new proofs, and even upon sensible demonstrations; as, for instance, Thomas, in the matter of our Lord's resurrection, John xx. 25; and, to leave us no room to question their sincerity, most of them joyfully sealed the truth of their doctrines with their own blood. Did so many and such marks of veracity ever meet in any other authors?

"2. But even while they lived, they confirmed their testimony by a variety of miracles wrought in divers places, and for a number of years; sometimes before thousands of their enemies, as the miracles of Christ and his disciples; sometimes before hundreds of thousands, as those of Moses. (See MIRACLE.)

"3. Reason itself dictates, that nothing but the plainest matter of fact could induce so many thousands of prejudiced and persecuting Jews to embrace the humbling, self-denying doctrine of the cross, which they so much despised and abhorred. Nothing but the clearest evidence, arising from undoubted truth, could make multitudes of lawless, luxurious heathens receive, follow, and transmit to posterity, the doctrine and writings of the apostles; especially at a time when the vanity of their pretensions to miracles, and the gift of tongues, could be so easily discovered, had they been impostors; and when the profession of Christianity exposed persons of all ranks to the greatest contempt and most imminent danger.

"4. When the authenticity of the miracles was attested by thousands of living witnesses, religious rites were instituted and performed by hundreds of thousands, agreeable to Scripture injunctions, in order to perpetuate that authenticity: and these solemn ceremonies have ever since been kept up in all parts of the world; the *Passover* by the Jews, in remembrance of Moses's miracles in Egypt; and the *Eucharist* by Christians, as a memorial of Christ's death, and the miracles that accompanied it, some of which are recorded by Phlegon the Trallian, a heathen historian.

"5. The Scriptures have not only the external sanction of miracles, but the eternal stamp of the omniscient God by a variety of prophecies, some of which have already been most exactly confirmed by the event predicted. (See PROPHECY.)

"6. The scattered, despised people, the Jews, the irreconcilable enemies of the Christians, keep with amazing care the Old Testament, full of the prophetic history of Jesus Christ, and by that means afford the world a striking proof that the New Testament is true; and Christians, in their turn, show that the Old Testament is abundantly confirmed and explained by the New. (See JEWS, § 4.)

"7. To say nothing of the harmony, venerable antiquity, and wonderful preservation of those books, some of which are by far the most ancient in the world; to pass over the inimitable simplicity and true sublimity of their style; the testimony of the fathers and the primitive Christians; they carry with them such characters of truth, as command the respect of every unprejudiced reader.

"They open to us the mystery of the creation; the nature of God, angels, and man; the immortality of the soul; the end for which we were made; the origin and connexion of moral and natural evil; the vanity of this world, and the glory of the next. There we see inspired shepherds, tradesmen, and fishermen, surpassing as much the greatest philosophers as these did the herd of mankind, both in meekness of wisdom, and sublimity of doctrine.—There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our breast, and exemplified in the lives of men of like passions with ourselves.—There we discover a vein of ecclesiastical history and theological truth consistently running through a collection of sixty-six different books, written by various authors, in different languages, during the space of above 1500 years.—There we find, as in a deep and pure spring, all the genuine drops and streams of spiritual knowledge which can possibly be met with in the largest libraries.—There the workings of the human heart are described in a manner that demonstrates the inspiration of the Searcher of Hearts.—There we have a particular account of all our spiritual maladies, with their various symptoms, and the method of a cer-

tain cure; a cure that has been witnessed by multitudes of martyrs and departed saints, and is now enjoyed by thousands of good men, who would account it an honour to seal the truth of the Scriptures with their own blood.—There you meet with the noblest strains of penitential and joyous devotion, adapted to the dispositions and states of all travellers to Sion.—And there you read those awful threatenings and cheering promises which are daily fulfilled in the consciences of men, to the admiration of believers, and the astonishment of attentive infidels.

"8. The wonderful efficacy of the Scriptures is another proof that they are of God. When they are faithfully opened by his ministers, and powerfully applied by his Spirit, they *wound and heal;* they *kill and make alive;* they alarm the careless, direct the lost, support the tempted, strengthen the weak, comfort mourners, and nourish pious souls.

"To conclude: It is exceedingly remarkable, that the more humble and holy people are, the more they read, admire, and value the Scriptures; and, on the contrary, the more self-conceited, worldly-minded, and wicked, the more they neglect, despise, and asperse them.

"As for the objections which are raised against their perspicuity and consistency, those who are both pious and learned, know that they are generally founded on prepossession, and the want of understanding in spiritual things; or on our ignorance of several customs, idioms, and circumstances, which were perfectly known when those books were written. Frequently also, the *immaterial* error arises merely from a wrong punctuation, or a mistake of copiers, printers, or translators; as the daily discoveries of pious critics, and ingenuous confessions of unprejudiced inquirers, abundantly prove."

To understand the Scriptures, says Dr. Campbell, we should, 1. Get acquainted with each writer's style.—2. Inquire carefully into the character, the situation, and the office of the writer; the time, the place, the occasion of his writing; and the people for whose immediate use he originally intended his work.—3. Consider the principal scope of the book, and the particulars chiefly observable in the method by which the writer has purposed to execute his design.—4. Where the phrase is obscure, the context must be consulted. This, however, will not always answer.—5. If it do not, consider whether the phrase be any of the writer's peculiarities; if so, it must be inquired what is the acceptation in which he employs it in other places. 6. If this be not sufficient, recourse should be had to the parallel passages, if there be any such, in the other sacred writers.—7. If this throws no light, consult the New Testament and the Septuagint, where the word may be used.—8. If the term be only once used in Scripture, then recur to the ordinary acceptation of the term in classical authors.—9. Sometimes reference may be had to the fathers.—10. The ancient versions, as well as modern scholiasts, annotators, and translators, may be consulted.—11. The analogy of faith, and the etymology of the word, must be used with caution.

Above all, let the reader unite prayer with his endeavours, that his understanding may be illuminated, and his heart impressed with the great truths which the sacred Scriptures contain.

As to the *public reading of the Scriptures*, it may be remarked, that this is a very laudable and necessary practice. "One circumstance," as a writer observes, "why this should be attended to in congregations, is, that numbers of the hearers, in many places, cannot read them themselves, and not a few of them never hear them read in the families where they reside. It is strange that this has not long ago struck every person of the least reflection, in all our churches, and especially the ministers, as a most conclusive and irresistible argument for the adoption of this practice.

"It surely would be better to abridge the preaching and singing, and even the *prayers*, to one half of their length or more, than to neglect the public reading of the Scriptures. Let these things, therefore, be duly considered, together with the following reasons and observations, and let the reader judge and determine the case, or the matter, for himself.

"Remember that God no sooner caused any part of his will, or word, to be *written*, than he also commanded the same to be *read*, not only in the family, but also in the congregation, and that even when all Israel were assembled together (the men, women, and children, and even the strangers that were within their gates;) and the end was, that they might *hear*, and that they might *learn*, and *fear* the Lord their God, *and observe to do all the words of his law*, Deut. xxxi. 12.

"Afterward, when *synagogues* were erected in the land of Israel, that the people might every Sabbath meet to worship God, it is well known that the public reading of the Scripture was a main part of the service there performed; so much so, that no less than three-fourths of the time was generally employed, it seems, in reading and expounding the Scriptures. Even the prayers and songs used on those occasions appear to have been all subservient to that particular and principal employment or service, *the reading of the law*.

"This work, or practice, of reading the Scripture in the congregation, is warranted and recommended in the New Testament, as well as in the Old. As Christians, it is fit and necessary that we should first of all *look unto Jesus*, who is the author and finisher of our faith. His example, as well as his precepts, is full of precious and most important instruction; and it is a remarkable circumstance, which ought never to be forgotten, that he *began his public ministry*, in the synagogue of Nazareth, *by reading a portion of Scripture* out of the book of the prophet Isaiah, Luke iv. 15—19. This alone, one would think, might be deemed quite sufficient to justify the practice among his disciples through all succeeding ages, and even inspire them with zeal for its constant observance.

"The apostle Paul, in pointing out to Timothy his ministerial duties, particularly mentions *reading*, 1 Tim. iv. 13. *Give attendance* (says he) *to reading, to exhortation, to doctrine*, evidently distinguishing *reading* as one of the public duties incumbent upon Timothy. There can be no reason for separating these three, as if the former was only a private duty, and the others public ones: the most natural and consistent idea is, that they were all three public duties; and that the *reading* here spoken of, was no other than the reading of the Scriptures in those Chris-

tian assemblies where Timothy was concerned, and which the apostle would have him by no means to neglect. If the public reading of the Scriptures was so necessary and important in those religious assemblies which had Timothy for their minister, how much more must it be in our assemblies, and even in those which enjoy the labours of our most able and eminent ministers?"

On the subject of the Scriptures, we must refer the reader to the articles BIBLE, CANON, INSPIRATION, PROPHECY, and REVELATION. See also *Browne's Introduction to his Bible; Dr. Campbell's Preliminary Dissertations to his Transl. of the Gospels; Fletcher's Appeal; Simon's Critical History of the Old and New Test.; Ostervald's Arguments of the Books and Characters of the Old and New Test.; Cosin's Scholastic Hist. of the Canon of Scrip.; Warden's System of Revealed Religion; Wells's Geography of the Old and New Test.; The Use of Sacred History, especially as illustrating and confirming the Doctrine of Revelation, by Dr. Jamieson; Dick on Inspiration; Blackwell's Sacred Classics; Michael's Introduction to the New Test.; Melmoth's Sublime and Beautiful of the Scriptures; Dwight's Dissertation on the Poetry, History, and Eloquence of the Bible; Edwards on the Authority, Style, and Perfection of Scripture; Stackhouse's History of the Bible; Kennicott's State of the Hebrew Text; Jones on the Figurative Language of Scripture;* and books under articles BIBLE, COMMENTARY, CHRISTIANITY, and REVELATION.

SECEDERS, a numerous body of Presbyterians in Scotland, who have withdrawn from the communion of the established church.

In 1732, more than forty ministers presented an address to the general assembly, specifying, in a variety of instances, what they considered to be great defections from the established constitution of the church, and craving a redress of these grievances. A petition to the same effect, subscribed by several hundreds of elders and private Christians, was offered at the same time; but the assembly refused a hearing to both, and enacted, that the election of ministers to vacant charges, where an accepted presentation did not take place, should be competent only to a conjunct meeting of elders and heritors, being Protestants. To this act many objections were made by numbers of ministers and private Christians. They asserted that more than thirty to one in every parish were not possessed of landed property, and were, on that account, deprived of what they deemed their natural right to choose their own pastors. It was also said, that this act was extremely prejudicial to the honour and interest of the church, as well as to the edification of the people; and, in fine, that it was directly contrary to the appointment of Jesus Christ, and the practice of the apostles, when they filled up the first vacancy in the apostolic college, and appointed the election of deacons and elders in the primitive church. Many of those also who were thought to be the best friends of the church expressed their fears, that this act would have a tendency to overturn the ecclesiastical constitution, which was established at the revolution.

Mr. Ebenezer Erskine, minister at Stirling, distinguished himself by a bold and determined opposition to the measures of the assembly in

1732. Being at that time moderator of the synod of Perth and Stirling, he opened the meeting at Perth with a sermon from Psalm cxviii. 22. "The stone which the builders rejected is become the head stone of the corner." In the course of his sermon, he remonstrated with no small degree of freedom against the act of the preceding assembly, with regard to the settlement of ministers; and alleged that it was contrary to the word of God and the established constitution of the church. A formal complaint was lodged against him for uttering several offensive expressions in his sermon before the synod. Many of the members declared that they had heard him utter nothing but sound and seasonable doctrine; but his accusers, insisting on their complaint, obtained an appointment of committee of synod to collect what were called the offensive expressions, and to lay them before the next diet in writing. This was done accordingly; and Mr. Erskine gave in his answers to every article of the complaint. After three days' warm reasoning on this affair, the synod, by a majority of six, found him censurable; against which sentence he protested, and appealed to the next general assembly. When the assembly met in May 1733, it affirmed the sentence of the synod, and appointed Mr. Erskine to be rebuked and admonished from the chair. Upon which he protested, that as the assembly had found him censurable, and had rebuked him for doing what he conceived to be agreeable to the word of God and the standards of the church, he should be at liberty to preach the same truths, and to testify against the same or similar evils, on every proper occasion. To this protest Mr. William Wilson, minister at Perth, Alexander Moncrief, minister at Abernethy, and James Fisher, minister at Kinclaven, gave in a written adherence, under the form of an instrument; and these four withdrew, intending to return to their respective charges, and act agreeably to their protest whenever they should have an opportunity. Had the affair rested here, there would never have been a secession; but the assembly resolving to carry the process, cited them by their officer, to compear next day. They obeyed the citation; and a committee was appointed to retire with them, in order to persuade them to withdraw their protest. The committee having reported that they still adhered to their protest, the assembly ordered them to appear before the commission in August following, and retract their protest; and, if they should not comply, and testify their sorrow for their conduct, the commission was empowered to suspend them from the exercise of their ministry, with certification that, if they should act contrary to the said sentence, the commission should proceed to a higher censure.

The commission met in August accordingly; and the four ministers, still adhering to their protest, were suspended from the exercise of their office, and cited to the next meeting of the commission in November following. From this sentence several ministers and elders, members of the commission, dissented. The commission met in November, and the suspended ministers compeared. Addresses, representations, and letters from several synods and presbyteries, relative to the business now before the commission, were received and read. The synods of Dumfries, Murray, Ross, Angus and Mearns, Perth and Stirling, craved that the commission would delay proceed-

ing to a higher censure. The synods of Galloway and Fife, as also the presbytery of Dornoch, addressed the commission for lenity, tenderness, and forbearance towards the suspended ministers; and the presbytery of Aberdeen represented, that, in their judgment, the sentence of suspension inflicted on the aforesaid ministers was too high, and that it was a stretch of ecclesiastical authority. Many members of the commission reasoned in the same manner, and alleged, that the act and sentence of last assembly did not oblige them to proceed to a higher censure at this meeting of the commission. The question, however, was put,—Proceed to a higher censure or not? and the votes being numbered, were found equal on both sides: upon which Mr. John Goldie, the moderator, gave his casting vote to proceed to a higher censure; which stands in their minutes in these words:—"The commission did and hereby do loose the relation of Mr. Ebenezer Erskine, minister at Stirling, Mr. William Wilson, minister at Perth, Mr. Alexander Moncrief, minister at Abernethy, and Mr. James Fisher, minister at Kinclaven, to their respective charges, and declare them no longer ministers of this church; and do hereby prohibit all ministers of this church to employ them, or any of them, in any ministerial function. And the commission do declare the churches of the said ministers vacant from and after the date of this sentence."

This sentence being intimated to them, they protested that their ministerial office and relation to their respective charges should be held *as* valid as if no such sentence had passed; and that they were now obliged to make a *secession* from the prevailing party in the ecclesiastical courts; and that it shall be lawful and warrantable for them to preach the Gospel, and discharge every branch of the pastoral office, according to the word of God, and the established principles of the church of Scotland. Mr. Ralph Erskine, minister at Dunfermline, Mr. Thomas Mair, minister at Orwel, Mr. John M'Laren, minister at Edinburgh, Mr. John Currie, minister at Kinglassie, Mr. James Wardlaw, minister at Dunfermline, and Mr. Thomas Nairn, minister at Abbotshall, protested against the sentence of the commission, and that it should be lawful for them to complain of it to any subsequent general assembly of the church.

The secession properly commenced at this date. And accordingly the ejected members declared in their protest, that they were laid under the disagreeable necessity of seceding, not from the principles and constitution of the church of Scotland, to which, they said, they steadfastly adhered, but from the present church-courts, which had thrown them out from ministerial communion. The assembly, however, which met in May 1734, did so far modify the above sentence, that they empowered the synod of Perth and Stirling to receive the ejected ministers into the communion of the church, and restore them to their respective charges; but with this express direction, "that the said synod should not take upon them to judge of the legality or formality of the former procedure of the church judicatories in relation to this affair, or either approve or censure the same." As this appointment neither condemned the act of the preceding assembly, nor the conduct of the commission, the seceding ministers considered it to be rather an act of grace than of justice; and therefore, they said, they could not return to the church-courts upon this ground; and they published to the world the reasons of their refusal, and the terms upon which they were willing to return to the communion of the established church. They now erected themselves into an ecclesiastical court, which they called the *Associated Presbytery*, and preached occasionally to numbers of the people who joined them in different parts of the country.—They also published what they called an *Act, Declaration*, and *Testimony*, to the doctrine, worship, government, and discipline of the church of Scotland; and against several instances, as they said, of defection from these, both in former and in the present times. Some time after this, several ministers of the established church joined them, and the Associated Presbytery now consisted of eight ministers. But the general assembly which met in 1738, finding that the number of Seceders was much increased, ordered the eight ministers to be served with a libel, and to be cited to the next meeting of the assembly, in 1739. They now appeared at the bar as a constituted presbytery, and having formally declined the assembly's authority, they immediately withdrew. The assembly which met next year deposed them from the office of the ministry; which, however, they continued to exercise in their respective congregations, who still adhered to them, and erected meeting-houses, where they preached till their death. Mr. James Fisher, the last survivor of them, was, by an unanimous call, in 1741, translated from Kinclaven to Glasgow, where he continued in the exercise of his ministry among a numerous congregation, respected by all ranks in that large city, and died in 1775, much regretted by his people and friends. In 1745, the seceding ministers were become so numerous, that they were erected into three different presbyteries under one synod, when a very unprofitable dispute divided them into two parties.

The burgess oath, in some of the royal boroughs of Scotland, contains the following clause: "I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof. I will abide at and defend the same to my life's end, renouncing the Romish religion called *Papistry*." Messrs. Ebenezer and Ralph Erskine, James Fisher, and others, affirmed that this clause was no way contrary to the principles upon which the secession was formed, and that therefore every seceder might lawfully swear it. Messrs. Alexander Moncrief, Thomas Mair, Adam Gib, and others, contended, on the other hand, that the swearing of the above clause was a virtual renunciation of their testimony; and this controversy was so keenly agitated, that they split into two different parties, and now met in different synods. Those of them who assert the lawfulness of swearing the Burgess oath are called *Burgher's;* and the other party, who condemn it, are called *Anti burgher Seceders*. Each party claiming to itself the lawful constitution of the *Associate Synod* the Antiburghers, after several previous steps excommunicated the Burghers, on the ground of their sin, and of their contumacy in it. This rupture took place in 1747, since which period no attempts to effect a re-union have been successful. They remain under the jurisdiction of

different synods, and holds separate communion, although much of their former hostility has been laid aside. The Antiburghers consider the Burghers as too lax, and not sufficiently steadfast to their testimony. The Burghers, on the other hand, contend that the Antiburghers are too rigid, in that they have introduced new terms of communion into the society.

What follows in this article is a further account of those who are commonly called the *Burgher Seceders*. As there were among them, from the commencement of their secession, several students who had been educated at one or other of the universities, they appointed one of their ministers to give lectures in theology, and train up candidates for the ministry.

Where a congregation is very numerous, as in Stirling, Dunfermline, and Perth, it is formed into a collegiate charge, and provided with two ministers. They are erected into six different presbyteries, united in one general synod, which commonly meets at Edinburgh in May and September. They have also a synod in Ireland, composed of three or four different presbyteries. They are legally tolerated in Ireland; and government, some years ago, granted 500*l*. *per annum*, and of late an additional 500*l*.; which, when divided among them, affords to each minister about 20*l*. over and above the stipend which he receives from his hearers. These have, besides, a presbytery in Nova Scotia; and, some years ago, it is said, that the Burgher and the Antiburgher ministers residing in the United States formed a coalition, and joined in a general synod, which they call the *Synod of New York* and *Pennsylvania*. They all preach the doctrines contained in the Westminster Confession of Faith and Catechisms, as they believe these to be founded on the sacred Scriptures. They catechise their hearers publicly, and visit them from house to house once every year. They will not give the Lord's supper to those who are ignorant of the principles of the Gospel, nor to such as are scandalous and immoral in their lives.—They condemn private baptism; nor will they admit those who are grossly ignorant and profane to be sponsors for their children. Believing that the people have a natural right to choose their own pastors, the settlement of their ministers always proceeds upon a popular election; and the candidate who is elected by the majority, is ordained among them. Convinced that the charge of souls is a trust of the greatest importance, they carefully watch over the morals of their students, and direct them to such a course of reading and study as they judge most proper to qualify them for the profitable discharge of the pastoral duties. At the ordination of their ministers, they use a *formula* of the same kind with that of the established church, which their ministers are bound to subscribe when called to it; and if any of them teach doctrines contrary to the Scriptures, or the Westminster Confession of Faith, they are sure of being thrown out of their communion. By this means, uniformity of sentiment is preserved among them; nor has any of their ministers, excepting one, been prosecuted for error in doctrine since the commencement of their secession.

They believe that the holy Scriptures are the sole criterion of truth, and the only rule to direct mankind to glorify and enjoy God, the chief and eternal good; and that "the Supreme Judge, by which all controversies of religion are to be determined, and all the decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures." They are fully persuaded, however, that the standards of public authority in the church of Scotland exhibit a just and consistent view of the meaning and design of the holy Scriptures with regard to doctrine, worship, government, and discipline; and they so far differ from the dissenters in England, in that they hold these standards to be not only articles of peace and a test of orthodoxy, but as a bond of union and fellowship.—They consider a simple declaration of adherence to the Scriptures as too equivocal a proof of unity in sentiment, because Arians, Socinians, and Arminians, make such a confession of their faith, while they retain sentiments which they (the Seceders) apprehend are subversive of the great doctrines of the Gospel. They believe that Jesus Christ is the only King and Head of the church, which is his body; that it is his sole prerogative to enact laws for the government of this kingdom, which is not of this world; and that the church is not possessed of a legislative, but only of an executive power, to be exercised in explaining and applying to their proper objects and end those laws which Christ hath published in the Scriptures. Those doctrines which they teach, relative to faith and practice, are exhibited at great length in an Explanation of the Westminster Assembly's Shorter Catechism, by way of question and answer, in two volumes, composed chiefly by Mr. James Fisher, late of Glasgow, and published by desire of their synod.

For these fifty years past, the grounds of their secession, they allege, have been greatly enlarged by the public administrations of the established church; and particularly by the uniform execution of the law respecting patronage, which, they say, has obliged many thousands of private Christians to withdraw from the parish churches, and join their society.

In most of their congregations, they celebrate the Lord's Supper twice in the year; and they catechise their young people concerning their knowledge of the principles of religion previously to their admission to that sacrament.—When any of them fall into the sin of fornication or adultery, the scandal is regularly purged according to the form of process in the established church; and those of the delinquents who do not submit to adequate censure, are publicly declared to be fugitives from discipline, and are expelled the society. They never accept a sum of money as a commutation for the offence. They condemn all clandestine and irregular marriages; nor will they marry any persons unless they have been proclaimed in the parish church on two different Lord's days at least.

The constitution of the Antiburgher church differs very little from that of the Burghers. The supreme court among them is denominated *The General Associate Synod*, having under its jurisdiction three provincial synods in Scotland and one in Ireland. They, as well as the Burgher Seceders, have a professor of theology, whose lectures every candidate for the office of a preacher is obliged to attend.

SECT, a collective term, comprehending all such as follow the doctrines and opinions of some divine, philosopher, &c. The word sect, says Dr. Campbell, (Prelim. Diss.) among the Jews, was not in its application entirely coincident with the same term as applied by Christians to the subdivisions subsisting among themselves. We, if I mistake not, invariably use it of those who form separate communions, and do not associate with one another in religious worship and ceremonies. Thus, we call Papists, Lutherans, Calvinists, different sects, not so much on account of their differences in opinion, as because they have established to themselves different fraternities, to which, in what regards public worship, they confine themselves; the several denominations abovementioned having no intercommunity with one another in sacred matters. High church and low church we call only parties, because they have not formed separate communions. Great and known differences in opinion, when followed by no external breach in the society, are not considered with us as constituting distinct sects, though their differences in opinion may give rise to mutual aversion. Now, in the Jewish sects, (if we except the Samaritans,) there were no separate communities erected. The same temple, and the same synagogues, were attended alike by Pharisees and by Sadducees: nay, there were often of both denominations in the sanhedrim, and even in the priesthood.—Another difference was also, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them who were considered as the leaders of the party.

SECULAR CLERGY. See CLERGY.

SECUNDIANS, a denomination in the second century, which derived their name from Secundus, a disciple of Valentine. He maintained the doctrine of two eternal principles, light and darkness; whence arose the good and evil that are observable in the universe. See VALENTINIANS.

SEDUCER, one who decoys or draws away another from that which is right.

SEEKERS, a denomination which arose in the year 1645. They derived their name from their maintaining that the true church ministry, Scripture, and ordinances, were lost, for which they were seeking. They taught that the Scriptures were uncertain; that present miracles were necessary to faith; that our ministry is without authority; and that our worship and ordinances are unnecessary or vain.

SELEUCIANS, disciples of Seleucus, a philosopher of Galatia, who, about the year 380, adopted the sentiments of Hermogenes and those of Audæus. He taught, with the Valentinians, that Jesus Christ assumed a body only in appearance. He also maintained that the world was not made by God, but was co-eternal with him; and that the soul was only an animated fire created by the angels; that Christ does not sit at the right hand of the Father in a human body, but that he lodged his body in the sun, according to Ps. xix. 4; and that the pleasures of beatitude consisted in corporeal delight.

SELF-DECEPTION, includes all those various frauds which we practise on ourselves in forming a judgment, or receiving an impression of our own state, character, and conduct; or those deceits which make our hearts impose on us in making us promises, if they may be so termed, which are not kept, and contracting engagements which are never performed. Self-deception, as one observes, appears in the following cases: "1. In judging of our own character, on which we too easily confer the name of self-examination, how often may we detect ourselves in enhancing the merit of the good qualities we possess, and in giving ourselves credit for others, which we really have not.—2. When several motives or passions concur in prompting us to any action, we too easily assign the chief place and effect to the best.—3. We are too prone to flatter ourselves by indulging the notion that our habits of vice are but individual acts, into which we have been seduced by occasional temptations, while we are easily led to assign the name of habits to our occasional acts and individual instances of virtue.—4. We confound the mere assent of the understanding naturally, attended by some correspondent but transient sensibilities, with the impulses of the affections and determination of the will.—5. We are apt to ascribe to settled principles the good actions which are the mere effect of natural temper.—6. As sometimes, in estimating the character of others, we too hastily infer the right motive from the outward act; so in judging of ourselves we overrate the worth, by overvaluing the motives of our actions. 7. We often confound the non-appearance of a vicious affection with its actual extinction.—8. We often deceive ourselves by comparing our actual with our former character and conduct, and perhaps too easily ascribing to the extirpation of vicious, or the implantation of virtuous habits, that improvement which is owing merely to the lapse of time, advancing age, altered circumstances, &c.—9. Another general and fertile source of self-deception is our readiness to excuse, or at least to extenuate, the vices of our particular station: while we congratulate ourselves on the absence of other vices which we are under no temptation to commit.—10. We deceive ourselves by supposing our remorse for sin is genuine, when, alas, it does not lead to repentance.—11. By forming improper judgments of others, and forming our own conduct upon theirs." From this view we may learn, 1. That the *objects* as to which men deceive themselves are very numerous, God, Jesus Christ, the Holy Spirit, the Bible and Gospel doctrines, religious experience, sin, heaven, hell, &c.—2. The *causes* are great and powerful; sin, Satan, the heart, the world, interest, prejudice.—3. The *numbers* who deceive themselves are great, the young, the aged, the rich, the poor, self-righteous, hypocrites, apostates, the ungodly.—4. The *evils* are many and awful. It renders us the slaves of procrastination, leads us to overrate ourselves, flatters us with an idea of easy victory, confirms our evil habits, and exposes us to the greatest danger.—5. We should endeavour to understand and practise the means not to be deceived; such as strict self-inquiry, prayer, watchfulness, and ever taking the Scriptures for our guide.—6, and lastly, We should learn to ascertain the evidences of not being deceived, which are such as these: when sin is the object of our increasing fear, a tenderness of conscience, when we can appeal to God as to the sincerity of our motives and aims, when dependent on God's promise, providence,

and grace, and when conformed to him in all righteousness and true holiness. *Christ. Obs.* 1802, p. 632, 633.

SELF-DEDICATION, the giving up of ourselves unreservedly to God, that we may serve him in righteousness and true holiness. See *Howe's Works*, vol. i. oct. edit.

SELF-DEFENCE implies not only the preservation of one's life, but also the protection of our property, because without property life cannot be preserved in a civilized nation.

Some condemn *all resistance*, whatsoever be the evil offered, or whosoever be the person that offers it; *others* will not admit that it should pass any further than *bare resistance*; others say, that it must never be carried so far as *hazarding the life* of the assailant; and others again, who deny it not to be *lawful* in *some* cases to kill the aggressor, at the same time affirm it to be a thing *more laudable* and consonant to the *Gospel*, to choose rather to lose one's life, in imitation of Christ, than to secure it at the expense of another's, in pursuance of the *permission of nature*. But,

"Notwithstanding," says Grove, "the *great names* which may appear on the side of any of these opinions, I cannot but think *self-defence*, though it proceeds to the *killing of another* to save one's self, is in common cases not barely *permitted*, but *enjoined* by *nature*; and that a man would be wanting to the *Author* of his *being*, to society, and to *himself*, to abandon that life with which he is put in trust. That a person forfeits his own life to the sword of justice, by taking away another's unprovoked, is a principle not to be disputed. This being so, I ask, whence should arise the obligation to let another kill me, rather than venture to save myself by destroying my enemy? It cannot arise from a regard to *society*, which by my suffering another to kill me, loses *two* lives; that of an honest man by unjust violence, and that of his murderer, if it can be called a loss, by the hand of justice. Whereas, by killing the invader of my life, I only *take* a life, which must otherwise have been *forfeited*, and *preserve* the life of an *innocent* person. Nor, for the same reason, can there be any such obligation arising from the *love* of our *neighbour*; since I do not really *save* his life by parting with my own, but only leave him to be put to death after a more ignominious manner by the public executioner. And if it be said that I despatch him with his sins upon him into the other world, which he might have lived long enough to repent of, if legally condemned; as *he* must answer for that, who brought me under a necessity of using this method for my own preservation; so I myself may not be prepared, or may not think myself so, or so well assured of it as to venture into the presence of my great Judge; and no charity obliges me to prefer the safety of another's soul to my own. Self-defence, therefore, may be with justice practised, 1. In case of an attempt made upon the life of a person, against which he has no other way of securing himself but repelling force by force.—2. It is generally esteemed lawful to kill in the defence of chastity, supposing there be no other way of preserving it." See *Grove's Moral Philosophy*. Also *Hints on the Lawfulness of Self-defence, by a Scotch Dissenter.*

SELF-DENIAL, a term that denotes our relinquishing every thing that stands in opposition to the divine command, and our own spiritual welfare, Matt. xvi. 24. It does not consist in denying what a man is, or what he has; in refusing favours conferred on us in the course of providence; in rejecting the use of God's creatures; in being careless of life, health, and family; in macerating the body, or abusing it in any respect; but in renouncing all those pleasures, profits, views, connexions, or practices, that are prejudicial to the true interests of the soul. The understanding must be so far denied as not to lean upon it, independent of divine instruction, Prov. iii. 5, 6. The will must be denied, so far as it opposes the will of God, Eph. v. 17. The affections, when they become inordinate, Col. iii. v. The gratification of the members of the body must be denied when out of their due course, Rom. vi. 12, 13. The honours of the world, and praise of men, when they become a snare, Heb. xi. 24, 26. Worldly emoluments, when to be obtained in an unlawful way, or when standing in opposition to religion and usefulness, Matt. iv. 20, 22. Friends and relatives, so far as they oppose the truth, and would influence us to oppose it too, Gen. xii. 1. Our own righteousness, so as to depend upon it, Phil. iii. 8, 9. Life itself must be laid down, if called for, in the cause of Christ, Matt. xvi. 24, 25. In fine, every thing that is sinful must be denied, however pleasant, and apparently advantageous, since, without holiness, no man shall see the Lord, Heb. xii. 14. To enable us to practise this duty, let us consider the injunction of Christ, Matt. xvi. 24; his eminent example, Phil. ii. 5, 8; the encouragement he gives, Matt. xvi. 25; the example of his saints in all ages, Heb. xi.; the advantages that attend it; and, above all, learn to implore the agency of that Divine Spirit, without whom we can do nothing.

SELF-EXAMINATION, is the calling ourselves to a strict account for all the actions of our lives, comparing them with the word of God, the rule of duty; considering how much evil we have committed, and good we have omitted. It is a duty founded on a divine command, 2 Cor. xiii. 5, and ought to be, 1. Deliberately.—2. Frequently.—3. Impartially.—4. Diligently.—5. Wisely.—And, 6. With a desire of amendment. This, though a *legal duty*, as some modern Christians would call it, is essential to our improvement, our felicity, and interest. "They," says Mr. Wilberforce (*Pract. View*,) "who, in a crazy vessel, navigate a sea wherein are shoals and currents innumerable, if they would keep their course, or reach their port in safety, must carefully repair the smallest injuries, and often throw out their line, and take their observations. In the voyage of life, also, the Christian who would not make shipwreck of his faith, while he is habitually watchful and provident, must make it his express business to look into his state, and ascertain his progress."

SELF-EXISTENCE OF GOD, is his entire existence of himself, not owing it to any other being whatsoever; and thus God would exist, if there were no other being in the whole compass of nature but himself. See EXISTENCE and ETERNITY OF GOD.

SELF-GOVERNMENT. See HEART.

SELFISHNESS. See SELF-SEEKING.

SELF-LOVE is that instinctive principle which impels every animal, rational and irrational, to preserve its life and promote its own happiness.

"It is very generally confounded with selfishness; but, perhaps, the one propensity is distinct from the other. Every man loves himself, but every man is not selfish. The selfish man grasps at all immediate advantages, regardless of the consequences which his conduct may have upon his neighbour. Self-love only prompts him who is actuated by it to procure to himself the greatest possible sum of happiness during the whole of his existence. In this pursuit, the rational self-lover will often forego a present enjoyment to obtain a greater and more permanent one in reversion; and he will as often submit to a present pain to avoid a greater hereafter. Self-love, as distinguished from selfishness, always comprehends the whole of a man's existence; and, in that extended sense of the phrase, every man is a self-lover; for, with eternity in his view, it is surely not possible for the most disinterested of the human race not to prefer himself to all other men, if their future and everlasting interests could come into competition. This, indeed, they never can do; for though the introduction of evil into the world, and the different ranks which it makes necessary in society, put it in the power of a man to raise himself in the present state by the depression of his neighbour, or by the practice of injustice; yet, in the pursuit of the glorious prize which is set before us, there can be no rivalship among the competitors. The success of one is no injury to another; and therefore, in this sense of the phrase, self-love is not only lawful, but absolutely unavoidable." Self-love, however, says Jortin, (ser. 13. vol. iv.) is vicious, 1. When it leads us to judge too favourably of our faults.—2. When we think too well of our righteousness, and over-value our good actions, and are pure in our own eyes.—3. When we over-value our abilities, and entertain too good an opinion of our knowledge and capacity.—4. When we are proud and vain of inferior things, and value ourselves upon the station and circumstances in which, not our own deserts, but some other cause, has placed us.—5. When we make our worldly interest, convenience, ease, or pleasure, the great end of our actions.

Much has been said about the doctrine of disinterested love to God. It must be confessed, that we *ought* to love him for his own excellencies; yet it is difficult to form an idea how we can love God unconnected with any interest to ourselves. What, indeed, we ought to do, and what we really do, or can do, is very different. There is an everlasting obligation on men to love God for what *he is*, however incapable of doing it; but, at the same time, our love to him is our interest; nor can we in the present state, I think, while possessed of such bodies and such minds, love God without including a sense of his relative goodness. "We love him," says John, "because he first loved us." See LOVE.

SELF-SEEKING, the aiming at our own interest *only* in every thing we do. It must be distinguished from that regard which we ought to pay to the preservation of our health, the cultivation of our minds, the lawful concerns of business, and the salvation of our souls. Self-seeking *evidences itself* by parsimoniousness, oppression, neglect, and contempt of others, rebellion, sedition, egotism, immoderate attempts to gain fame, power, pleasure, money, and frequently by gross acts of lying and injustice. Its *evils are numerous*. It is *highly dishonourable* and abasing; transforming a man into any thing or every thing for his own interest. It is *sinful*, and the source of innumerable sins; as perjury, hypocrisy, falsehood, idolatry, persecution, and murder itself. It is *dangerous*. It excites contempt, is the source of tyranny, discord, war, and makes a man a slave, and exposes him to the just indignation of God. The *remedies to prevent or suppress this evil*, are these: Consider that it is absolutely prohibited, Jer. xlv. 5; Luke iv. 23; Heb. xiii. 5; Col. iii. 5. A mark of a wicked degenerate mind; that the most awful curses are pronounced against it. Is. v. 18; Hab. vi. 9—12; Is. xv. 1, 2; Amos vi. 1; Mic. ii. 1, 2; that it is contrary to the example of all wise and good men: that the most awful examples of the punishment of this sin are recorded in Scripture; as Pharoah, Achan, Haman, Gehazi, Absalom, Ananias and Sapphira, Judas, and many others.

SEMBIANI, so called from Sembianus their leader, who condemned all use of wine as evil of itself. He persuaded his followers that wine was a production of Satan and the earth, denied the resurrection of the body, and rejected most of the books of the Old Testament.

SEMI-ARIANS were thus denominated, because, in profession, they condemned the errors of the Arians, but in reality maintained their principles, only palliating and concealing them under softer and more moderate terms. They would not allow, with the orthodox, that the Son was ὁμοούσιος, of the *same* substance, but only ὁμοιούσιος, of a *like* substance with the Father; and thus, though in expression they differed from the orthodox in a single letter only, yet in effect they denied the divinity of Jesus Christ. The Semi-arianism of the moderns consists in their maintaining that the Son was, from all eternity, begotten by the *will* of the Father; contrary to the doctrine of those who teach that the eternal generation is *necessary*. Such, at least, are the respective opinions of Dr. Clarke and Bishop Bull.

SEMI-PELAGIANS, a name anciently, and even at this day, given to such as retain some tincture of Pelagianism.

Cassian, who had been a deacon of Constantinople, and was afterwards a priest at Marseilles, was the chief of these Semi-Pelagians, whose leading principles were, 1. That God did not dispense his grace to one more than another, in consequence of predestination, i. e. an eternal and absolute decree, but was willing to save all men, if they complied with the terms of his Gospel.—2. That Christ died for all men.—3. That the grace purchased by Christ, and necessary to salvation, was offered to all men.—4. That man, before he received grace, was capable of faith and holy desires.—5. That man was born free, and was consequently capable of resisting the influences of grace, or of complying with its suggestion.—The Semi-Pelagians were very numerous; and the doctrine of Cassian, though variously explained, was received in the greatest part of the monastic schools in Gaul, from whence it spread itself far and wide through the European provinces. As to the Greeks, and other Eastern Christians, they had embraced the Semi-Pelagian doctrines before Cassian. In the sixth century the controversy between the Semi-Pelagians and the disciples of Augustin prevailed much, and continued to divide the Western churches.

SENSATION properly signifies that internal act by which we are made conscious of pleasure or pain felt at the organ of sense. As to sensations and feelings, says Dr. Reid, some belong to the animal part of our nature, and are common to us with the brutes; others belong to the rational and moral part. The first are more properly called *sensations*; the last, *feelings*. The French word *sentiment* is common to both. The design of the Almighty in giving us both the painful and agreeable feelings is, for the most part, obvious, and well deserving our notice. 1. The painful sensations are admonitions to avoid what would hurt us; and the agreeable sensations to invite us to those actions that are necessary to the preservation of the individual or the kind.—2. By the same means, nature invites us to moderate bodily exercise, and admonishes us to avoid idleness and inactivity on the one hand, and excessive labour on the other.—3. The moderate exercise of all our rational powers gives pleasure.—4. Every species of beauty is beheld with pleasure, and every species of deformity with disgust.—5. The benevolent affections are all accompanied with an agreeable feeling; the malevolent on the contrary: —and, 6. The highest, the noblest, and the most durable pleasure, is that of doing well; and the most bitter and painful sentiment, the anguish and remorse of a guilty conscience. See *Théorie des Sentimens Agréables; Reid on the Intellectual Powers*, p. 332; *Kaimes's Elements of Criticism*, vol. ii. p. 501.

SENSE, a faculty of the soul, whereby it perceives external objects by means of impressions made on the organs of the body.

Moral sense is said to be an apprehension of that beauty or deformity which arises in the mind by a kind of natural instinct, previously to any reasoning upon the remoter consequences of actions. Whether this really exists or not is disputed. On the affirmative side it is said, that, 1. We approve or disapprove certain actions without deliberation.—2. This approbation or disapprobation is uniform and universal. But against this opinion it is answered, that, 1. This uniformity of sentiment does not pervade all nations. —2. Approbation of particular conduct arises from a sense of its advantages. The idea continues when the motive no longer exists; receives strength from authority, imitation, &c. The efficacy of imitation is most observable in children.—3. There are no maxims universally true, but bend to circumstances.—4. There can be no idea without an object, and instinct is inseparable from the idea of the object. See *Palcy's Moral Philosophy*, vol. i. chap. v.; *Hutcheson on the Passions*, p. 245, &c.; *Mason's Sermons*, vol. i. p. 253.

SEPTUAGESIMA, the third Sunday before the first Sunday in Lent; so called because it was about 70 days before Easter.

SEPTUAGINT, the name given to a Greek version of the books of the Old Testament, from its being supposed to be the work of seventy-two Jews, who are usually called the seventy interpreters, because seventy is a round number.

Aristobulus, who was tutor to Ptolemy Physcon; Philo, who lived in our Saviour's time, and was contemporary with the apostles; and Josephus, speak of this translation as made by seventy-two interpreters, by the care of Demetrius Phalereus, in the reign of Ptolemy Philadelphus. All the Christian writers, during the first fifteen centuries of the Christian æra, have admitted this account of the Septuagint as an undoubted fact; but, since the Reformation, critics have boldly called it in question. But whatever differences of opinion there have been as to the mode of translation, it is universally acknowledged that such a version, whole or in part, existed; and it is pretty evident that most of the books *must* have been translated before our Saviour's time, as they are quoted by him. It must also be considered as a wonderful providence in favour of the religion of Jesus. It prepared the way for his coming, and afterwards greatly promoted the setting up of his kingdom in the world; for hitherto the Scriptures had remained locked up from all other nations but the Jews, in the Hebrew tongue, which was understood by no other nation; but now it was translated into the Greek language, which was a language commonly understood by the nations of the world. It has also been with great propriety observed, "that there are many words and forms of speech in the New Testament, the true import of which cannot be known but by their use in the Septuagint. This version also preserves many important *words*, some *sentences*, and several *whole* verses which originally made a part of the Hebrew text, but have long ago entirely disappeared. This is the version, and this only, which is constantly used and quoted in the Gospels and by the apostles, and which has thereby received the highest sanction which any writings can possibly receive."

There have been various editions of the Septuagint; such as Breitenger's edition, 1730; Boss's edition, 1709; Daniel's edition, 1653; Mills's edition, 12mo. 1725; Bishop Pearson's, printed by Field, 12mo. 1665; but Grabe's edition, published in 1707, is in great repute.

Dr. Holmes, canon of Christ Church, was employed for some years on a correct edition of the Septuagint. He had been collating from more than three hundred Greek manuscripts; from twenty or more Coptic, Syriac, Arabic, Sclavonian, and Armenian manuscripts; from eleven editions of the Greek text and versions; and from near thirty Greek fathers, when death prevented him from finishing this valuable work. He printed the whole of the Pentateuch in five parts, folio; and lately edited the prophecy of Daniel according to Theodotian and the LXX, departing from his proposed order, as if by a presentiment of his end. This valuable work is now continued by Mr. Parsons, of Cambridge.

Those who desire a larger account of this translation, may consult *Hody de Bib. Textibus; Prideaux's Connexion; Owen's Inquiry into the Septuagint Version; Blair's Lectures on the Canon; and Michaelis's Introduction to the New Testament; Clarke's Bibliotheca.*

SEPTUAGINT CHRONOLOGY, the chronology which is formed from the dates and periods of time mentioned in the Septuagint translation of the Old Testament. It reckons 1500 years more from the creation to Abraham than the Hebrew Bible. Dr. Kennicott, in the dissertation prefixed to his Hebrew Bible, has shown it to be very probable that the chronology of the Hebrew Scriptures, since the period just mentioned, was corrupted by the Jews between the years 175 and 200; and that the chronology of the Septuagint is more agreeable to truth. It is a fact, that, during the second and third centu-

ries, the Hebrew Scriptures were almost entirely in the hands of the Jews, while the Septuagint was confined to the Christians. The Jews had, therefore, a very favourable opportunity for this corruption. The following is the reason which is given by Oriental writers: it being a very ancient tradition that Messiah was to come in the sixth chiliad, because he was to come in the last days (founded on a mystical application of the six days' creation,) the contrivance was to shorten the age of the world from about 5500 to 3760; and thence to prove that Jesus could not be the Messiah. Dr. Kennicott adds, that some Hebrew copies, having the larger chronology, were extant till the time of Eusebius, and some till the year 700.

SERIOUSNESS, a term often used as synonymous with religion.

SERMON, a discourse delivered in public for the purpose of religious instruction and improvement.

In order to make a good sermon, the following things may be attended to. The *exordium* should correspond with the subject on which we are about to treat. For this purpose the context often forms a source of appropriate remark; and this, though called a hackneyed way, is one of the best for opening gradually to the subject; though, I confess, always to use it is not so well, as it looks formal. There are some subjects in which the context cannot be consulted: then, perhaps, it is best to begin with some passage of Scripture apposite to the subject, or some striking observation. It has been debated, indeed, whether we should begin with any thing particularly calculated to gain the attention, or whether we should rise gradually in the strength of remark and aptness of sentiment. As to this, we may observe, that although it is acknowledged that a minister should flame most towards the end, perhaps it would be well to guard against a too low and feeble manner in the exordium. It has been frequently the practice of making apologies, by way of introduction: though this may be admitted in some singular cases, as on the sudden death of a minister, or disappointment of the preacher through unforeseen circumstances; yet I think it is often made use of where it is entirely unnecessary, and carries with it an air of affectation and pride. An apology for a man's self is often more a reflection than any thing else. If he be not qualified, why have the effrontery to engage? and, if qualified, why tell the people an untruth?

Exordiums should be short; some give us an abridgment of their sermon in their introduction, which takes off the people's attention afterwards: others promise so much, that the expectation thereby raised is often disappointed. Both these should be avoided: and a simple, correct, modest, deliberate, easy gradation to the text attended to.

As to the plan.—Sometimes a text may be discussed by exposition and inference; sometimes by raising a proposition, as the general sentiment of the text, from which several truths may be deduced and insisted on; sometimes by general observations; and sometimes by division. If we discuss by exposition, then we should examine the authenticity of the reading, the accuracy of the translation, and the scope of the writer. If a proposition be raised, care should be taken that it is founded on the meaning of the text. If observations be made, they should not be too numerous, foreign, nor upon every particle in the text. If by division, the heads should be distinct and few, yet have a just dependence on and connexion one with the other. It was common in the last two centuries to have such a multitude of heads, subdivisions, observations, and inferences, that hardly any one could remember them: it is the custom of the present day, among many, to run into the other extreme, and to have no division at all. This is equally as injurious. "I have no notion," says one, "of the great usefulness of a sermon without heads and divisions. They should be few, and distinct, and not coincide. But a general harangue, or a sermon with a concealed division, is very improper for the generality of hearers, especially the common people, as they can neither remember it, nor so well understand it." Another observes, "We should ever remember that we are speaking to the plainest capacities; and as the arranging our ideas properly is necessary to our being understood, so the giving each division of our discourse its denomination of number has a happy effect to assist the attention and memory of our hearers."

As to the amplification.—After having laid a good foundation on which to build, the superstructure should be raised with care. "Let every text have its true meaning, every truth its due weight, every hearer his proper portion." The reasoning should be clear, deliberate, and strong. No flights of wit should be indulged; but a close attention to the subject, with every exertion to inform the judgment and impress the heart. It is in this part of a sermon that it will be seen whether a man understands his subject, enters into the spirit of it, or whether, after all his parade, he be a mere trifler. I have known some, who, after having given a pleasing exordium and ingenious plan, have been very deficient in the amplification of the subject; which shows that a man may be capable of making a good plan, and not a good sermon, which, of the two, perhaps, is worse than making a good sermon without a good plan. The best of men, however, cannot always enter into the subject with that ability which at certain times they are capable of. If in our attempts, therefore, to enlarge on particulars, we find our thoughts do not run freely on any point, we should not urge them too much—this will tire and jade the faculties too soon; but pursue our plan. Better thoughts may occur afterwards, which we may occasionally insert.

As to the application.—It is much to be lamented that this is a part which does not belong to the sermons of some divines. They can discuss a topic in a general way, show their abilities, and give pleasing descriptions of virtue and religion; but to *apply* they think will hurt the feelings of their auditors. But I believe it has been found that, among *such*, little good has been done; nor is it likely, when the people are never led to suppose that they are the parties interested. There are also some doctrinal preachers who reject application altogether, and who affect to discharge their office by narrating and reasoning only; but such should remember that reasoning is persuasion; and that themselves, as often as any men, slide into personal application, especially in discussing certain favourite points in divinity. Application is certainly one of the most important parts of a sermon. Here both

he judgment and the passions should be powerfully addressed. Here the minister must reason, expostulate, invite, warn, and exhort; and all without harshness and an insulting air. Here pity, ove, faithfulness, concern, must be all displayed. The application, however, must not be too ong, unnatural, nor, I think, concluded abruptly. We shall now subjoin a few remarks as to the tyle and delivery.

As to style: it should be perspicuous. Singular terms, hard words, bombastic expressions, are ot at all consistent. Quoting Latin and Greek entences will be of little utility. Long argumentations, and dry metaphysical reasoning, hould be avoided. A plain manly style, so clear hat it cannot be misunderstood, should be pursued. The Scriptures are the best model. Mr. Flavel says, "The devil is very busy with ministers in their studies, tempting them to lofty language, and terms of art, above their hearers' apacities."

The style should be *correct*. That a man may reach, and do good, without knowing much of grammar, is not to be doubted; but certainly it annot be pleasing to hear a man, who sets himelf up as a teacher of others, continually violating ll the rules of grammar, and rendering himself a aughing-stock to the more intelligent part of the ongregation; "and yet," says one, "I have eard persons, who could scarce utter three sences without a false construction, make grammatical criticism not only on the English language, but on Latin, Greek, and Hebrew."

Care should always be taken not to use a redundancy of words, and a jingle of sentences and yllables, as they carry more an air of pedantry han of prudence.

As to the use of figures.—"A noble metaphor, hen it is placed to an advantage, casts a kind f glory round it, and darts a lustre through a hole sentence." But the present and past age ave abounded with preachers who have murered and distorted figures in a shameful manner. each's metaphors are run beyond all due bounds. et I know of no method so useful in preaching s by figures, when well chosen, when they are ot too mean, nor drawn out into too many paallels. The Scriptures abound with figures. Our Lord and his disciples constantly used them; nd people understand a subject better when reresented by a figure, than by learned disquisiions.

As to the delivery of sermons, we refer to the rticles DECLAMATION and ELOQUENCE. See lso MINISTER and PREACHING.

SERPENTINIANS, or OPHITES, heretics i the second century, so called from the veneraon they had for the serpent that tempted Eve, nd the worship paid to a real serpent: they preended that the serpent was Jesus Christ, and hat he taught men the knowledge of good and vil. They distinguished between Jesus and hrist. *Jesus*, they said, was born of the Virgin, ut Christ came down from heaven to be united ith him: Jesus was crucified, but Christ had ft him to return to heaven. They distinguished he God of the Jews, whom they termed *Jaldaoth*, from the supreme God: to the former they scribed the body, to the latter the soul of men. is said they had a live serpent, which they kept n a kind of cage: at certain times they opened he cage-door, and called the serpent: the animal came out, and, mounting upon the table, twined itself about some loaves of bread. This bread they broke, and distributed it to the company; and this they called their *Eucharist*.

SERVANTS. The business of servants is to wait upon, minister to, support and defend their masters; but there are three cases, as Dr. Stennett observes, wherein a servant may be justified in refusing obedience: 1. When the master's commands are contrary to the will of God.—2. When they are required to do what is not in their power.—3. When such service is demanded as falls not within the compass of the servant's agreement. The *obligations* servants are under to universal obedience, are from these considerations: 1. That it is fit and right.—2. That it is the expressed command of God.—3. That it is for the interest both of body and soul.—4. That it is a credit to our holy religion. The manner in which this service is to be performed is, 1. With humility, Prov. xxx. 21, 22; Eccl. x. 7.—2. Fidelity, Titus ii. 10; Matt. xxiv. 45.—3. Diligence, Prov. x. 4; xxi. 5; 1 Thess. iv. 11.—4. Cheerfulness. *Stennett's Domestic Duties*, ser. 7; *Fleetwood's Relative Duties*, ser. 14, 15; *Paley's Moral Philosophy*, vol. i. chap. 11.

SERVITES, a religious order in the church of Rome, founded about the year 1233, by seven Florentine merchants, who, with the approbation of the bishop of Florence, renounced the world, and lived together in a religious community on mount Senar, two leagues from that city.

SETHIANS, heretics who paid divine worship to Seth, whom they looked upon to be Jesus Christ, the Son of God, but who was made by a third divinity, and substituted in the room of the two families of Abel and Cain, which had been destroyed by the deluge. They appeared in Egypt in the second century; and as they were addicted to all sorts of debauchery, they did not want followers. They continued in Egypt above two hundred years.

SEVENTY. About the year B. C. 277, the Old Testament was translated into Greek, by the united labours of about seventy learned Jews, and that translation has been since known by the version of the LXX. See SEPTUAGINT.

SEVERITES. See ANGELITES.

SEXAGESIMA, the second Sunday before Lent; so called because about the 60th day before Easter.

SHAKERS, a sect which was instituted about the year 1774, in America. Anna Leese, whom they style the Elect Lady, is the head of this party. They assert that she is the woman spoken of in the 12th chapter of Revelations, and that she speaks seventy-two tongues; and though those tongues are unintelligible to the living, she converses with the dead, who understand her language. They add further, that she is the mother of all the elect, and that she travails for the whole world; that, in fine, no blessing can descend to any person but only by and through her, and that in the way of her being possessed of their sins by their confessing and repenting of them, one by one, according to her direction. They vary in their exercises: their heavy dancing, as it is called, is performed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport, singing sometimes one at a time, and sometimes

more. This elevation affects the nerves, so that they have intervals of shuddering, as if they were in a violent fit of the ague. They sometimes clap their hands, and leap so high as to strike the joists above their heads. They throw off their outside garment in these exercises, and spend their strength very cheerfully this way: their chief speaker often calls for their attention, when they all stop, and hear some harangue, and then begin dancing again. They assert that their dancing is the token of the great joy and happiness of the Jerusalem state, and denotes the victory over sin. One of their most favourite exertions is turning round very swiftly for an hour or two. This, they say, is to shew the great power of God. Such is the account which different writers have given us of this sect; but others observe, that though, at first, they used these violent gesticulations, now they have "a regular, solemn, uniform *dance*, or genuflection, to a regular, solemn hymn, which is sung by the elders, and as regularly conducted as a proper band of music." See *New York Theol. Mag.* for Nov. and Dec. 1795.

SHAKERS IN THE UNITED STATES. This Society is sometimes called the *Millennial Church*. They are denominated *Shakers* from the violent bodily commotions with which they are sometimes seized. In 1780, ten or twelve individuals came to this country from England. In 1787, they formed themselves into a society at New Lebanon, New York, and established a community of goods in all respects. Their general employments are agriculture and the mechanic arts. They are remarkable for their neatness, sobriety, honesty, and harmlessness. Their peculiar manner of worship is by *dancing*. Societies of Shakers are formed at Alfred and New Gloucester, Me.; Canterbury and Enfield, N. H.; Shirley, Harvard, Tyringham, and Hancock, Mass.; Enfield, Conn.; Watervliet and New Lebanon, N. Y.; Union Village and Watervliet, Ohio; Pleasant Hill and South Union, Ky. Number of societies in 1828, 16; preachers, 45; population, 5,400.—B

SHAME, a painful sensation, occasioned by the quick apprehension that reputation and character are in danger, or by the perception that they are lost. It may arise, says Dr. Cogan, from the immediate detection, or the fear of detection, in something ignominious. It may also arise from native diffidence in young and ingenuous minds, when surprised into situations where they attract the peculiar attention of their superiors. The glow of shame indicates, in the first instance, that the mind is not totally abandoned; in the last, it manifests a nice sense of honour and delicate feelings, united with inexperience and ignorance of the world.

SHASTER, the name of a book in high estimation among the idolaters of Hindostan, containing all the dogmas of the religion of the Bramins, and all the ceremonies of their worship.

SHROVE TUESDAY. The day before Ash Wednesday or Lent, on which, in former times, persons went to their parish churches to confess their sins.

SIBYLLINE ORACLES, prophecies delivered, it is said, by certain women of antiquity, shewing the fates and revolutions of kingdoms. We have a collection of them in eight books. Dr. Jortin observes, that they were composed at different times by different persons; first by Pagans, and then, perhaps, by Jews, and certainly b Christians. They abound with phrases, words facts, and passages, taken from the LXX., an the New Testament. They are, says the Doc tor, a remarkable specimen of astonishing impu dence and miserable poetry, and seem to hav been, from first to last, and without any one ex ception, mere impostures.

SIMONY, is the corrupt presentation of an one to an ecclesiastical benefice, for money, gift or reward. It is so called from the resemblanc it is said to bear to the sin of Simon Magus though the purchasing of holy orders seems t approach nearer to this offence. It was by th canon law a very grievous crime; and is so muc the more odious, because, as Sir Edward Cok observes, it is ever accompanied with perjury for the presentee is sworn to have committed n simony. However, it was not an offence punish able in a criminal way at the common law, it be ing thought sufficient to leave the clerk to ec clesiastical censures. But as these did not affec the simoniacal patron, nor were efficacious enoug to repel the notorious practice of the thing, diver acts of parliament have been made to restrain it by means of civil forfeitures, which the moder prevailing usage with regard to spiritual prefer ments calls aloud to be put in execution.

SIN, the transgression of the law, or want o conformity to the will of God, 1 John iii. 4.— 1. *Original sin* is that whereby our whole natur is corrupted, and rendered contrary to the law o God; or, according to the 9th article of th church of England, "It is that whereby man i very far gone from original righteousness, and i of his own nature, inclined to evil." This i sometimes called *indwelling sin*, Rom. vii. Th imputation of the sin of Adam to his posterity i also what divines generally call, with some lat tude of expression, original sin.—2. *Actual si* is a direct violation of God's law, and generall applied to those who are capable of committin moral evil; as opposed to idiots, or children, wh have not the right use of their powers.—3. *Sin of omission* consist in the leaving those thing undone which ought to be done.—4. *Sins o commission* are those which are committed again affirmative precepts, or doing what should not b done.—5. *Sins of infirmity* are those which aris from the infirmity of the flesh, ignorance, su prise, snares of the world, &c. See INFIRMITY.— 6. *Secret sins* are those committed in secret, o those which we, through blindness or prejudice do not see the evil of, Psal. xix. 12.—7. *Pre sumptuous sins* are those which are done boldly and against light and conviction. [See PRE SUMPTION.]—8. *Unpardonable sin* is the denia of the truths of the Gospel, with an open an malicious rejection of it. The reason why thi sin is never forgiven, is not because of any wan of sufficiency in the blood of Christ, nor in th pardoning mercy of God, but because such a commit it never repent of it, but continue obsti nate and malignant until death.

The corruption of human nature is, 1. *Uni versal* as to the subjects of it, Rom. iii. 23; Isa liii. 6.—2. *General*, as to all the powers of man Isa. i. 6.—3. *Awful*, filling the mind with con stant rebellion against God and his law.—4. *Hate ful* to God, Job xv. 16; and,—5. *Punishable* by him, 1 Sam. ii. 9, 10; Rom. ii. 9. Why the Al mighty permitted it, when his power could have

prevented it, and how it is conveyed from parents to their children, form some of those deep things of God, of which we can know but little in the present state; only this we are assured of, that he is a God of truth, and that whatever he does, or permits, will ultimately tend to promote his glory. While we contemplate, therefore, the nature, the evil, the guilt, the consequence of sin, it is our happiness to reflect, that he who permitted it hath provided a remedy for it; and that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." See ATONEMENT, REDEMPTION, and *Edwards, Wesley*, and *Taylor, on Original Sin; Gill's Body of Div. article Sin; King's* and *Jenyns's Origin of Evil; Burrough's Exceeding Sinfulness of Sin; Dr. Owen on Indwelling Sin; Dr. Wright's Deceitfulness of Sin; Fletcher's Appeal to Matter of Fact; Williams's Answer to Belsham; Watts's Ruin and Recovery; Howe's Living Temple*, p. 2, c. 4; *Dr. Smith's Sermon on the Permission of Evil.*

SINCERITY, freedom from hypocrisy or dissimulation. The Latin word *sincerus*, from whence our English word sincere is derived, is composed of *sine* and *cera*, and signifies *without wax*, as pure honey, which is not mixed with any wax; thus denoting that sincerity is a pure and upright principle. The Greek word εἰλικρίνεια, translated sincerity, (2 Cor. i. 12,) signifies properly a judgment made of things by the light and splendour of the sun; as, in traffic, men hold up goods they are buying to the light of the sun, to see if they can discover any defect in them. Thus, those who are truly sincere can bear the test of light, and are not afraid of having their principles and practices examined by it. This word, however, like many others, is abused, and often becomes a subterfuge for the ungodly and the indolent, who think that their *practice* is nothing; but that sincerity, or a *good heart*, as they call it, is all in all. But such deceive themselves, for a tree is known by its fruits; and true godly sincerity will evidence itself by serious inquiry, impartial examination, desire of instruction, unprejudiced judgment, devotedness of spirit, and uniformity of conduct. The reader will find this subject ably handled in *Gurnall's Christian Armour*, vol. ii. p. 121 to 148. See HYPOCRISY.

SINGING, an ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies. It has always been a branch both of natural and revealed religion, in all ages and periods of time. It was a part of the worship of the Heathen. It was practised by the people of God before the giving of the law of Moses, Exod. xv.; also under the ceremonial law. Under the Gospel dispensation it is particularly enjoined, Colossians iii. 16; Ephesians v. 19. It was practised by Christ and his apostles, Matt. xxvi. 30, and in the earliest times of Christianity. The praises of God may be sung privately in the family, but chiefly in the house of God; and should be attended to with reverence, sincerity, joy, gratitude, and with the understanding, 1 Cor. xiv. 15. Among the Baptists, during the early part of their existence, psalmody was generally excluded, as a human ordinance; but some congregations having adopted it about the beginning of the 18th century, a violent controversy was excited. About the middle of the century, however, the praises of God were sung in every Baptist church. It is to be lamented, however, that this ordinance has not that attention paid to it which it deserves. That great divine, Dr. Jonathan Edwards, observes, that "as it is the command of God that all should sing, so all should make conscience of *learning* to sing, as it is a thing that cannot be decently performed at all without learning. Those, therefore, (where there is no natural inability,) who neglect to *learn* to sing, *live in sin*, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." We leave those who are wilfully dumb in God's house, to consider this pointed remark!

Much has been said as to the use of instrumental music in the house of God. On the one side it is observed that we ought not to object to it, because it assists devotion; that it was used in the worship of God under the Old Testament; and that the worship of heaven is represented by a delightful union of vocal and instrumental music. But on the other side, it is remarked, that nothing should be done in or about God's worship without example or precept from the New Testament; that, instead of aiding devotion, it often tends to draw off the mind from the right object; that it does not accord with the simplicity of Christian worship; that the practice of those who lived under the ceremonial dispensation can be no rule for us; that not one text in the New Testament requires or authorizes it by precept or example, by express words or fair inference; and that the representation of the musical harmony in heaven is merely figurative language, denoting the happiness of the saints. We have not room here to prosecute the arguments on either side; but the reader may refer to p. 211, of the fourth volume of *Bishop Beveridge's Thesaurus; Stillingfleet's* and *Bishop Horne's Sermons on Church Music*; No. 630 of the eighth vol. of the *Spectator: Bp. Horne on the 150th Psalm; Theol. Mag.* vol. ii. p. 427, and vol. iv. p. 333, 458; *Biblical Mag.* vol. ii. p. 35; *Ridgley's Body of Divinity*, ques. 155; *Haweis's Church History*, vol. i. p. 403; *Williams's Historical Essay on Church Music, prefixed to Psalmodia Evangelica*, vol. ii. p. 56; *Bedford's Temple Music; Lyra Evangelica; Practical Discourses on Singing in the Worship of God, preached at the Friday Evening Lecture in Eastcheap*, 1708; *Dodwell's Treatise on the Lawfulness of Instrumental Music in Holy Duties.*

SIX ARTICLES, Law of. See STATUTES.

SLANDER, according to Dr. Barrow, is uttering false speeches against our neighbour, to the prejudice of his fame, safety, welfare; and that out of malignity, vanity, rashness, ill nature or bad design. The principal kinds of slander are these:—1. Charging others with facts they are not guilty of.—2. Affixing scandalous names and odious characters which they deserve not.—3. Aspersing a man's actions with foul names, importing that they proceed from evil principles, or tend to bad ends, when it doth not or cannot appear.—4. Perverting a man's words or acts disadvantageously by affected misconstruction.—5. Partial or lame representation of men's discourse or practice, suppressing some part of the truth, or concealing some circumstances which ought to be explained.—6. Instilling sly suggestions

which create prejudice in the hearers.—7. Magnifying and aggravating the faults of others.—8. Imputing to our neighbour's practice, judgment, or profession, evil consequences which have no foundation in truth.

Of all characters in society, a slanderer is the most odious, and the most likely to produce mischief. "His tongue," says the great Massillon, "is a devouring fire, which tarnishes whatever it touches; which exercises its fury on the good grain equally as on the chaff; on the profane as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever, in the time when it was apparently smothered up and almost extinct: which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. It is an assemblage of iniquity, a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents or prosperity of others, makes them the subject of its censures, and studies to dim the splendour of whatever outshines itself; a disguised hatred, which sheds in its speeches the hidden venom of the heart; an unworthy duplicity, which praises to the face, and tears in pieces behind the back; a shameful levity which has no command over itself or words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce an absent brother; a scandal, where we become a subject of shame and sin to those who listen to us; an injustice, where we ravish from our brother what is dearest to him. It is a restless evil, which disturbs society; spreads dissension through cities and countries; disunites the strictest friendships; is the source of hatred and revenge; fills wherever it enters with disturbances and confusion; and every where is an enemy to peace, comfort, and Christian good breeding. Lastly, it is an evil full of deadly poison: whatever flows from it is infected, and poisons whatever it approaches; even its praises are empoisoned; its applauses malicious; its silence criminal; its gestures, motions, and looks, have all their venom, and spread it each in their way. Still more dreadful is this evil when it is found amongst those who are the professed disciples of Jesus Christ. Ah! the church formerly held in horror the exhibitions of gladiators, and denied that believers, brought up in the tenderness and benignity of Jesus Christ, could innocently feast their eyes with the blood and death of these unfortunate slaves, or form a harmless recreation of so inhuman a pleasure; but these renew more detestable shows; for they bring upon the stage, not infamous wretches devoted to death, but members of Jesus Christ, their brethren; and there they entertain the spectators with wounds which they inflict on persons who have devoted themselves to God." *Barrow's Works*, vol. i. ser. 17, 18; *Massillon's Sermons*, vol. i. ser. 5; English trans.; and article EVIL SPEAKING.

SOBRIETY, freedom from any inordinate passion. "Sobriety," as one observes, "is both the ornament and the defence of a Christian. It is requisite in every situation, and in every enterprise; indeed, nothing can be done well without it. The want of sobriety is seen and felt b multitudes every day. Without sobriety a ma is exposed to the tossing of the merciless wave destitute of an anchor. Sobriety is a securit against the baneful influence of turbulent pa sions: it is self-possession: it is self-defence. is necessary on all occasions: when we rea when we hear, when we pray, when we co verse, when we form schemes, when we pursu them, when we prosper, when we fail. Sobrie is necessary for all descriptions of character; it necessary for the young and for the old; for th rich and the poor, for the wise and for the illit rate; all need to 'be sober.' The necessity sobriety is obvious, 1. In our inquiries after trut as opposed to presumption.—2. In our pursuit this world, as opposed to covetousness.—3. In th use and estimate of the things of this world, opposed to excess.—4. In trials and afflictions, opposed to impatience.—5. In forming our jud ment of others, as opposed to censoriousness.- 6. In speaking of one's self, as opposed to egotism Many motives might be urged to this exercis as, 1. The general language of Scripture, 1 Pe v. 8; Phil. iv. 5; Tit. ii. 12; 1 Pet. iv. 7.- 2. Our profession as Christians.—3. The examp of Jesus Christ; and, 4. The near approach death and judgment." See DRUNKENNESS, M DERATION.

SOCINIANS, a sect so called from Faust Socinus, who died in Poland in 1604. The were two who bore the name Socinus, uncle a nephew, and both disseminated the same do trine; but it is the nephew who is generally co sidered as the founder of this sect. They mai tain "that Jesus Christ was a mere man, wh had no existence before he was conceived by th Virgin Mary; that the Holy Ghost is no di tinct person; but that the Father is truly a properly God. They own that the name of Go is given in the holy Scriptures to Jesus Chris but contend that it is only a deputed title, whic however, invests him with a great authorit over all created beings. They deny the doctrin of satisfaction and imputed righteousness, a say, that Christ only preached the truth to ma kind, set before them in himself an example heroic virtue, and sealed his doctrines with h blood. Original sin, and absolute predestinatio they esteem scholastic chimeras. Some of the likewise maintain the sleep of the soul, whic they say, becomes insensible at death, and raised again with the body at the resurrectio when the good shall be established in the po session of eternal felicity, while the wicked sha be consigned to a fire that will not torment the eternally, but for a certain duration proportion to their demerits."

There is some difference, however, betwee ancient and modern Socinians. The latter, i dignant at the name Socinian, have appropriat to themselves that of Unitarians, and reject th notions of a miraculous conception and the wo ship of Christ; both which were held by Socinu Dr. Priestley has laboured hard in attempting defend this doctrine of the Unitarians; but D Horsley, Bishop of Rochester, has ably refut the doctor in his Theological Tracts, which a worthy the perusal of every Christian, and esp cially every candidate for the ministry.

Dr. Price agreed with the Socinians in th main, yet his system was somewhat differen

He believed in the pre-existence of Christ, and likewise that he was more than a human being; and took upon him human nature for a higher purpose than merely revealing to mankind the will of God, and instructing them in their duty and in the doctrines of religion.

The Socinians flourished greatly in Poland about the year 1551; and J. Siemienius, palatine of Podolia, built purposely for their use the city of Racow. A famous catechism was published, called the Racovian catechism; and their most able writers are known by the title of the *Polones Fratres*, or Polonian Brethren. Their writings were republished together, in the year 1656, in one great collection, consisting of six volumes in folio, under the title of Bibliotheca Fratrum. An account of these authors may be seen in *Dr. Toulmin's Life of Socinus*. Some of the writers on the Socinian doctrine, besides the above-mentioned, have been *Haynes, in his Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ; Dr. Lardner on the Logos; Priestley's Hist. of early Opinions, and Disquisitions; Lindsay in his Historical View of Unitarianism; Carpenter's Unitarianism; and Belsham's Answer to Wilberforce.* Against the Socinian doctrine may be consulted, *Dr. Horne's Sermon on the Duty of contending for the Faith; Dr. Owen against Biddle; Dr. Hornbeck's Confutation of Socinianism; Calovius's Ditto; Macgowan's Socinianism brought to the Test*; and books under articles ARIANS and JESUS CHRIST.

SOLDINS, so called from their leader, one Soldin, a Greek priest. They appeared about the middle of the fifth century in the kingdoms of Saba and Godolia. They altered the manner of the sacrifice of the mass; their priests offered gold, their deacons incense, and their sub-deacons myrrh; and this in memory of the like offerings made to the infant Jesus by the wise men.

Very few authors mention the Soldins, neither do we know whether they still subsist.

SOLFIDIANS, those who rest on faith alone for salvation, without any connexion with works; or who judge themselves to be Christ's, because they believe they are.

SON OF GOD, a term applied in the Scriptures not only to magistrates and saints, but more particularly to Jesus Christ. Christ, says Bishop Pearson, has a fourfold right to this title. 1. By generation, as begotten of God, Luke i. 35.—2. By commission, as sent by him, John x. 34, 36.—3. By resurrection, as the first born, Acts xiii. 32, 33.—4. By actual possession, as heir of all, Heb. i. 2, 5. But, besides these four, many think that he is called the Son of God in such a way and manner as never any other was, is, or can be, because of his own divine nature, he being the true, proper, and natural Son of God, begotten by him before all worlds, John iii. 16; Rom. viii. 3; 1 John iv. 9. See article GENERATION, ETERNAL, and books there referred to.

SORCERY, magic, conjuration. See CHARMS and WITCHCRAFT.

SORROW, uneasiness or grief, arising from the privation of some good we actually possessed. It is the opposite to joy. Though sorrow may be allowable under a sense of sin, and when involved in troubles, yet we must beware of an extreme. Sorrow, indeed, becomes sinful and excessive when it leads us to slight our mercies; causes us to be insensible to public evils; when it diverts us from duty; so oppresses our bodies as to endanger our lives; sours the spirit with discontent, and makes us inattentive to the precepts of God's word, and advice of our friends. In order to moderate our sorrows, we should consider that we are under the direction of a wise and merciful Being; that he permits no evil to come upon us without a gracious design; that he can make our troubles sources of spiritual advantage; that he might have afflicted us in a far greater degree; that, though he has taken some, yet he has left many other comforts; that he has given many promises of relief; that he has supported thousands in as great troubles as ours; and, finally, that the time is coming when he will wipe away all tears, and give to them that love him a crown of glory that fadeth not away. See RESIGNATION.

SOUL, that vital, immaterial, active substance, or principle in man, whereby he perceives, remembers, reasons, and wills. It is rather to be described as to its operations, than to be defined as to its essence. Various, indeed, have been the opinions of philosophers concerning its substance. The Epicureans thought it a subtle air, composed of atoms, or primitive corpuscles. The Stoics maintained it was a flame, or portion of heavenly light. The Cartesians make thinking the essence of the soul. Some hold that man is endowed with three kinds of soul, viz. the *rational*, which is purely spiritual, and infused by the immediate inspiration of God; the *irrational* or *sensitive*, which being common to man and brutes, is supposed to be formed of the elements; and, lastly, the *vegetative* soul, or principle of growth and nutrition, as the first is of understanding, and the second of animal life.

The rational soul is *simple*, uncompounded, and *immaterial*, not composed of matter and form; for matter can never think and move of itself as the soul does. In the fourth volume of the Memoirs of the Literary and Philosophical Society of Manchester, the reader will find a very valuable paper, by Dr. Ferrier, proving, by evidence apparently complete, that every part of the brain has been injured without affecting the act of thought. It will be difficult for any man to peruse this without being convinced that the modern theory of the Materialists is shaken from its very foundation.

The immortality of the soul may be argued from its vast capacities, boundless desires, great improvements, dissatisfaction with the present state, and desire of some kind of religion. It is also argued from the consent of all nations; the consciousness that men have of sinning; the sting of conscience; the justice and providence of God. How far these arguments are conclusive, I will not say; but the safest, and, in fact, the only sure ground to go upon to prove this doctrine is the word of God, where we at once see it clearly established, Matt. x. 28; xxv. 46; Dan. xii. 2; 2 Tim. i. 10; 1 Thess. iv. 17, 18; John x. 28. But as this article belongs rather to metaphysics than to theology, we refer the reader to *A. Baxter on the Soul; Locke on the Understanding; Watts's Ontology; Jackson on Matter and Spirit; Flavel on the Soul; More's Immortality of the Soul; Hartley on Man; Bp. Porteus's Sermons*, ser. 5, 6, 7, vol. i.; *Doddridge's Lectures*, lect. 92, 93, 94, 95, 96, 97; *Drew's Essay*

on the Immateriality and Immortality of the Soul.

Care of the Soul. See CARE.

SOUTHCOTTERS; the followers of Joanna Southcot, well known at this time in the south of England as a prophetess.

The book in which Joanna published her prophecies is dated London, April 25, 1804; and she begins by declaring she herself did not understand the communications given her by the Spirit, till they were afterward explained to her. In November, 1803, she was told to mark the weather during the twenty-four first days of the succeeding year, and then the Spirit informs her that the weather each day was typical of the events of each succeeding month: New-year's day to correspond with January; January 2, with February, &c.

After this she relates a dream she had in 1792, and declares she foretold the death of Bishop Buller, and appeals to a letter put into the hands of a clergyman whom she names.

One night she heard a noise as if a ball of iron was rolling down the stairs *three steps*, and the Spirit afterwards, she says, told her this was a sign of *three* great evils, which were to fall upon this land, the *sword*, the *plague*, and the *famine*. She affirms that the late war, and that the extraordinary harvest of 1797 and 1800, happened agreeably to the predictions which she had previously made known; and particularly appeals to the people of Exeter, where it seems she was brought up from her infancy.

In November, 1803, she says she was ordered to open her Bible, which she did at Eccles. ch. i. 9; and then follows a long explanation of that chapter.

When she was at Stockton-upon-Tees in the next month, she informs us three methodist preachers had the confidence to tell her she uttered *lies*, and she then refers them to four clergymen who could prove she and her friends were not *liars*.

After this she gives us a long communication on Gen. xlix. wherein Jacob warns his sons of what should befall them in the last days, and which she applies to our present times. She then favours her readers with a long ESSAY on the marriage of the Lamb, and, as variety is always pleasing, it commences in sober prose, but ends in jingling rhyme.

The following is the conclusion of a communication which she had at Stockport: "As wrong as they are, saying thou hast *children brought up* by the parish, and that thou art Buonaparte's *brother*, and that thou hast been in prison; so false is their sayings, thy writings came from the devil or any spirit but the SPIRIT of the LIVING GOD; and that every soul in *this nation* shall know *before* the FIVE YEARS I mentioned to thee in 1802 are expired; and then I will turn as a DIADEM of beauty to the residence of my people, and they shall praise the God of THEIR SALVATION."

In March 1805, we find Joanna published a pamphlet in London, endeavouring to confute "FIVE CHARGES" against her, which had appeared in the Leeds Mercury, and *four* of which she says were absolutely false. The *first* charge was respecting the *sealing* of her disciples. The *second* on the *invasion*. The *third* on the *famine*. The *fourth* on her *mission*. The *fifth* on her *death*. *Sealing* is the grand peculiarity and ordinance of these people. Joanna gives those who profess belief in her mission, and will subscribe to the things revealed in her "WARNING," a *sealed written paper*, with her signature, and by which they are led to think they are *sealed against the day of redemption*; and that all those who are possessed of these *seals* will be signally honoured by the Messiah when he comes this spring. It is said they look upon Joanna to be the bride, the Lamb's wife; and that as man fell by a woman, he will be restored by a woman. Some of her followers pretend also to have visions and revelations. At present, it seems, both warning and sealing have subsided; they are waiting, probably, in awful suspense, for the commencement of the thousand years' reign on the earth, when peace will universally prevail. Yet it is said they do not mean that Christ will come in person, but in spirit; and that the *sealed* who are dead before this time, will be raised from their graves to partake in this happy state.

SOVEREIGNTY OF GOD, is his power and right of dominion over his creatures, to dispose and determine them as seemeth him good. This attribute is evidently demonstrated in the systems of creation, providence, and grace; and may be considered as absolute, universal, and everlasting, Dan. iv. 35; Eph. i. 11. See DOMINION, GOVERNMENT, POWER, and WILL OF GOD; *Coles on the Sovereignty of God*; and *Charnock on the Dominion of God, in his Works*, vol. i. p. 690; *Edwards's Sermons*, ser. 4.

SPINOSISM, the doctrines of Spinosa, who was born a Jew at Amsterdam in 1632. The chief articles in his system are such as these: that there is but one substance in nature, and that this only substance is endued with an infinite variety of attributes, among which are extension and cogitation; that all the bodies in the universe are modifications of this substance, considered as extended, and that all the souls of men are modifications of the same substance considered as cogitative; that God is a necessary and infinitely perfect Being, and is the cause of all things that exist, but not a different Being from them: that there is but one Being, and one nature; and that this nature produces within itself, by an immanent act, all those which we call creatures; and that this Being is, at the same time, both agent and patient, efficient cause and subject, but that he produces nothing but modifications of himself. Thus is the Deity made the sole agent as well as patient, in all evil, both physical and moral. If this impious doctrine be not Atheism, (or, as it is sometimes called, Pantheism,) I know not what is. See PANTHEISM.

SPIRIT, an incorporeal being or intelligence; in which sense God is said to be a Spirit, as are angels and the human soul.

SPIRIT, HOLY. See HOLY GHOST.

SPIRITUALITY OF GOD, is his immateriality, or being without body. It expresses an idea (says Dr. Paley) made up of a negative part and of a positive part. The negative part consists in the exclusion of some of the known properties of matter, especially of solidity, of the vis inertiæ, and of gravitation. The positive part comprises perception, thought, will, power, action, by which last term is meant the origination of motion. *Nat. Theol.* p. 481. See INCORPOREALITY OF GOD.

SPIRITUAL MINDEDNESS, that disposition implanted in the mind of the Holy Spirit

by which it is inclined to love, delight in, and attend to spiritual things. The spiritual-minded highly appreciate spiritual blessings—are engaged in spiritual exercises—pursue spiritual objects—are influenced by spiritual motives—and experience spiritual joys. To be spiritually-minded, says St. Paul, is life and peace, Rom. viii. 6. See *Dr. Owen's excellent treatise on this subject.*

SPONSORS, are those persons who in the office of baptism, answer, or are sureties, for the persons baptized. See GODFATHERS.

SPORTS, BOOK OF, a book or declaration drawn up by Bishop Morton in the reign of king James I. to encourage recreations and sports on the Lord's day. It was to this effect: "That for his good people's recreation his Majesty's pleasure was, that after the end of divine service, they should not be disturbed, letted or discouraged, from any lawful recreations; such as *dancing*, either of men or women; *archery* for men; *leaping*, *vaulting*, or any such harmless recreations; nor having of *maygames*, *whitsonales or morrice dances;* or setting up of *maypoles*, or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of divine service; and that women should have leave to carry *rushes* to the church for the decoring of it, according to their old customs; withal prohibiting all unlawful games to be used on *Sundays* only; as *bear-baiting*, *bull-baiting*, *interludes*, and at all times (in the meaner sort of people prohibited) *bowling*." Two or three restraints were annexed to the declaration, which deserve the reader's notice: 1st. No recusant (i. e. Papist) was to have the benefit of this declaration.—2dly. Nor such as were not present at the whole of divine service.—Nor, 3dly. Such as did not keep to their own parish churches, that is, *Puritans*."

This declaration was ordered to be read in all the parish churches of Lancashire, which abounded with Papists; and Wilson adds, that it was to have been read in all the churches of England, but that Archbishop Abbott, being at Croydon, flatly forbade its being read there. In the reign of King Charles I., Archbishop Laud put the king upon republishing this declaration, which was accordingly done. The court had their balls, masquerades, and plays, on the Sunday evenings; while the youth of the country were at their morrice dances, may-games, church and clerk ales, and all such kind of revelling. The severe pressing of this declaration made sad havoc among the Puritans, as it was to be read in the churches. Many poor clergymen strained their consciences in submission to their superiors. Some, after publishing it, immediately read the fourth commandment to the people:—"Remember the Sabbath-day, to keep it holy:" adding, "This is the law of God:" the other, "The injunction of man." Some put it upon their curates, whilst great numbers absolutely refused to comply: the consequence of which was, that several clergymen were actually suspended for not reading it.—Such, alas, was the awful state of the times!

STATUTE, BLOODY, or the law of the six articles; a law enacted in the reign of Henry VIII. which denounced death against all those who should deny the doctrine of transubstantiation; or maintain the necessity of receiving the sacrament in both kinds, or affirm that it was lawful for priests to marry, that vows of celibacy might be broken, that private masses were of no avail, and that auricular confession to a priest was not necessary to salvation.

STEADFASTNESS. See CONSTANCY.

STOICS, heathen philosophers, who took their names from the Greek word *stoa*, signifying a porch or portico, because Zeno, the head of the Stoics, kept his school in a porch of the city of Athens. It is supposed that Zeno borrowed many of his opinions from the Jewish Scriptures; but it is certain that Socrates and Plato had taught much of them before. The Stoics generally maintained that nature impels every man to pursue whatever appears to him to be good. According to them, self-preservation and defence is the first law of animated nature. All animals necessarily derive pleasure from those things which are suited to them; but the first object of pursuit is not pleasure, but conformity to nature. Every one, therefore, who has a right discernment of what is good, will be chiefly concerned to conform to nature in all his actions and pursuits. This is the origin of moral obligation. With respect to happiness or good, the stoical doctrine was altogether extravagant: they taught that all external things are indifferent, and cannot affect the happiness of man; that pain, which does not belong to the mind, is not evil; and that a wise man will be happy in the midst of torture, because virtue itself is happiness.

Of all the sects, however, of the ancient philosophers, it is said that the Stoics came nearest to the Christians: and that not only with respect to their regard to moral virtue, but also on account of their moral principles; insomuch that Jerome affirms that in many things they agree with us. They asserted the unity of the Divine being—the creation of the world by the Λογος, or Word—the doctrine of Providence—and the conflagration of the universe. They believed in the doctrine of fate, which they represented as no other than the will and purpose of God, and held that it had no tendency to looseness of life.

STYLITES, *pillar saints:* an appellation given to a kind of solitaries, who stood motionless upon the tops of pillars, raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of the stupid populace. Of these, we find several mentioned in ancient writers, and even as low as the twelfth century, when they were totally suppressed.

The founder of the order was St. Simeon Stylites, a famous anchoret in the fifth century, who first took up his abode on a column six cubits high; then on a second of twelve cubits; a third of twenty-two; a fourth of thirty-six; and on another of forty cubits, where he thus passed thirty-seven years of his life. The tops of these columns were only three feet in diameter, and were defended by a rail that reached almost to the girdle, somewhat resembling a pulpit. There was no lying down in it. The Faquirs, or devout people of the East, imitate this extraordinary kind of life to this day.

SUB-DEACON, an inferior minister, who anciently attended at the altar, prepared the sacred vessels, delivered them to the deacons in time of divine service, attended the doors of the church during communion service, went on the bishop's embassies with his letters or messages to foreign

churches, and was invested with the first of the holy orders. They were so subordinate to the superior rulers of the church, that, by a canon of the council of Laodicea, they were forbidden to sit in the council in the presence of a deacon without his leave.

SUBLAPSARIANS; those who hold that God permitted the first man to fall into transgression without absolutely predetermining his fall; or that the decree of predestination regards man as fallen, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination. See SUPRALAPSARIANS.

SUBMISSION TO GOD implies an entire giving up of our understanding, will, and affections to him; or, as Dr. Owen observes, it consists in, 1. An acquiescency in his right and sovereignty.—2. An acknowledgment of his righteousness and wisdom.—3. A sense of his love and care.—4. A diligent application of ourselves to his mind and will.—5. Keeping our souls by faith and patience from weariness and despondency.—6. A full resignation to his will. See RESIGNATION, SORROW.

SUBSCRIPTION, CLERICAL. Subscription to articles of religion is required of the clergy of every established church, and of some churches not established. But it has been a matter of dispute whether it answers any valuable purpose as to religion, however necessary as a test to loyalty. All language is more or less ambiguous, so that it is difficult always to understand the exact sense, or the *animus imponentis*, especially when creeds have been long established. It is said that the clergy of the churches of England and Scotland seldom consider themselves as fettered with the Thirty-nine Articles, or the Confession of Faith, when composing instructions for their parishes, or the public at large.

It is to be feared, indeed, that many subscribe merely for the sake of emolument; and though it be professedly *ex animo*, it is well known that it is not so in reality. How such will answer to the Great Head of the church, we must leave them to judge. They who think subscription to be proper should remember that it approaches very near the solemnity of an oath, and is not to be trifled with. "Great care," says Doddridge, "ought to be taken that we subscribe nothing that we do not firmly believe. If the signification of the words be dubious, and we believe either sense, and that sense in which we do believe them is as natural as the other, we may consistently with integrity subscribe them; or if the sense, in which we do believe them, be less natural, and we explain that sense, and that explication be admitted by the person requiring the subscription in his own right, there can be no just foundation for a scruple. Some have added, that, if we have reason to believe (though it is not expressly declared) that he who imposes the subscription does not intend that we should hereby declare our *assent* to those articles, but only that we should pay a compliment to his authority, and engage ourselves not openly to contradict them, we may, in this case, subscribe what is most directly contrary to our belief: or that, if we declare our belief in any book, as, for instance, the Bible, it is to be supposed that we subscribe other articles only so far as they are consistent with that; because we cannot imagine that the law would require us to profess our belief of contrary propositions at the same time. But subscription upon these principles seems a very dangerous attack upon sincerity and public virtue, especially in those designed for public offices." If the reader be desirous of investigating the subject, he may consult *Paley's Moral Phil.* vol. i. p. 218; *Dyer on Subscription; Doddridge's Lect.* lect. 70; *Conybeare's Sermon on Subscription; Free and Candid Disquisitions relating to the Church of England;* and *The Confessional.*

SUCCESSION, UNINTERRUPTED, a term made use of by the Romanists, and others, in reference to those bishops who are supposed to have derived their authority from the apostles, and so communicated that authority to others in a line, or succession. It is a very precarious and uncomfortable foundation for Christian hope (says Dr. Doddridge,) which is laid in the doctrine of an *uninterrupted succession* of bishops, and which makes the validity of the administration of Christian ministers depend upon such a succession, since there is so great a darkness upon many periods of ecclesiastical history, insomuch that it is not agreed who were the seven first bishops of the church of Rome, though that church was so celebrated; and Eusebius himself, from whom the greatest patrons of this doctrine have made their catalogues, expressly owns that it is no easy matter to tell who succeeded the apostles in the government of the churches, excepting such as may be collected from St. Paul's own words. [See EPISCOPACY.] Contested elections, in almost all considerable cities, make it very dubious which were the *true* bishops; and decrees of councils, rendering all those ordinations null where any *simoniacal* contract was the foundation of them, makes it impossible to prove that there is now upon earth any one person who is a legal successor of the apostles; at least, according to the principles of the Romish church. Consequently, whatever system is built on this doctrine must be very precarious. *Howe's Episcopacy*, p. 170, 183; *Doddridge's Lect.* lecture 197; *Chandler's Sermons against Popery*, p. 34, 37; *Pierce's Sermons*, pref.; and article ORDINATION.

SUFFERINGS OF CHRIST. To form an idea of Christ's sufferings, we should consider the poverty of his birth; the reproach of his character; the pains of his body; the power of his enemies; the desertion of his friends; the weight of his people's sins; the slow, ignominious, and painful nature of his death; and the hidings of his Father's face. All these rendered his sufferings extremely severe; yet some heretics said, that the sufferings of Christ were only in appearance, and not real: but, as Bishop Pearson observes, "If hunger and thirst; if revilings and contempt; if sorrows and agonies; if stripes and buffeting; if condemnation and crucifixion, be sufferings, Jesus *suffered*. If the infirmities of our nature; if the weight of our sins; if the malice of men; if the machinations of Satan; if the hand of God could make him suffer, our Saviour *suffered*. If the annals of time; if the writings of the apostles; if the death of his martyrs; if the confession of Gentiles; if the scoffs of the Jews, be testimonies, Jesus *suffered*."—*Pearson on the Creed; Dr. Rambach's Meditations on*

he Sufferings of Christ. For the *end* of Christ's ufferings, see DEATH OF CHRIST.

SUNDAY, or the LORD'S DAY, a solemn festival observed by Christians on the first day of very week, in memory of our Saviour's resurrection. See SABBATH.

It has been contended whether *Sunday* is a ame that ought to be used by Christians. The ords *Sabbath* and *Lord's Day*, say some, are e only names mentioned in Scripture respecting is day. To call it Sunday, is to set our wisom before the wisdom of God, and to give that ory to a Pagan idol which is due to him alone. he ancient Saxons called it by this name, beuse upon it they worshipped the Sun; and all Christians keep up the memory of that hich was highly displeasing to God, by calling e Sabbath by that name, rather than by either those he hath appointed? It is, indeed, called unday only because it is customary; but this, y they, will not justify men in doing that which contrary to the example and command of God his word.

Others observe, that although it was originally lled Sunday by the Heathens, yet it may very operly retain that name among Christians, beuse it is dedicated to the honour of the true ht, which lighteth every man that cometh into e world, of Him who is styled by the prophet he Sun of Righteousness," and who on this y arose from the dead. But although it was in e primitive times indifferently called the Lord's ay, or Sunday, yet it was never denominated e Sabbath; a name constantly appropriated to turday, or the seventh day, both by sacred and clesiastical writers. See SABBATH.

SUPEREROGATION, what a man does yond his duty, or more than he is commanded do. The Romanists stand up strenuously for rks of supererogation, and maintain that the servance of evangelical councils is such. By ans hereof a stock of merit is laid up, which e church has the disposal of, and which she disutes in indulgences to such as need.

This absurd doctrine was first invented tords the close of the twelfth century, and modi-l and embellished by St. Thomas in the rteenth: according to which, it was pretended t there actually existed an immense treasure merit, composed of the pious deeds and virus actions which the saints had performed beyond what was necessary for their own salvation, l which were, therefore, applicable to the benefit others; that the guardian and dispenser of s precious treasure was the Roman pontiff; l that, of consequence, he was empowered to ign to such as he thought proper a portion of s inexhaustible source of merit, suitable to ir respective guilt, and sufficient to deliver m from the punishment due to their crimes.

SUPERINTENDANT, an ecclesiastical suior in several reformed churches where episcoy is not admitted, particularly among the therans in Germany, and the Calvinists in ne other places. The superintendant is simito a bishop, only his power is somewhat more trained than that of our diocesan bishops. He he chief pastor, and has the direction of all the erior pastors within his district or diocese.

SUPERSTITION is a word that has been d so indefinitely, that it is difficult to deterne its precise meaning. From its resemblance in sound to the Latin word *superstes*, a survivor it is evidently derived from it; and different attempts have been made to trace their connexion in signification, but without any degree of certainty. It is generally defined to be, the observance of unnecessary and uncommanded rites and practices in religion; reverence of objects not fit for worship; too great nicety, fears, or scrupulousness; or extravagant devotions; or religion wrong directed or conducted. The word may be applied to the idolatry of the Heathens, the traditions of the Jews, the unscriptural rites of the Catholics; to the dependence placed by many on baptism, the Lord's supper, and other ceremonies. It may be extended to those who, without any evidence, believe that prophecies are still uttered, or miracles are performed. It is also applied to those who believe in witchcraft, magic, omens, &c.

Superstition, says Claude, usually springs either, 1. From *servile fear*, which makes people believe that God is always wrathful, and invents means to appease him.—2. Or from a natural inclination we all have to *idolatry*, which makes men think they see some ray of the Divinity in extraordinary creatures, and on this account worship them.—Or, 3. From *hypocrisy*, which makes men willing to discharge their obligations to God by grimace, and by zeal for external services.—Or, 4. From *presumption*, which makes men serve God after their own fancies. *Claude's Essay on the Composition of a Sermon*, vol. ii. p. 49 and 299; *Saurin's Sermons*, vol. v. p. 49, Eng. edit.; *Gregory Essays*, essay iii.

SUPRALAPSARIANS, persons who hold that God, without any regard to the good or evil works of men, has resolved, by an eternal decree, *supra lapsum*, antecedently to any knowledge of the fall of Adam, and independently of it, to save some and reject others: or, in other words, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose, decreed that Adam should necessarily fall.

Dr. Gill gives us the following account of Supralapsarianism.—The question which he proposes to discuss, is, "Whether men were considered in the mind of God in the decree of election as fallen or unfallen, as in the corrupt mass through the fall, or in the pure mass of creatureship, previous to it, and as to be created?" There are some who think that the latter, so considered, were the objects of election in the divine mind. These are called Supralapsarians, though, of these, some are of opinion that man was considered as to be created or creatable, and others as created but not fallen. The former seems best, that, of the vast number of individuals which came up in the divine mind whom his power could create, those whom he meant to bring into being he designed to glorify himself by them in some way or other. The decree of election respecting any part of them may be distinguished into the decree of the end and the decree of the means. The decree of the end respecting some is either subordinate to their eternal happiness, or ultimate, which is more properly the end, the glory of God; and if both are put together, it is a state of everlasting communion with God, for the glorifying of the riches of his grace. The decree of the means includes the decree to create men to permit them to fall, to recover them out of it through redemption by Christ, to sanctify them

by the grace of the Spirit, and completely save them; and which are not to be reckoned as materially many decrees, but as making one formal decree; or they are not to be considered as subordinate, but as co-ordinate means, and as making up one entire complete medium: for it is not to be supposed that God decreed to create man, that he might permit him to fall, in order to redeem, sanctify, and save him; but he decreed all this that he might glorify his grace, mercy, and justice. And in this way of considering the decrees of God, they think that they sufficiently obviate and remove the slanderous calumny cast upon them with respect to the other branch of predestination, which leaves men in the same state when others are chosen, and that for the glory of God. Which calumny is, that, according to them, God made man to damn him; whereas, according to their real sentiments, God decreed to make man, and made man neither to damn him nor save him, but for his own glory, which end is answered in them some way or other.—Again; they argue that the end is first in view before the means, and the decree of the end is, in order of nature, before the decree of the means; and what is first in intention, is last in execution. Now, as the glory of God is last in execution, it must be first in intention, wherefore men must be considered in the decree of the end as not yet created and fallen; since the creation and permission of sin belong to the decree of the means, which in order of nature is after the decree of the end. And they add to this, that if God first decreed to create man, and suffered him to fall, and then out of the fall chose some to grace and glory, he must decree to create man without an end, which is to make God to do what no wise man would; for when a man is about to do any thing, he proposes an end, and then contrives and fixes on ways and means to bring about that end. They think also that this way of conceiving and speaking of these things best expresses the sovereignty of God in them, as declared in the 9th of Romans, where he is said to will such and such things, for no other reason but because he wills them.

The opponents of this doctrine consider, however, that it is attended with insuperable difficulties. We demand, say they, an explanation of what they mean by this principle, "God hath made all things for his own glory." If they mean that justice requires a creature to devote himself to the worship and glorifying of his Creator, we grant it; if they mean that the attributes of God are displayed in all his works, we grant this too; but if the proposition be intended to affirm that God had no other view in creating men, so to speak, than his own interest, we deny the proposition, and affirm that God created men for their own happiness, and in order to have subjects upon whom he might bestow favours.

We desire to be informed, in the next place, say they, how it can be conceived that a determination to damn millions of men can contribute to the glory of God? We easily conceive, that it is for the glory of divine justice to punish guilty men: but to resolve to damn men without the consideration of sin, to create them that they might sin, to determine that they should sin in order to their destruction, is what seems to us more likely to tarnish the glory of God than to display it.

Again; we demand how, according to t hypothesis, it can be conceived that God is the author of sin? In the general scheme of churches, God only permits men to sin, and i the abuse of liberty that plunges man into mise even this principle, all lenified as it seems, is subject to a great number of difficulties; but this scheme God wills sin to produce the end proposed in creating the world, and it was nec sary that men should sin: God created them that. If this be not to make God the author sin, we must renounce the most distinct and cl ideas.

Again; we require them to reconcile this s tem with many express declarations of Script which inform us that *God would have all men be saved*. How doth it agree with such press entreaties, such cutting reproofs, such ten expostulations, as God discovers in regard to unconverted? Matt. xxiii. 37.

Lastly, we desire to know, how is it possibl conceive a God, who being in the actual enj ment of perfect happiness, incomprehensible, supreme, could determine to add this dec though useless to his felicity, to create men w out number for the purpose of confining them ever in the chains of darkness, and burning th for ever in unquenchable flames. *Gill's Body Div.* vol. i. p. 299; *Brine's Works; Saur Sermons*, vol. v. p. 336, Eng. trans.

SUPREMACY OF THE POPE, a d trine held by the Roman Catholics, who beli that the bishop of Rome is, under Christ, supre pastor of the whole church; and, as such, is only the first bishop in order and dignity, but also a power and jurisdiction over all Christia This doctrine is chiefly built upon the suppo primacy of Saint Peter, of whom the bisho Rome is the pretended successor, a primacy no where find commanded or countenanced, absolutely prohibited, in the word of God, L xxii. 14, 24; Mark ix. 35. See INFALLIBILI PRIMACY, POPE, and POPERY. *Dr. Barro Treatise on the Pope's Supremacy; Chilli worth's Religion of the Protestants;* and *Smi Errors of the Church of Rome.*

SUPREMACY, OATH OF. See OATH.

SUSPICION consists in imagining evil others without proof. It is sometimes opposed charity, which thinketh no evil. "A suspici temper checks in the bud every kind affection hardens the heart, and estranges man from m What friendship can we expect from him v views all our conduct with distrustful eyes, ascribes every benefit we confer to artifice stratagem? A candid man is accustomed to v the characters of his neighbours in the m favourable light, and is like one who dw amidst those beautiful scenes of nature on wh the eye rests with pleasure. Whereas the su cious man, having his imagination filled with the shocking forms of human falsehood, dec and treachery, resembles the traveller in the derness, who discerns no objects around him what are either dreary or terrible; caverns t open, serpents that hiss, and beasts of prey t howl."

SWEARING. See OATH.

Cursing and Swearing is an offence agai God and religion, and a sin of all others the m extravagant and unaccountable, as having benefit or advantage attending it. It is a c

mpt of God; a violation of his law; a great each of good behaviour; and a mark of levity, eakness, and wickedness. How those who live the habitual practice of it can call themselves en of sense, of character, or of decency, I know t. By the last statute against this crime, 19 eo. II. which repeals all former ones, every la- urer, sailor, or soldier, profanely cursing or vearing, shall forfeit one shilling; every other rson, under the rank of a gentleman, two shil- gs; and every gentleman, or person of superior nk, five shillings, to the poor of the parish; d on a second conviction double, and for every bsequent offence, treble the sum first forfeited, th all charges of conviction; and, in default of yment, shall be sent to the house of correction ten days.

SWEDENBORGIANS, the followers of manuel Swedenborg, a Swedish nobleman, rn at Stockholm, in 1689. He appears to have d a good education; for his learning was ex- isive in almost every branch. He professed nself to be the founder of the New Jerusalem urch, alluding to the New Jerusalem spoken in the book of the Revelations. He asserts at, in the year 1743, the Lord manifested him- f to him by a personal appearance, and at the ne time opened his spiritual eyes, so that he is enabled constantly to see and converse with irits and angels. From that time he began print and publish various wonderful things, hich, he says, were revealed to him, relating to aven and hell, the state of men after death, the orship of God, the spiritual sense of the Scrip- es, the various earths in the universe, and eir inhabitants; with many other strange par- ulars.

Swedenborg lived and died in the Lutheran mmunion, but always professed the highest spect for the church of England. He carried respect for the person and divinity of Jesus rist to the highest point of veneration, con- ering him altogether as "God manifested in flesh, and as the fulness of the Godhead united he man Christ Jesus." With respect, there- e, to the sacred Trinity, though he rejected idea of three distinct persons as destructive the unity of the Godhead, he admitted three tinct essences, principles, or characters, as sting in it; namely, the divine essence or aracter, in virtue of which he is called the Fa- r or Creator; the human essence, principle, character, united to the divine in the person Jesus Christ, in virtue of which he is called son and Redeemer; and, lastly, the proceed- essence or principle, in virtue of which he is led the Holy Ghost. He further maintains, t the sacred Scripture contains three distinct nses, called celestial, spiritual, and natural, ich are united by correspondences; and that each sense it is divine truth accommodated pectively to the angels of the three heavens, l also to men on earth. This science of cor- pondence (it is said) has been lost for some usands of years, viz. ever since the time of , but is now revived by Emanuel Sweden- g, who uses it as a key to the spiritual or in- nal sense of the sacred Scripture; every page which, he says, is written by correspondence, t is, by such things in the natural world as respond unto and signify things in the spiritual rld. He denies the doctrine of atonement, or vicarious sacrifice; together with the doctrine of predestination, unconditional election, justification by faith alone, the resurrection of the material body, &c.; and, in opposition thereto, maintains that man is possessed of free-will in spiritual things; that salvation is not attainable without repentance, that is, abstaining from evils, because they are sins against God, and living a life of charity and faith, according to the commandments; that man, immediately on his decease, rises again in a spiritual body, which was inclosed in his material body; and that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life. That all those passages in the Scripture generally supposed to signify the destruction of the world by fire, and commonly called the last judgment, must be understood according to the abovementioned science of correspondences, which teaches, that by the end of the world, or consummation of the age, is not signified the destruction of the world, but the destruction or end of the present Christian church, both among Roman Catholics and Protestants, of every description or denomination; and that this last judgment actually took place in the spiritual world in the year 1757; from which æra is dated the second advent of the Lord, and the commencement of a new Christian church, which, they say, is meant by the new heaven and new earth in the Revelation, and the new Jerusalem thence descending. They use a liturgy, and instrumental as well as vocal music, in their public worship. *Summary View of Swedenborg's Doctrines; Swedenborg's Works; Dialogues on Swedenborg's Theological Writings.*

SWEDENBORGIANS IN THE UNITED STATES. This sect, in this country, are organised into a General Convention, which meets annually. The eleventh meeting was held in Boston, in August, 1829. It consists of pastors, or teachers, and lay delegates. From the minutes of this body published in 1829, it appears that the total number of their clergy is 29; and that they have regular societies formed in 28 towns in the United States.—B.

SYMBOL, an abstract or compendium; a sign or representation of something moral by the figures or properties of natural things. Hence symbols are of various kinds; as hieroglyphics, types, enigmas, parables, fables, &c. See *Dr. Lancaster's Dictionary of Scripture Symbols*; and *Bicheno's Symbolical Vocabulary in his Signs of the Times*; *Faber on the Prophecies*; *W. Jones's Works*, vol. iv. let. 11.

SYNAGOGUE, a place where the Jews meet to worship God.

SYNERGISTS, so called from the Greek συνεργεια, which signifies co-operation. Hence this name was given to those in the sixteenth century who denied that God was the sole agent in the conversion of sinful man, and affirmed that man co-operated with divine grace in the accomplishment of this salutary purpose.

SYNOD, a meeting or assembly of ecclesiastical persons to consult on matters of religion. Of these there are four kinds, viz. 1. *General*, where bishops, &c. meet from all nations. These were first called by the emperors; afterwards by Christian princes; till, in later ages, the pope usurped to himself the greatest share in this business, and by his legates presided in them when called.—

2. *National*, where those of one nation only come together to determine any point of doctrine or discipline. The first of this sort which we read of in England was that of Herudford, or Hertford, in 673; and the last was that held by Cardinal Pole, in 1555.—3. *Provincial*, where those only of one province meet, now called the *convocation*.—4. *Diocesan*, where those of but one diocese meet, to enforce canons made by general councils, or national and provincial *synods*, and to consult and agree upon rules of discipline for themselves. These were not wholly laid aside, till, by the act of submission, 25 Hen. VIII. c. 19, it was made unlawful for any *synod* to meet but by royal authority. See COUNCIL and CONVOCATION.

SYRIAN CHRISTIANS. The number of Syrian churches is greater than has been supposed. There are, at this time, fifty-five churches in Malayala, acknowledging the Patriarch of tioch. The church was erected by the pre bishop, in 1793. See *Evang. Mag.* for 1 p. 430.

The Syrian Christians are not Nestori Formerly, indeed, they had bishops of that munion; but the liturgy of the present ch is derived from that of the early church of tioch, called *Liturgia Jacobi Apostoli*. T are usually denominated *Jacobitæ;* but they fer in ceremonial from the church of that n in Syria, and indeed from any existing churc the world. Their proper designation, and which is sanctioned by their own use, is Sy Christians, or the Syrian church of Malayal

The doctrines of the Syrian church are tained in a very few articles; and are not at riance, in essentials, with the doctrines of church of England.

T.

TABERNACLE, among the Hebrews, a kind of building, in the form of a tent, set up by the express command of God for the performance of religious worship, sacrifices, &c., Exod. xxvi. xxvii.

Feast of Tabernacles, a solemn festival of the Hebrews, observed after harvest, on the 15th day of the month Tisri, instituted to commemorate the goodness of God, who protected the Israelites in the wilderness, and made them dwell in booths when they came out of Egypt.

TABORITES. See BOHEMIAN BRETHREN.

TALAPOINS, or TALOPINS, priests of Siam. They enjoy great privileges, but are enjoined celibacy and austerity of life. They live in monasteries contiguous to the temples; and, what is singular, any one may enter into the priesthood, and, after a certain age, may quit it to marry, and return to society. There are Talapoinesses, too, or nuns, who live in the same convents, but are not admitted till they have passed their fortieth year. The Talapoins educate children, and at every new and full moon explain the precepts of their religion in their temples; and, during the rainy season, they preach from six in the morning till noon, and from one in the afternoon till five in the evening. They dress in a very mean garb, and go bare-headed and barefooted; and no person is admitted among them who is not well skilled in the Baly language.—They believe that the universe is eternal, but admit that certain parts of it, as this world, may be destroyed, and again regenerated. They believe in a universal pervading spirit, and in the immortality and transmigration of the soul; but they extend this last doctrine not only to animals, but to vegetables and rocks. They have their good and evil genii, and particular local deities, who preside over forests and rivers, and interfere in all sublunary affairs.

TALENT figuratively signifies any gift or opportunity God gives to men for the promotion of his glory. "Every thing almost," says Mr. Scott, "that we are, or possess, or meet with, may be considered as a *talent;* for a good or a bad use may be made of every natural endowment, or providential appointment, or they may remain unoccupied through inactivity and selfishness. Time, health, vigour of body, and the power of exer and enduring fatigue—the natural and acqu abilities of the mind, skill in any lawful art or ence, and the capacity for close mental applica —the gift of speech, and that of speaking fluency and propriety, and in a convincing tractive, or persuasive manner—wealth, i ence, or authority—a man's situation in church, the community, or relative life—and various occurrences which make way for hi attempt any thing of a beneficial tendency: th and many others that can scarcely be enu rated, are talents which the consistent Chris will improve to the glory of God, and the ben of mankind. Nay, this improvement procures increase of talents, and gives a man an acces of influence, and an accumulating power of d good; because it tends to establish his reputa for prudence, piety, integrity, sincerity, and interested benevolence: it gradually forms to an habitual readiness to engage in benefi designs, and to conduct them in a gentle, obtrusive and unassuming manner: it disp others to regard him with increasing confid and affection, and to approach him with satis tion; and it procures for him the countenanc many persons, whose assistance he can emplo accomplishing his own salutary purposes."

TALMUD, a collection of Jewish writi There are two works which bear this name— Talmud of Jerusalem, and the Talmud of B lon. Each of these are composed of two par the Mishna, which is the text, and is commo both; and the Gemara, or commentary.

The Mishna, which comprehends all the l institutions, and rules of life (which, beside ancient Hebrew Scripture, the Jews thou themselves bound to observe,) was composed, cording to the unanimous testimony of the J about the close of the second century. It the work of rabbi Jehuda (or Juda) Hakkad who was the ornament of the school of Tibe and is said to have occupied him forty year The commentaries and additions which ceeding rabbies made, were collected by r Jochanan Ben Eliezer, some say in the fi others say in the sixth, and others in the seve century, under the name of *Gemara*, that

completion, because it completed the Talmud. A similar addition was made to the Mishna by the Babylonish doctors in the beginning of the sixth century, according to Enfield; and in the seventh, according to others.

The Mishna is divided into six parts, of which every one which is entitled *order* is formed of treatises: every treatise is divided into chapters; and every chapter into mishnas, or aphorisms. In the *first* part is discussed whatever relates to seeds, fruits, and trees: in the *second*, feasts: in the *third*, women, their duties, their disorders, marriages, divorces, contracts, and nuptials: in the *fourth*, are treated the damages or losses sustained by beasts or men, of things found, deposits, usuries, rents, farms, partnership in commerce, inheritance, sales and purchases, oaths, witnesses, arrests, idolatry; and here are named those by whom the oral law was received and preserved: in the *fifth* part are noticed what regards sacrifices and holy things: and the *sixth* treats on purifications, vessels, furniture, clothes, houses, leprosy, baths, and numerous other articles:—all this forms the Mishna.

As the learned reader may wish to obtain some notion of rabbinical composition and judgment, we shall gratify his curiosity sufficiently by the following specimen: "Adam's *body* was made of the earth of Babylon, his *head* of the land of Israel, his other *members* of other parts of the world. R. Meir thought he was compact of the earth gathered out of the whole earth: as it is written, *thine eyes did see my substance*. Now it is elsewhere written, *the eyes of the Lord are over all the earth*. R. Aha expressly marks the twelve hours in which his various parts were formed. His stature was from one end of the world to the other; and it was for his transgression that the Creator, laying his hand in anger on him, lessened him; 'for before,' says R. Eleazer, 'with his hand he reached the firmament.' R. Jehuda thinks his sin was heresy; but R. Isaac thinks that it was nourishing his foreskin."

The Talmud of Babylon is most valued by the Jews; and this is the book which they mean to express when they talk of the Talmud in general. An abridgment of it was made by Maimonides in the 12th century, in which he rejected some of its greatest absurdities. The Gemara is stuffed with dreams and chimeras, with many ignorant and impertinent questions, and the style very coarse. The Mishna is written in a style comparatively pure, and may be very useful in explaining passages of the New Testament, where the phraseology is similar. This is, indeed, the only use to which Christians can apply it: but this renders it valuable.—Lightfoot has judiciously availed himself of such information as he could derive from it. Some of the popes, with a barbarous zeal, and a timidity of spirit for the success of the Christian religion, which the belief of its divinity can never excuse, ordered great numbers of the Talmud to be burned. Gregory IX. burned about twenty cart-loads; and Paul IV. ordered 12,000 copies of the Talmud to be destroyed. See MISCHNA; the last edition of the *Talmud of Babylon*, printed at Amsterdam, in 12 vols. folio: the Talmud of Jerusalem is in one large volume folio.

TANQUELINIANS, so called from Tanquelinus, who formed a numerous denomination in Brabant and Antwerp in the twelfth century.

He treated with contempt the external worship of God, the sacrament of the Lord's Supper, and the rite of baptism, and held clandestine assemblies to propagate his opinions. He declaimed against the vices of the clergy with vehemence and intrepidity.

TARGUM, a name given to the Chaldee paraphrases of the books of the Old Testament. They are called *paraphrases* or *expositions*, because they are rather comments and explications, than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself; so that when the Hebrew text was read in the synagogue, or in the temple, they generally added to it an explication in the Chaldee tongue, for the service of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable, that even from the time of Ezra this custom began: since this learned scribe, reading the law to the people in the temple, explained it, with the other priests that were with him, to make it understood by the people, Neh. viii. 7, 9.

But though the custom of making these sorts of expositions in the Chaldee language be very ancient among the Hebrews, yet they have no written paraphrases or Targums before the æra of Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed about thirty years before Christ, under the reign of Herod the Great. Onkelos is something more modern. The Targum of Onkelos is the most of all esteemed, and copies are to be found in which it is inserted verse for verse with the Hebrew. It is so short, and so simple, that it cannot be suspected of being corrupted. This paraphrast wrote only upon the books of Moses; and his style approaches nearly to the purity of the Chaldee, as it is found in Daniel and Ezra. This Targum is quoted in the Mishna, but was not known either to Eusebius, St. Jerome, or Origen.

The Targum of Jonathan, son of Uziel, is upon the greater and lesser prophets. He is much more diffuse than Onkelos, and especially upon the lesser prophets, where he takes greater liberties, and runs on in allegories. His style is pure enough, and approaches pretty near to the Chaldee of Onkelos. It is thought that the Jewish doctors, who lived above seven hundred years after him, made some additions to him.

The Targum of Joseph the Blind is upon the Hagiographia. This author is much more modern, and less esteemed, than those we have now mentioned. He has written upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. His style is a very corrupt Chaldee, with a great mixture of words from foreign languages.

The Targum of Jerusalem is only upon the Pentateuch; nor is that entire or perfect. There are whole verses wanting, others transposed, others mutilated; which has made many of opinion that this is only a fragment of some ancient paraphrase that is now lost. There is no Targum upon Daniel, or upon the books of Ezra and Nehemiah.

These Targums are of great use for the better understanding not only of the Old Testament, on which they are written, but also of the New. As to the Old Testament, they serve to vindicate

the genuineness of the present Hebrew text, by proving it to be the same that was in use when these Targums were made; contrary to the opinion of those who think the Jews corrupted it after our Saviour's time. They help to explain many words and phrases in the Hebrew original, and they hand down to us many of the ancient customs of the Jews. And some of them, with the phraseologies, idioms, and peculiar forms of speech, which we find in them, do, in many instances, help as much for the better illustration and better understanding of the New Testament as of the Old; the Jerusalem Chaldee dialect, in which they are written, being the vulgar language of the Jews in our Saviour's time. They also very much serve the Christian cause against the Jews, by interpreting many of the prophecies of the Messiah in the Old Testament in the same manner as the Christians do. Many instances are produced to this purpose by Dr. Prideaux in his *Connections of the History of the Old and New Testament*. These Targums are published to the best advantage in the second edition of the great Hebrew Bible set forth at Basil by Buxtorf the father, anno 1610.

TEMPER, the disposition of the mind, whether natural or acquired. The word is seldom used by good writers without an epithet, as a *good* or *bad* temper. Temper must be distinguished from passion. The *passions* are quick and strong emotions which by degrees subside. *Temper* is the disposition which remains after these emotions are past, and which forms the habitual propensity of the soul. See *Dr. Evans's Practical Discourses on the Christian Temper*; and the various articles LOVE, PATIENCE, HUMILITY, FORTITUDE, &c. in this work.

TEMPERANCE, that virtue which a man is said to possess who moderates and restrains his sensual appetites. It is often, however, used in a much more general sense, as synonymous with moderation, and is then applied indiscriminately to all the passions.

"Temperance," says Addison, "has those particular advantages above all other means of health, that it may be practised by all ranks and conditions at any season or in any place. It is a kind of regimen into which every man may put himself without interruption to business, expense of money, or loss of time. Physic, for the most part, is nothing else but the substitute of exercise or *temperance*." In order to obtain and practise this virtue, we should consider it, 1. As a divine command, Phil. iv. 5; Luke xxi. 34; Prov. xxiii. 1—3. —2. As conducive to health.—3. As advantageous to the powers of the mind.—4. As a defence against injustice, lust, imprudence, detraction, poverty, &c.—And, lastly, the example of Christ should be a most powerful stimulus to it. See INTEMPERANCE, SOBRIETY.

TEMPLARS, TEMPLERS, or KNIGHTS OF THE TEMPLE, a religious order instituted at Jerusalem, in the beginning of the 12th century, for the defence of the holy sepulchre, and the protection of Christian pilgrims. They were first called *The Poor of the Holy City*, and afterwards assumed the appellation of *Templars*, because their house was near the temple. The order was founded by Baldwin II, then king of Jerusalem, with the concurrence of the pope: and the principal articles of their rule were, that they should hear the holy office throughout every day; or that, when their military duties should prevent this, they should supply it by a certain number of paternosters; that they should abstain from flesh four days in the week, and on Fridays from eggs and milk meats; that each knight might have three horses and one squire, and that they should neither hunt nor fowl. After the ruin of Jerusalem, about 1186, they spread themselves through Germany and other countries of Europe, to which they were invited by the liberality of the Christians. In the year 1228 this order acquired stability by being confirmed in the council of Troyes, and subjected to a rule of discipline drawn up by St. Bernard. In every nation they had a particular governor, called *Master of the Temple*, or of the militia of the temple. Their grand master had his residence at Paris. The order of Templars flourished for some time, and acquired, by the valour of its knights, immense riches, and an eminent degree of military renown; but, as their prosperity increased, their vices were multiplied, and their arrogance, luxury, and cruelty, rose at last to such a great height, that their privileges were revoked, and their order suppressed with the most terrible circumstances of infamy and severity.

TEMPLE, a public building erected for the purpose of religious worship.

TEMPORAL, a term often used for secular, as a distinction from spiritual or ecclesiastical; likewise for any thing belonging to time in contrast with eternity.

TEMPORALITIES OF BISHOPS are the revenues, lands, tenements, and lay fees, belonging to bishops, as they are barons and lords of parliament.

TEMPTATION, the enticement of a person to commit sin by offering some seeming advantage. There are four things, says one, in temptation: 1. Deception.—2. Infection.—3. Seduction.—4. Perdition. The sources of temptation are Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time of life. They may be wisely permitted to show us our weakness, to try our faith, to promote our humility, and to learn us to place our dependence on a superior Power: yet we must not run into them, but watch and pray; avoid sinful company; consider the love, sufferings, and constancy of Christ, and the awful consequences of falling a victim to them. The following rules have been laid down, by which we may in some measure know when a temptation comes from Satan.—1. When the temptation is unnatural, or contrary to the general bias or temper of our minds.—2. When it is opposite to the present frame of the mind.—3. When the temptation itself is irrational; being contrary to whatever we could imagine our own minds would suggest to us.—4. When a temptation is detested in its first rising and appearance.—5. Lastly, when it is violent. See SATAN. *Brooks, Owen, Gilpin, Capel*, and *Gillespie on Temptation*; *South's Seven Sermons on Temptation*, in the 6th vol. of his *Sermons*; *Pike and Hayward's Cases of Conscience*; and *Bishop Porteus's Sermons*, ser. 3 and 4, vol. i.

TEMPTATION OF CHRIST. The temptation of Christ, of which we read in the 4th chap. of Matthew, has been much the subject of infidel ridicule, and some ingenious writers, to avoid the difficulties of a literal interpretation,

have reduced the whole to vision and allegory. But perhaps this has increased rather than removed those difficulties. Is it not best always to adhere as close as possible to the language of inspiration, without glossing it with fancies of our own? And after all, what is there so inconsistent with reason in this account? That, when our Lord retired to the interior part of the wilderness, the enemy of mankind should assume a disguise (whether human or angelic is not important,) and present the most plausible temptation to our Redeemer, under these trying circumstances, is perfectly consistent with the malevolence of his character; but how far he was permitted to exert his power in forming them, is not necessary to be inquired. The grand objection is, why was Satan suffered thus to insult the Son of God? Wherefore did the Redeemer suffer his state of retirement to be thus disturbed with the malicious suggestions of the fiend? May it not be answered that herein, 1. He gave an instance of his own condescension and humiliation.—2. He hereby proved his power over the tempter.—3. He set an example of firmness and virtue to his followers.—And, 4. He here affords consolation to his suffering people, by showing not only that he himself was tempted, but is able to succour those who are tempted, Heb. ii. 13; iv. 15. *Farmer on Christ's Temptations; Edwards's History of Redemption*, note 334; *Henry, Gill*, and *Macknight*, in loc.

TERAPHIM, a word in the Hebrew language which has much exercised the ingenuity of the critics. It is commonly interpreted idols. It would be useless here to trouble the reader with the numerous conjectures which have been formed respecting its meaning. Perhaps the best way to determine it would be to examine and compare all the passages in which it occurs, and to consult the ancient translations.

TESTAMENT, OLD. See BIBLE, SCRIPTURE.

TESTAMENT, NEW. The religious institution of Jesus Christ, says Mr. Campbell, is frequently denominated η καινη διαθηκη, which is almost always rendered the *New Testament;* yet the word διαθηκη, by itself, is generally translated *covenant*. It is the Greek word, whereby the Seventy have uniformly translated the Hebrew word *Berith*, which our translators have invariably translated *covenant*. That the Hebrew term corresponds much better to the English word *covenant* than to *testament*, there can be no question; yet the word διαθηκη in classical use is more frequently rendered *Testament*. The proper Greek word for covenant is συνθηκη, which is not found in the New Testament, and occurs only thrice in the Septuagint, where it is never employed for rendering the word *Berith*.

The term New is added, to distinguish it from the Old Covenant, that is, the dispensation of Moses. The two covenants are always in Scripture the two dispensations: that under Moses is the old, that under the Messiah is the new. In the latitude wherein the term is used in holy writ, the command under the sanction of death, which God gave to Adam, may, with sufficient propriety, be termed a Covenant; but it is never so called in Scripture; and when mention is made of the two covenants, the old and the new, or the first and the second, there appears to be no reference to any thing that related to Adam. In all such places, Moses and Jesus are contrasted,—the Jewish economy and the Christian: mount Sinai, in Arabia, where the law was promulgated; and mount Sion in Jerusalem, where the Gospel was first published.

These terms, from signifying the two dispensations, came soon to denote the books wherein they were written, the sacred writings of the Jews being called the Old Testament; and the writings superadded by the apostles and evangelists, the New Testament. An example of the use of the former application we have in 2 Cor. iii. 14. "Until this day remaineth the veil untaken away in the reading of the Old Testament." See *Dr. Campbell's Pract. Dissert.* part 3.

TEST ACT, is the statute 25 Car. II. cap. 2, which directs all officers, civil and military, to take the oaths, and make the declaration against transubstantiation, in the Court of King's Bench or Chancery, the next term, or at the next quarter-sessions, or (by subsequent statutes) within six months after their admission; and also within the same time to receive the sacrament of the Lord's Supper, according to the usage of the church of England, in some public church, immediately after divine service or sermon, and to deliver into court a certificate thereof, signed by the minister and churchwarden: and also to prove the same by two credible witnesses, upon forfeiture of five hundred pounds, and disability to hold the said office. The avowed object of this act was, to exclude from places of trust all members of the church of Rome; and hence the Dissenters of that age, if they did not support the bill when passing through the two houses of parliament, gave it no opposition. For this part of their conduct they have been often censured with severity, as having betrayed their rights from resentment to their enemies.

To make the ordinance of the Lord's Supper a qualification of admittance to any office in or under the civil government, is evidently a profanation of the ordinance itself; not to insist upon the impropriety of excluding peaceable and loyal subjects from places of trust and profit, merely on account of their religious opinions. Various tracts have been written on the subject of a repeal of this act by Priestley, Englefield, Walker, Wakefield, Bristow, Palmer, and others. On the contrary side, by a great number of anonymous writers.

THANKFULNESS. See GRATITUDE, and the next article.

THANKSGIVING, that part of divine worship wherein we acknowledge benefits received. "It implies," says Dr. Barrow (vol. i. ser. 8 and 9,) "1. A right apprehension of the benefits conferred.—2. A faithful retention of benefits in the memory, and frequent reflections upon them. 3. A due esteem and valuation of benefits.—4. A reception of those benefits with a willing mind, a vehement affection.—5. Due acknowledgment of our obligations.—6. Endeavours of real compensation; or, as it respects the Divine Being, a willingness to serve and exalt him.—7. Esteem, veneration, and love of the benefactor." The *blessings* for which we should be thankful are, 1. *Temporal;* such as health, food, raiment, rest, &c.—2. *Spiritual;* such as the Bible, ordinances, the Gospel and its blessings; as free grace, adoption, pardon, justification, calling, &c.—3. *Eternal*, or the enjoyment of God in a future state.—

Also for all that is past, which we now enjoy, and what is promised; for private and public, for ordinary and extraordinary blessings; for prosperity, and even adversity, so far as rendered subservient to our good. The *excellency* of this duty appears, if we consider, 1. Its antiquity; it existed in Paradise before Adam fell, and therefore prior to the graces of faith, repentance, &c.—2. Its sphere of operation; being far beyond many other graces which are confined to time and place.—3. Its felicity; some duties are painful: as repentance, conflict with sin, &c.; but this is a source of sublime pleasure.—4. Its reasonableness.—And, 5. Its perpetuity. This will be in exercise for ever, when other graces will not be necessary, as faith, repentance, &c. The *obligation* to this duty arises, 1. From the relation we stand in to God.—2. The divine command.—3. The promises God hath made.—4. The example of all good men.—5. Our unworthiness of the blessings we receive.—And, 6. The prospect of eternal glory.

THEFT, the taking away the property of another without his knowledge or consent. This is not only a sin against our neighbour, but a direct violation of that part of the decalogue which says, "Thou shalt not steal." This law requires justice, truth, and faithfulness in all our dealings with men; to owe no man any thing, but to give to all their dues; to be true to all engagements, promises, and contracts; and to be faithful in whatever is committed to our care and trust. It forbids all unjust ways of increasing our own and hurting our neighbour's substance by using false balances and measures; by overreaching and circumventing in trade and commerce; by taking away by force or fraud the goods, persons, or properties of men; by borrowing and not paying again; by oppression, extortion, and unlawful usury. It may include in it also, what is very seldom called by this name, i. e. the robbing of ourselves and families, by neglecting our callings, or imprudent management thereof; lending larger sums of money than our circumstances will bear, when there is no prospect of payment; by being profuse and excessive in our expenses; indulging unlawful pleasures, and thereby reducing our families to poverty; or even, on the other hand, by laying up a great deal for the time to come, while our families are left to starve, or reduced to the greatest inconvenience and distress.

THEODOSIANS. See ANGELITES.

THEOLOGY, signifies that science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end. The word was first used to denote the systems, or rather the heterogeneous fables of those poets and philosophers who wrote of the genealogy and exploits of the gods of Greece. Hence Orpheus, Musæus, Hesiod, &c. were called theologians; and the same epithet was given to Plato, on account of his sublime speculations on the same subject. It was afterwards adopted by the earliest writers of the Christian church, who styled the author of the Apocalypse, by way of eminence, ὁ θεολογος, the divine. As the various branches of theology are considered in their places in this work, they need not be insisted on here. The theological student will find the following books on the subject of utility: *Grotius de Veritate Religionis Christianæ; Stillingfleet's Origines Sacræ; Turretine's Institutio Theologiæ Elencticæ; Butler's Analogy; Picteti Theologia Christiana; Stapferi Institutiones Theologiæ; Witsius on the Covenants; Usher, Boston, Watson, Gill,* and *Ridgley's Divinity; Doddridge's Lectures; Brown's Compendium of Natural and Revealed Religion;* and *Ryan's Effects of Religion on Mankind.* See also articles CHRISTIANITY, RELIGION, REVELATION, SCRIPTURES.

THEOPASCHITES, a denomination in the fifth century, who held that Christ had but one nature, which was the divine, and consequently that this divine nature suffered.

THEOPHILANTHROPISTS, a sect of deists, who, in September 1796, published at Paris a sort of catechism or directory for social worship, under the title of *Manuel des Theanthrophiles.* This religious breviary found favour; the congregation became numerous; and in the second edition of their Manuel they assumed the less harsh denomination of *Theophilanthropists,* i. e. lovers of God and man.—According to them, the temple the most worthy of the Divinity is the universe. Abandoned sometimes under the vault of heaven to the contemplation of the beauties of nature, they render its Author the homage of adoration and of gratitude. They nevertheless have temples erected by the hands of men, in which it is more commodious for them to assemble, to hear lessons concerning his wisdom. Certain moral inscriptions; a simple altar, on which they deposit a sign of gratitude for the benefits of the Creator, such flowers or fruits as the seasons afford; a tribune for the lectures and discourses, form the whole of the ornaments of their temples.

The first inscription, placed above the altar, recals to remembrance the two religious dogmas which are the foundation of their moral.

First inscription.—We believe in the existence of God, in the immortality of the soul.—*Second inscription.* Worship God, cherish your kind, render yourselves useful to your country.—*Third inscription.* Good is every thing which tends to the preservation or the perfection of man. Evil is every thing which tends to destroy or deteriorate him.—*Fourth inscription.* Children, honour your fathers and mothers; obey them with affection, comfort their old age. Fathers and mothers, instruct your children.—*Fifth inscription.* Wives, regard your husbands, the chiefs of your houses. Husbands, love your wives, and render yourselves reciprocally happy.

From the concluding part of the *Manuel* of the Theophilanthropists, we may learn something more of their sentiments. "If any one ask you," say they, "what is the origin of your religion and of your worship, you can answer him thus: Open the most ancient books which are known, seek there what was the religion, what the worship of the first human beings of which history has preserved the remembrance. There you will see that their religion was what we now call *natural religion,* because it has for its principle even the Author of nature. It is he that has engraven it in the heart of the first human beings, in ours, in that of all the inhabitants of the earth; this religion, which consists in worshipping God and cherishing our kind, is what we express by one single word, that of *Theophilanthropy.* Thus our religion is that of our first parents; it is yours;

it is ours; it is the universal religion. As to our worship, it is also that of our first fathers. See even in the most ancient writings, that the exterior signs by which they rendered their homage to the Creator were of great simplicity. They dressed for him an altar of earth; they offered him, in sign of their gratitude and of their submission, some of the productions which they held of his liberal hand. The fathers exhorted their children to virtue; they all encouraged one another, under the auspices of the Divinity, to the accomplishment of their duties. This simple worship the sages of all nations have not ceased to profess, and they have transmitted it down to us without interruption.

"If they yet ask you of whom you hold your mission, answer, we hold it of God himself, who, in giving us two arms to aid our kind, has also given us intelligence to mutually enlighten us, and the love of good to bring us together to virtue; of God, who has given experience and wisdom to the aged to guide the young, and authority to fathers to conduct their children.

"If they are not struck with the force of those reasons, do not farther discuss the subject, and do not engage yourself in controversies, which tend to diminish the love of our neighbours. Our principles are the Eternal Truth; they will subsist, whatever individuals may support or attack them, and the efforts of the wicked will not even prevail against them. Rest firmly attached to them, without attacking or defending any religious system; and remember, that similar discussions have never produced good, and that they have often tinged the earth with the blood of men. Let us lay aside systems, and apply ourselves to doing good; it is the only road to happiness." So much for the divinity of the Theophilanthropists; a system entirely defective, because it wants the true foundation,—the word of God; the grand rule of all our actions, and the only basis on which our hopes and prospects of success can be built.

THEOSOPHISTS, a sect who pretend to derive all their knowledge from divine illumination. They boast that by means of this celestial light, they are not only admitted to the intimate knowledge of God, and of all divine truth, but have access to the most sublime secrets of nature. They ascribe it to the singular manifestation of divine benevolence, that they are able to make such a use of the element of fire in the chemical art, as enables them to discover the essential principles of bodies, and to disclose stupendous mysteries in the physical world. To this class, it is said, belonged Paracelsus, R. Fludd, Van Helmont, Peter Poiret, and the Rosicrusians.

THERAPEUTÆ, so called from the extraordinary purity of their religious worship, were a Jewish sect, who, with a kind of religious frenzy, placed their whole felicity in the contemplation of the divine nature. Detaching themselves wholly from secular affairs, they transferred their property to their relations or friends, and withdrew into solitary places, where they devoted themselves to a holy life. The principal society of this kind was formed near Alexandria, where they lived, not far from each other, in separate cottages, each of which had its own sacred apartment; to which the inhabitant retired for the purposes of devotion. After their morning prayers, they spent the day in studying the law and the prophets, endeavouring, by the help of the commentaries of their ancestors, to discover some allegorical meaning in every part. Besides this, they entertained themselves with composing sacred hymns in various kinds of metre. Six days of the week were, in this manner, passed in solitude. On the seventh day they met, clothed in a decent habit, in a public assembly, where, taking their places according to their age, they sat with the right hand between the breast and the chin, and the left at the side. Then some one of the elders, stepping forth into the middle of the assembly, discoursed with a grave countenance and a calm tone of voice, on the doctrines of the sect; the audience, in the mean time, remaining in perfect silence, and occasionally expressing their attention and approbation by a nod. The chapel where they met was divided into two apartments, one for the men, and the other for the women. So strict a regard was paid to silence in these assemblies, that no one was permitted to whisper, nor even to breathe aloud; but when the discourse was finished, if the question which had been proposed for solution had been treated to the satisfaction of the audience, they expressed their approbation by a murmur of applause. Then the speaker, rising, sung a hymn of praise to God; in the last verse of which the whole assembly joined. On great festivals, the meeting was closed with a vigil, in which sacred music was performed, accompanied with solemn dancing; and these vigils were continued till morning, when the assembly, after a morning prayer, in which their faces were directed towards the rising sun, was broken up. So abstemious were these ascetics, that they commonly ate nothing before the setting sun, and often fasted two or three days. They abstained from wine, and their ordinary food was bread and herbs.

Much dispute has arisen among the learned concerning this sect. Some have imagined them to have been Judaizing Gentiles; but Philo supposes them to be Jews, by speaking of them as a branch of the sect of Essenes, and expressly classes them among the followers of Moses. Others have maintained, that the Therapeutæ were an Alexandrian sect of Jewish converts to the Christian faith, who devoted themselves to a monastic life. But this is impossible; for Philo, who wrote before Christianity appeared in Egypt, speaks of this as an established sect. From comparing Philo's account of this sect with the state of philosophy in the country where it flourished, it seems likely that the Therapeutæ were a body of Jewish fanatics, who suffered themselves to be drawn aside from the simplicity of their ancient religion by the example of the Egyptians and Pythagoreans. How long this sect continued is uncertain; but it is not improbable that, after the appearance of Christianity in Egypt, it soon became extinct.

THOUGHT, an image of any thing formed in the mind; sentiment, reflection, opinion, design. As the thoughts are the prime movers of the conduct; as in the sight of the Divine Being they bear the character of good or evil; and as they are therefore cognizable at his tribunal; the moral regulation of them is of the greatest importance. It is of consequence to inquire what thoughts ought to be *rejected*, and what to be *indulged*. *Those of an evil nature, which ought to be banished, are*, 1. Fretful and discontented thoughts.—2. Anxious and apprehensive thoughts.

—3. Angry and wrathful thoughts.—4. Malignant and revengeful thoughts.—5. Such as are foolish, trifling, and unreasonable.—6. Wild and extravagant, vain and fantastical.—7. Romantic and chimerical.—8. Impure and lascivious.—9. Gloomy and melancholy.—10. Hasty and volatile.—11. Profane and blasphemous. *The thoughts we ought to indulge*, are those which give the mind a rational or religious pleasure; tend to improve the understanding: raise the affections to divine objects; to promote the welfare of our fellow-creatures, and withal the divine glory. *To bring the mind into a habit of thinking* as we ought to think, there should be a constant dependence on and imploring of divine grace; an increasing acquaintance with the sacred Scriptures; an improvement of every opportunity of serious conversation; a constant observance of the works of God in creation, providence, and grace; and, lastly, a deep sense of the realities of an eternal world as revealed in the word of God. *Mason on Self-knowledge; Watts on the Mind; Goodwin's Vanity of Thoughts.* See his Works, vol. iii. p. 232.

TIARA, the name of the pope's triple crown. The tiara and keys are the badges of the papal dignity, the tiara of his civil rank, and the keys of his jurisdiction; for as soon as the pope is dead, his arms are represented with the tiara alone, without the keys. The ancient tiara was a round high cap. John XIII. first encompassed it with a crown. Boniface VIII. added a second crown; and Benedict XII. a third.

TIME, mode of duration marked by certain periods, chiefly by the motion and revolution of the sun. The general idea which time gives in every thing to which it is applied, is that of limited duration. Thus we cannot say of the Deity that he exists in time, because eternity, which he inhabits, is absolutely uniform, neither admitting limitation nor succession.

Time is said to be redeemed or improved when it is properly filled up, or employed in the conscientious discharge of all the duties which devolve upon us, as it respects the Divine Being, ourselves, and our fellow-creatures. Time may be said to be lost when it is not devoted to some good, useful, or at least some innocent purpose; or when opportunities of improvement, business, or devotion, are neglected. Time is wasted by excessive sleep, unnecessary recreations, indolent habits, useless visits, idle reading, vain conversation, and all those actions which have no good end in them. We ought to improve the time, when we consider, 1. That it is short.—2. Swift.—3. Irrecoverable.—4. Uncertain.—5. That it is a talent committed to our trust.—And, 6. That the improvement of it is advantageous and interesting in every respect. See *Shower on Time and Eternity; Fox on Time; J. Edwards's Posthumous Sermons*, ser. 24, 25, 26; *Hale's Contemplations*, p. 211; *Hervey's Meditations; Young's Night Thoughts; Blair's Grave.*

TOLERATION, in matters of religion, is either civil or ecclesiastical. Civil toleration is an impunity, and safely granted by the state to every sect that does not maintain doctrines inconsistent with the public peace. Ecclesiastical toleration is the allowance which the church grants to its members to differ in certain opinions not reputed essential. See *Dr. Owen; Locke*, and *Dr. Furneaux, on Toleration; Milton's Civil Power in Ecclesiastical Cause: Hints on Toleration, by Philagatharches: Reflections Philosophiques et Politiques sur la Tolerance Religieuse, par J. P. De N***.*

TOLERATION ACT, an act for exempting their Majesties' Protestant subjects, dissenting from the Church of England, from the Penalties of certain Laws.

The preamble states, "That forasmuch as some ease to scrupulous consciences, in the exercise of religion, may be an effectual means to unite their Majesties' Protestant Subjects in interest and affection," it enacts as follows: viz.

Sect. II. That neither the statute made in the 23d of Elizabeth, intituled "An Act to retain the Queen's Majesty's Subjects in their due obedience;" nor the statute made in the 20th year of the said Queen, "for the more speedy and due execution of certain branches of the former act;" nor that clause of a statute made in the first year of the said Queen, intituled "An Act for the Uniformity of Common Prayer," &c.; whereby all persons are required to resort to their parish church or chapel, upon pain of punishment by the censures of the church; and also upon pain that every person so offending, shall forfeit for every such offence twelve pence; nor the statute made in the 3d year of the late King James, intituled "An act for the better discovering and repressing Popish Recusants;" nor that other statute, intituled "An act to prevent and avoid dangers which may grow by Popish Recusants;" nor any other law or statute of this realm made against Papists or Popish Recusants, shall be construed to extend to any person or persons dissenting from the Church of England, that shall take the oaths (of allegiance and supremacy) and shall make and subscribe the declaration (against Popery;) which oaths and declaration the justices of the peace at the general sessions of the peace for the county or place where such persons shall live, are hereby required to administer, to such persons as shall offer themselves to make and subscribe the same, and thereof to keep a register; and, likewise, none of the persons aforesaid shall give or pay, as any fee or reward, to any officer belonging to the court, above the sum of six-pence for his entry of his taking the said oaths, &c. nor above the further sum of six-pence for any certificate of the same.

Sect. IV. That every person that shall take the said oaths, and make and subscribe the declaration aforesaid, shall not be liable to any pains, penalties, or forfeitures, mentioned in an act made in the 35th of the late Queen Elizabeth, nor in an act made in the 22d of Charles the Second, intituled "An act to prevent and suppress Seditious Conventicles;" nor shall any of the said persons be prosecuted in any ecclesiastical court for their nonconforming to the Church of England.

Sect. V. *Provided* that, if any assembly of persons, dissenting from the Church of England, shall be held in any place for religious worship with the doors locked, barred or bolted, during any time of such meeting together, such persons shall not receive any benefit from this law, but be liable to all the pains and penalties of the aforesaid laws.

Sect. VI. *Provided* that nothing herein contained shall be construed to exempt any of the persons aforesaid from paying of tythes, or other

parochial duties; nor from any prosecution in any ecclesiastical court or elsewhere, for the same.

Sect. VII. That if any person dissenting, &c., as aforesaid, shall hereafter be chosen high constable, or petit constable, church-warden, overseer of the poor, or any other parochial or ward officer, and such person shall scruple to take upon him any of the said offices, in regard of the oaths, or any other matter or thing required by the law to be taken or done in respect of such office, every such person shall and may execute such office by a sufficient deputy, that shall comply with the laws on this behalf.

Sect. VIII. That no person dissenting from the Church of England, *in holy orders*, or *pretended holy orders*, or *pretending to holy orders*, nor any *preacher or teacher of any congregation of Dissenting Protestants*, that shall make and subscribe the declaration aforesaid, and take the said oaths at the General or Quarter Sessions of the Peace, to be held for the county, town, parts, or division where such person lives, which court is hereby impowered to administer the same, and shall also declare his approbation of and subscribe the Articles of Religion mentioned in the statute made in the 13th of Q. Elizabeth, except the 34th, 35th, and 36th, and these words in the 20th article; viz. "The church hath power to decree rites or ceremonies, and authority in controversies of faith,"—shall be liable to any of the pains or penalties mentioned in former acts.

Sect. X. recites, That some Dissenting Protestants scruple the baptizing of infants; and then proceeds to enact, That every person in pretended holy orders, &c. &c., that shall subscribe the aforesaid Articles of Religion, except before excepted, and also except part of the 27th article, touching infant baptism, and shall take the said oaths, &c. &c. shall enjoy all the privileges, benefits, and advantages which any other Dissenting Minister might enjoy.

Sect. XI. That every teacher or preacher in holy orders, or pretended holy orders, that is, a minister, preacher, or teacher of a congregation, that shall take the oaths herein required, and make and subscribe the declaration aforesaid, &c. &c. shall be exempted from serving upon any jury, or from being appointed to bear the office of church-warden, overseer of the poor, or any other parochial or ward office, or other office in any hundred of any shire, city, town, parish, division, or wapentake.

Sect. XII. That every justice of the peace may, at any time, require any person that goes to any meeting for exercise of religion, to make and subscribe the declaration aforesaid, and also to take the said oaths or declaration of fidelity hereinafter mentioned; in case such person scruples the taking of an oath, and upon refusal, such justice of the peace is required to commit such person to prison, and to certify the name of such person to the next General or Quarter Sessions of the Peace, &c.

Sect. XIII. recites, That there are certain other Dissenters who scruple the taking of any oath; and then proceeds to enact, That every such person shall make and subscribe the aforesaid declaration, and also this declaration of fidelity following; viz. "I, *A. B.*, do sincerely promise and solemnly declare, before God and the world, that I will be true and faithful to King William and Queen Mary; and I do solemnly profess and declare, that I do from my heart abhor, detest, and renounce, as impious and heretical, that damnable doctrine and position, That princes excommunicated or deprived by the pope, or any authority of the see of Rome, may be deposed or murthered by their subjects, or any other whatsoever; and I do declare, That no foreign prince, person, prelate, state, or potentate, hath, or ought to have any power, jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm;" and shall subscribe a profession of their Christian belief in these words: "I, *A. B.*, profess faith in God the Father, and in Jesus Christ, his eternal Son, the true God, and in the Holy Spirit, one God, blessed for evermore; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration:"—which declarations and subscriptions shall be entered of record at the General Quarter Sessions, &c.; and every such person shall be exempted from all the pains and penalties of all and every the aforementioned statutes, &c.

Sect. XVI. *Provided*, That all the laws made and provided for the frequenting of divine service on the Lord's Day, commonly called Sunday, shall be still in force, and executed against all persons that offend against the said laws, except such persons come to some congregation or assembly of religious worship, allowed or permitted by this act.

Sect. XVII. *Provided*, That neither this act, nor any clause, article, or thing herein contained, shall extend, or be construed to extend, to give any ease, benefit, or advantage to any Papist or Popish Recusant whatsoever, or any person that shall deny in his preaching or writing the doctrine of the blessed Trinity, as it is declared in the aforesaid Articles of Religion.

Sect. XVIII. *Provided*, That if any person or persons do and shall willingly, maliciously, or contemptuously, come into any cathedral or parish-church, chapel, or other congregation permitted by this act, and disquiet and disturb the same, or misuse any preacher or teacher, such person or persons, upon proof thereof before any justice of the peace, by two or more sufficient witnesses, shall find two sureties, to be bound by recognizance in the penal sum of 50*l.*, and, in default of such sureties, shall be committed to prison, there to remain till the next General or Quarter Session; and, upon conviction of the said offence at the said General or Quarter Sessions, shall suffer the pain and penalty of 20*l.*, to the use of the King's and Queen's Majesties, their heirs and successors.

Sect. XIX. That no congregation or assembly for religious worship shall be permitted or allowed by this act until the place of such meeting shall be certified to the bishop of the diocese, or to the archdeacon of that archdeaconry, or to the justices of the peace at the General or Quarter Sessions of the peace for the county, city, or place in which such meeting shall be held, and registered in the said bishop's or archdeacon's court respectively, or recorded at the said General or Quarter Sessions; the register or clerk of the peace whereof respectively is hereby required to register the same, and to give certificate thereof to such person as shall demand the same; for which there shall be no greater fee or reward taken than the sum of six-pence."

Lord Sidmouth has lately attempted to introduce a bill in the House of Lords, proposing some amendment or explanation of this famous act, in order to prevent abuses: but the fact appeared to be the prevention of Sectarianism by means of itinerant preachers; and to clog the exertions of those who wish to instruct their neighbours. Vast numbers of petitions from all parts of the country were presented against the bill; so that when it was brought forward on May 21, 1811, (after a considerable discussion) the question for a second reading was put and negatived without a division. The bill was, therefore, thrown out. It is to be hoped that this will be the last effort ever made to infringe the Act of Toleration.

TONGUE, DUTIES OF THE.—1. To glorify God by magnifying his name.—2. To sing his praises.—3. To declare to others God's goodness.—4. To pray to him for what we want.—5. To make open profession of our subjection to him.—6. To preach his word.—7. To defend the truth.—8. To exhort men to particular duties.—9. To confess our sins to God.—10. To crave the advice of others.—11. To praise that which is good in others.—12. To bear witness to the truth.—13. To defend the cause of the innocent and just.—14. To communicate to others the same good impressions we have received.

TONGUES, GIFT OF. See GIFT OF TONGUES.

TRADITION, something handed down from one generation to another. Thus the Jews pretended, that, besides their written law contained in the Old Testament, Moses had delivered an oral law, which had been conveyed down from father to son; and thus the Roman Catholics are said to value particular doctrines, supposed to have descended from the apostolic times by tradition.

TRANSLATION, in the ecclesiastical sense of the word, is the removing of a bishop from one see to another. It is also used for the version of a book or writing into a different language from that in which it was written.

In translating the Scriptures, great knowledge and caution are necessary. Dr. Campbell lays down three fundamental rules for translating: 1. The translation should give a complete transcript of the ideas of the original.—2. The style and manner of the original should be preserved.—3. The translation should have all the ease of original composition. He observes, that the difficulties found in translating the Scriptures arise, 1. From the singularity of the Jewish customs.—2. From the poverty (as appears) of their native language.—3. From the fewness of the books extant in it.—4. From the symbolical style of the prophets.—5. From the excessive influence which a previous acquaintance with translations have occasioned.—And, 6. From prepossessions, in what way soever acquired, in regard to religious tenets.

Notwithstanding these difficulties, however, the divines employed by king James to translate the Old and New Testaments have given us a translation which, with a very few exceptions, can scarcely be improved. These divines were profoundly skilled in the learning as well as in the languages of the east; whilst some of those who have presumed to improve their version, seem not to have possessed a critical knowledge of the Greek tongue, to have known still less of the Hebrew, and to have been absolute strangers to the dialect spoken in Judea in the days of our Saviour, as well as to the manners, customs, and peculiar opinions of the Jewish sects. "Neither," as one observes, "metaphysical acuteness, nor the most perfect knowledge of the principles of translation in general, will enable a man who is ignorant of these things to improve the authorized version either of the Gospels or Epistles; for such a man knows not accurately, and therefore cannot give a complete transcript of the ideas of the original work." See BIBLE; *Mr. Tytler's Essay on the Principles of Translation;* and *Dr. Campbell's Preliminary Dissertations to his Translation of the Gospels.*

TRANSUBSTANTIATION, the conversion or change of the substance of the bread and wine in the eucharist into the body and blood of Jesus Christ, which the Romish church suppose to be wrought by the consecration of the priest. Nothing can be more contradictory to Scripture, or to common sense, than this doctrine. It must be evident to every one who is not blinded by ignorance and prejudice, that our Lord's words, "This is my body," are mere figurative expressions: besides, such a transubstantiation is so opposite to the testimony of our senses, as completely to undermine the whole proof of all the miracles by which God hath confirmed revelation. According to such a transubstantiation, the same body is alive and dead at once, and may be in a million of different places whole and entire at the same instant of time; accidents remain without a substance, and substance without accidents; and that a part of Christ's body is equal to the whole. It is also contrary to the end of the sacrament, which is to represent and commemorate Christ, not to believe that he is corporeally present, 1 Cor. xi. 24—26. But we need not waste time in attempting to refute a doctrine which, by its impious consequences, refutes itself. See *Smith's Errors of the Church of Rome*, dial. 6; *A Dialogue between Philalethes and Benevolus; Kidder's Messiah*, part iii. p. 80; and *Brown's Compendium*, p. 613.

TRENT, *Council of*, denotes the council assembled by Paul III. in 1515, and continued by twenty-five sessions till the year 1563, under Julius III. and Pius IV., in order to correct, illustrate, and fix with perspicuity the doctrine of the church, to restore the vigour of its discipline, and to reform the lives of its ministers. The decrees of this council, together with the creed of pope Pius IV., contain a summary of the doctrines of the Roman Catholics. See *Mosheim's Church History; The Modern Universal History*, vol. xxiii; *Fra. Paolo Sarpi's* and *Father Paul's History of the Council of Trent.*

TRIERS, a society of ministers, with some others, chosen by Cromwell to sit at Whitehall. They were mostly Independents, though some Presbyterians were joined with them. They had power to try all that came for institution and induction; and without their approbation none were admitted. They examined all who were able to come up to London, but if any were unable, or of doubtful qualifications, they referred them to some ministers in the county where they lived. They rejected all those who did not live according to their profession, and placed in their room able serious preachers who lived godly lives, though of different opinions.

TRINITARIANS, those who believe in the

trinity. See next article, and the 162nd Lecture of Doddridge, where the reader will find a statement of the opinions of the ancients on this doctrine, as likewise many of the moderns; such as Baxter, Dr. Clarke, Burnet, Howe, Waterland, Taylor, Pearson, Bull, Wallis, Watts, and Jeremy Taylor.

TRINITY, the union of three in one; generally applied to the ineffable mystery of three persons in one God,—Father, Son, and Holy Spirit. This doctrine is rejected by many because it is incomprehensible; but, as Mr. Scott observes, *if distinct personality, agency, and divine perfections*, be in Scripture ascribed to the Father, and to the Son, and to the Holy Spirit, no words can more exactly express the doctrine, which must unavoidably be hence inferred, than those commonly used on this subject, viz. that there are three distinct Persons in the Unity of the Godhead. The sacred oracles most assuredly teach us that the One living and true God is, in some inexplicable manner, *Triune*, for he is spoken of as *One* in some respects, and as *Three* in others, Gen. i. 26; xi. 6, 7; Isa. xlviii. 16; xxxiv. 16; 2 Cor. xiii. 14; John xiv. 23; Matt. xxviii. 19; 2 Thess. iii. 3; 1 John v. 7; Acts v. 3, 4. The Trinity of Persons in the Deity consists with the Unity of the Divine Essence; though we pretend not to explain the *modus* of it, and deem those reprehensible who have attempted it; as the *modus* in which any being subsists, according to its distinct nature and known properties, is a secret to the most learned naturalists to this present day, and probably will always continue so. But if the most common of God's works, with which we are the most conversant, be in this respect incomprehensible, how can men think that the *modus existendi* (or manner of existence) of the infinite Creator can be level to their capacities?—The doctrine of the Trinity is indeed a *mystery*, but no man hath yet shown that it involves in it a real *contradiction*. Many have ventured to say, that it ought to be ranked with transubstantiation, as equally absurd. But Archbishop Tillotson has shown by the most convincing arguments imaginable, that transubstantiation includes the most palpable contradictions; and that we have the evidence of our *eyes*, *feeling*, and *taste*, that what we receive in the Lord's Supper is *bread*, and not the *body of a man*: whereas we have the testimony of our *eyes* alone that the words, "This is my body," are at all in the Scriptures. Now this is intelligible to the meanest capacity: it is fairly made out, and perfectly unanswerable: but whoever attempted thus to prove the doctrine of the Trinity to be self-contradictory? What testimony of our senses, or what demonstrated truth does it contradict? Yet till this be shown, it is neither fair nor convincing, to exclaim against it as contradictory, absurd, and irrational." See articles JESUS CHRIST and HOLY GHOST; also, *Owen*, *Watts*, *Jones*, *S. Browne*, *Fawcett*, *A. Taylor*, *J. Scott*, *Simpson*, and *Wesley's Pieces on the Subject; Bull's Defensio Fidei Nicænæ; Dr. Alix's Testimonies of the Jewish Church; Display of the Trinity by a Layman; Scott's Essays.*

TRITHEISTS, a sect of the sixth century, whose chief was John Ascunage, a Syrian philosopher, and at the same time a Monophysite. This man imagined in the Deity three natures or substances absolutely equal in all respects, and joined together by no common *essence*; to which opinion his adversaries gave the name of Tritheism. One of the warmest defenders of this doctrine was John Philoponus, an Alexandrian philosopher and grammarian of the highest reputation; and hence he has been considered by many as the author of this sect, whose members have consequently derived from him the title of Philoponists.

This sect was divided into two parties, the Philoponists and the Cenonites; the latter of whom were so called from Conon, bishop of *Tarsus*, their chief. They agreed in the doctrine of *three persons* in the Godhead, and differed only in their manner of explaining what the Scriptures taught concerning the resurrection of the body. Philoponus maintained, that the *form* as well as the *matter* of all bodies was *generated* and *corrupted*, and that both, therefore, were to be restored in the resurrection. Conon held, on the contrary, that the body never lost its *form*; that its *matter* alone was subject to corruption and decay, and was consequently to be restored when *this mortal shall put on immortality*.

TRUCE OF GOD, a scheme set on foot for the purpose of quelling the violence and preventing the frequency of private wars, occasioned by the fierce spirit of the barbarians in the middle ages. In France, a general peace and cessation from hostilities took place A. D. 1032, and continued for seven years, in consequence of the methods which the bishop of Aquitaine successfully employed to work upon the superstition of the times. A resolution was formed, that no man should, in time to come, attack or molest his adversaries during the seasons set apart for celebrating the great festivals of the church, or from the evening of Thursday in each week to the morning of Monday in the week ensuing, the intervening days being consecrated as particularly holy; our Lord's passion having happened on one of these days and his resurrection on another. A change in the disposition of men so sudden, and which proposed a resolution so unexpected, was considered as miraculous; and the respite from hostilities which followed upon it was called the *Truce of God*. This cessation from hostilities during three complete days every week, allowed a considerable space for the passions of the antagonists to cool, and for the people to enjoy a respite from the calamities of war, and to take measures for their own security.

TRUST IN GOD, signifies that confidence in, or dependence we place on him. This trust ought to be, 1. Sincere and unreserved, not in idols, in men, in talents, riches, power, in ourselves part, and him part, Prov. iii. 5, 6.—2. Universal; body, soul, circumstances, 1 Pet. v. 7.—3. Perpetual, Isa. xxvi. 4.—4. With a lively expectation of his blessing, Mic. vii. 7. *The encouragement we have to trust in him arises*, 1. From his liberality, Rom. viii. 32; Psal. lxxxiv. 11.—2. His ability, James i. 17.—3. His relationship, Psal. ciii. 13.—4. His promise, Isa. xxxiii. 16.—5. His conduct in all ages to those who have trusted him, Gen. xlviii. 15, 16; Psal. xxxvii. 25. The *happiness* of those who trust in him is great, if we consider, 1. Their safety, Psal. cxxv. 1.—2. Their courage, Psal. xxvii. 1.—3. Their peace, Isa. xxvi. 3.—4. Their character and fruitfulness, Psal. i. 3.—5. Their end, Psal. xxxvii. 37; Job v. 26.

TRUTH, a term used in opposition to falsehood, and applied to propositions which answer or accord to the nature and reality of the thing whereof something is affirmed or denied. *Natural* or physical truth is said to be the agreement of our sentiments with the nature of things. *Moral* truth is the conformity of our words and actions to our sentiments. *Evangelical* or Gospel truth is taken for Christ; the doctrines of the Gospel; substance or reality, in opposition to the shadows and ceremonies of the law, John i. 17. For this truth we ought to be sincere in seeking, zealous in defending, and active in propagating; highly to prize it, constantly to rejoice in it, and uniformly to be obedient to it. See LYING, SINCERITY; *Tatham's Scale of Truth; Locke on the Understanding; Beattie on Truth; Dr. Stennet's Sermon on propagating the Truth; Saurin's Sermons*, Eng. trans. vol. ii. ser. 1. and 14.

TUNKERS. See DUNKERS.

TURLUPINS, a denomination which appeared about the year 1372, principally in Savoy and Dauphiny. They taught that when a man is arrived at a certain state of perfection, he is freed from all subjection to the divine law. It is said, they often went naked, and they allowed of no prayer to God but mental. They called themselves the *fraternity of the poor*.

TYPE, an impression, image, or representation of some model, which is termed the antitype. In this sense we often use the word to denote the prefiguration of the great events of man's redemption by persons or things in the Old Testament. Types are distinguished into, 1. Such as were directly appointed for that end; as the sacrifices.—2. Such as had only a providential ordination to that end; as the story of Jacob and Esau. —And, 3. Things that fell out of old, so as to illustrate present things from a similitude between them; as the allegory of Hagar and Sarah. Some distinguish them into real and personal; by the former intending the tabernacles, temples, and religious institutions; and under the latter, including what are called providential and personal types. While we may justly consider the death of Christ, and his resurrection from the dead, as events that are typified in the Old Testament, we should be careful not to consider every thing mentioned in the Hebrew Scripture as a type, for this will expose the whole doctrine of types to ridicule: for instance, what can be a greater burlesque on the Scriptures than to suppose, as some have done, that the extraction of Eve from the side of Adam, while he was in a deep sleep, was intended as a type of the Roman soldiers' piercing our Saviour's side while he slept the sleep of death? Such ideas as these, vented sometimes by novices, and sometimes by more aged divines, give a greater proof of the wildness of their fancies than the correctness of their judgments. See *Mather* and *M'Ewen on the Types: Ridgley's Div.* ques. 35.

TYTHE, the tenth part of all fruits, &c. a revenue payable to the clergy. The tythes among the Jews were of three sorts. The first to the Levites, for their maintenance, Num. xviii. 21—24. The second for the feasts and sacrifices, Deut. xiv. 22; and the third for the poor every third year. Deut. xiv. 28, 29. See *Supp. Papers*.

U.

UBIQUITARIANS, formed from *ubique*, "every where," in ecclesiastical history, a sect of Lutherans which rose and spread itself in Germany; and whose distinguishing doctrine was, that the body of Jesus Christ is every where, or in every place.

Brentius, one of the earliest reformers, is said to have first broached this error in 1560. Luther himself, in his controversy with Zuinglius, had thrown out some unguarded expressions that seemed to imply a belief of the omnipresence of the body of Christ; but he became sensible afterwards that this opinion was attended with great difficulties, and particularly that it ought not to be made use of as a proof of Christ's corporeal presence in the Eucharist. However, after the death of Luther, this absurd hypothesis was renewed, and dressed up in a specious and plausible form by Brentius, Chemnitius, and Andræas, who maintained the communication of the properties of Christ's divinity to his human nature. It is, indeed, obvious that every Lutheran who believes the doctrine of consubstantiation, whatever he may pretend, must be an Ubiquitarian.

UBIQUITY, omnipresence; an attribute of the Deity, whereby he is always intimately present to all things. See OMNISCIENCE.

UCKEWALLISTS, a sect which derived its denomination from Uke Walles, a native of Friesland, who published his sentiments in 1637. He entertained a favourable opinion of the eternal state of Judas and the rest of Christ's murderers. His argument was this, that the period of time which extended from the birth of Christ to the descent of the Holy Ghost was a time of deep ignorance, during which the Jews were destitute of divine light; and that of consequence, the sins and enormities which were committed during this interval were in a great measure excusable, and could not merit the severest displays of the divine justice. This denomination strictly adhered to the doctrine of the Mennonites.

UNBELIEF, the refusing assent to testimony. It is often taken for distrust of God's faithfulness, but more particularly for the discrediting the testimony of God's word concerning his Son, John iii. 18, 19; John xvi. 9. "It includes," says Dr. Guise, "disaffection to God, disregard to his word, prejudices against the Redeemer, readiness to give credit to any other than him, inordinate love to the world, and preferring of the applause of men to the approbation of God."—"Unbelief," says the great Charnock, "is the *greatest sin*, as it is the fountain of all sin: it was Adam's first sin: it is a sin against the Gospel, against the highest testimony; a refusal to accept of Christ upon the terms of the Gospel. It strikes peculiarly at God; is the greatest reproach of him, robs him of his glory, a contradiction to his will, and a contempt of his authority." The causes of unbelief are Satan, ignorance, pride, and sensuality. The danger of it is great; it hardens the heart, fills with presumption, creates impatience, deceives with error, and

finally exposes to condemnation, John iii. 11.—*Charnock's Works*, vol. ii. p. 601; *Case's Sermons*, ser. 2; *Bishop Porteus's Sermons*, vol. i. ser. 2; *Dr. Owen's Reasons of Faith*; *Hannam's Compendium*, vol. ii. p. 26; *Churchill's Essay on Unbelief*.

UNBELIEVERS are of three sorts.—1. Those who, having heard the Gospel, reject it.—2. Those who verbally assent to it, yet know not to what they assent, or why they believe.—3. They who, whatever knowledge they may have of certain speculative points of divinity, yet obey not the truth, but live in sin.

The following is a striking description given by Massillon of an unbeliever (Ser. i. vol. iii. Eng. trans.) "He is a man without morals, probity, faith, or character; who owns no rule but his passions, no law but his iniquitous thoughts, no master but his desires, no check but the dread of authority, no God but himself; an unnatural child, since he believes that chance alone hath given him fathers; a faithless friend, seeing he looks upon men merely as the wretched fruits of a wild and fortuitous concurrence, to whom he is connected only by transitory ties; a cruel master, seeing he is convinced that the strongest and the most fortunate have always reason on their side. Who could henceforth place any dependence on such? They no longer fear a God; they no longer respect men; they look forward to nothing after this life; virtue and vice are merely prejudices of education in their eyes, and the consequences of popular credulity. Adulteries, revenge, blasphemies, the blackest treacheries, abominations which we dare not even name, are no longer in their opinion but human prohibitions established through the policy of legislators. According to them the most horrible crimes or the purest virtues are all equally the same, since an eternal annihilation shall soon equalize the just and the impious, and for ever confound them both in the dreary mansion of the tomb. What monsters, then, must such be upon the earth!"

UNCHANGEABLENESS OF GOD.—See FAITHFULNESS and IMMUTABILITY OF GOD.

UNCTION, in matters of religion, is used for the character conferred on sacred things by anointing them with oil. Unctions were very frequent among the Hebrews. They anointed both their kings and high priests at the ceremony of their inauguration. They also anointed the sacred vessels of the tabernacle and temple, to sanctify and consecrate them to the service of God. In the ancient Christian church, unction accompanied the ceremonies of baptism and confirmation. Extreme unction, or the anointing persons in the article of death, was also practised by the ancient Christians, in compliance with the precept of St. James, chap. v. 14, 15; and this extreme unction the Romish church has advanced to the dignity of a sacrament. It is administered to none but such as are affected with some mortal disease, or in a decrepit age. It is refused to impenitent persons, as also to criminals. The parts to be anointed are, the eyes, the ears, the nostrils, the mouth, the hands, the feet, and the reins. The laity are anointed in the palms of the hands, but priests on the back of it, because the palms of their hands have been already consecrated by ordination.

The oil with which the sick person is anointed, represents, it is said, the grace of God, which is poured down into the soul; and the prayer used at the time of anointing expresses the remission of sins thereby granted to the sick person; for the prayer is this—"By this holy unction, and his own most pious mercy, may the Almighty God forgive thee whatever sins thou hast committed *by the sight*," when the eyes are anointed; *by the hearing*, when the ears are anointed; and so of the other senses.

The passage before-mentioned from St. James, respecting the anointing with oil, has been a source of difficulty to some pious minds; but in order to understand it, it is necessary to observe that anointing with oil was an ordinance for the miraculous cure of sick persons (Mark vi. 13.) But since those extraordinary gifts are ceased, as being no longer necessary for the confirmation of the Gospel, of course there is no warrant now for using that ceremony.

UNDERSTANDING, the faculty of perceiving things distinctly; or that power of the mind by which we arrive at a proper idea or judgment of things. See JUDGMENT, MIND, SOUL.

UNIFORMITY, regularity; a similitude or resemblance between the parts of a whole. The word is particularly used for one and the same form of public prayers, administration of sacraments, and other rites, &c. of the church of England, prescribed by the famous stat. 1 Eliz. and 13, 14 Carol. II. cap. 4. called the *Act of Uniformity*.

UNION TO CHRIST, that act of divine grace by which we are joined to Christ; and is considered,—1. As *virtual*, or that which was formed from all eternity, Eph. i. 4.—2. *Vital*, or *spiritual*, formed in the moment of our regeneration, John xvii. 26; 1 John iv. 13. It is represented in the Scripture by the strongest expressions language can admit of, and even compared to the union between the Father and the Son, John xvii. 11, 21, &c. It is also compared to the union of a vine and its branches, John xv. 4, 5. To the union of our food with our bodies, John vi. 56, 57. To the union of the body with the head, Eph. iv. 15, 16. To the conjugal union, Eph. v. 23, 30. To the union of a king and his subjects, Matt. xxv. 34, 40. To a building, 1 Pet. ii. 4, 5; Eph. ii. 21, 22. It is also represented by an identity or sameness of spirit, 1 Cor. vi. 17. By an identity of body, 1 Cor. xii. 12, 27. By an identity of interest, Matt. xxv. 40; John xx. 17. This union must be considered not as a mere mental union only in comfort or notion; nor a physical union as between the head and the members; nor as an essential union, or union with the divine nature; but as a mystical union, Eph. v. 32. Honourable union, 1 John iii. 1, 2. Supernatural union, 1 Cor. i. 30. Holy, 1 John iii. 24. Necessary, John xv. 4. Inviolable, Rom. viii. 38, 39. Some state it thus:—1. A union of natures, Heb. ii. 11.—2. Of actions, his obedience being imputed to us, and our sins reckoned to him, 2 Cor. v. 21.—3. Of life, Col. iii. 4.—4. Of sentiment, 2 Cor. v. 17.—5. Of interest, Matt. xxv. 34, &c.—6. Of affection, 2 Cor. v. 14.—7. Of residence, John xvii. 24. The *advantages* of it are knowledge, Ephesians i. 18. Fellowship, 1 Cor. i. 9. Security, John xv. Felicity, 1 Pet. i. 8. Spirituality, John xv. 8; and indeed all the rich communications of spiritual blessings here and here-

after, Colossians i. 22. The *evidences* of union to Christ are, light in the understanding, 1 Pet. ii. 9. Affection to him, John xiv. 21. Frequent communion with him, 1 John i. 3. Delight in his word, ordinances, and people, Psal. xxvii. 4; cxix. Submission to his will, and conformity to his image, 1 John ii. 5. *Dickinson's Letters*, let. 17; *Flavel's Method of Grace*, ser. 2; *Pothill on Union; Brown's Compend.* p. 5, ch. 1.

UNION, HYPOSTATICAL, is the union of the human nature of Christ with the divine, constituting two natures in one person. Not *consubstantially*, as the three persons in the Godhead; nor *physically*, as soul and body united in one person; nor *mystically*, as is between Christ and believers; but so as that the manhood subsists in the second person, yet without making confusion, both making but one person. It was *miraculous*, Luke i. 34, 35. *Complete* and real: Christ took a real human body and soul, and not in appearance. *Inseparable*, Heb. vii. 25. For the reasons of this union, see article MEDIATOR.

UNITARIANS, those who confine the glory and attributes of divinity to the Father, and not allowing it to the Son or Holy Spirit. They are the same as the Socinians. See SOCINIANS.

UNITARIANS. The sect distinguished by this appellation differ but little in sentiment from the Socinians. (See SOCINIANS.) They choose, however, to be denominated *Unitarians*, a title which they consider as more descriptive of their tenets, particularly the leading one of the divine *unity*. Thus Mr. Belsham speaks of the term *Socinians*:—"We do not answer to that name, nor do we approve of being distinguished by it. In the first place, because the doctrine we hold is not borrowed from Socinus, but is known, and universally allowed, to have been coeval with the apostles. And further, we differ very materially from the opinions of that very great and good man, and his immediate followers, who strangely imagined that Christ, though a human being, was advanced by God to the government of the whole created universe, and was the proper object of religious worship. We call ourselves *Unitarians*, or, to distinguish ourselves from other classes of Christians who assume that name, *proper*, or *original Unitarians*; and we regard ourselves as entitled to this distinction from the reason of the thing, and now from the custom of the language." But this designation, although claimed and appropriated to themselves by this class of people, is not generally admitted by others, because it is assumed in contradistinction from *Trinitarians*, who contend as strenuously for the doctrine of the divine *unity* as any other denomination. The name is also objected to because it confounds them with the Arians, who are also zealous advocates for the doctrine, "that there is none other God but one." The Unitarians, as a community, never attracted much notice in England, until towards the end of the last century, when they began to increase and to acquire some distinction from the writings and influence of Dr. Priestley and his associates. "I have no hesitation," says Mr. Belsham, "in stating it as my firm conviction, that in consequence of his (Dr. Priestley's) personal exertions, and his admirable writings, in connexion with those of his able and learned associate in the same cause, the venerable Theophilus Lindsey, the number of converts to a pure and rational Christianity have been multiplied a hundred fold, and are daily increasing among all ranks of society." Dr. Priestley having met with much opposition, and perhaps with some ill treatment in England, retired to America in 1794, where in conjunction with his fellow labourer, Mr. William Christie, formerly of Montrose, Pennsylvania, he succeeded in forming some few Unitarian congregations. But, however Dr. Priestley may have been respected by many individuals in this country, it does not appear that he met with much success in his favourite object, the propagation of Unitarianism; for on his arrival he was excluded from almost every pulpit; and his congregation at Northumberland, in Pennsylvania, where he resided till his death, is said at no time to have exceeded thirty or forty persons. In another portion of the United States, and that, too, one where it would have been least expected, the success of the Unitarian cause has been more decided. New England, particularly the region round Boston, Mass. had been long famed for orthodoxy. But from about the middle of the last century, causes had been secretly operating to prepare the way for the introduction of what is called a rational or liberal system of Christianity. The result was hastened by the importation and dispersion of books leavened with Arminian, Pelagian, and Socinian opinions. The writings of Whitby, Taylor, Clarke, Emlyn, and others of the same character, were brought over from England, and by many were received and circulated with much pleasure. It was in opposition to Whitby that President Edwards published his treatise on "The Freedom of the Will," and in opposition to Taylor that he wrote his work "On Original Sin." In more recent times, the works of Priestley, Lindsey, Belsham, and others, inculcating similar views, tended to confirm many in Unitarian speculations. In a letter from the late President Adams to Dr. Morse, dated May 15, 1815, the writer observes: "Sixty-five years ago, my own minister, Rev. Lemuel Bryant; Dr. Jonathan Mayhew, of the West Church in Boston; Rev. Mr. Shute, of Hingham; Rev. John Brown, of Cohasset; and perhaps equal to all, if not above all, Rev. Mr. Gay, of Hingham, were Unitarians. Among the laity, how many could I name, lawyers, physicians, tradesmen, and farmers. I could fill a sheet, but at present will name only one, Richard Cranch, a man who has studied divinity, and Jewish, and Christian antiquities, more than any clergyman now existing in New England. More than fifty-six years ago, I read Dr. Samuel Clarke, Emlyn, &c."

But however many there were in New England who had privately embraced Unitarian sentiments, there was a studied reserve as to the open expression of them till about the year 1785, when a Dr. Freeman, preacher of King's Chapel, Boston, became somewhat conspicuous as an abettor of anti-trinitarian views. He was instrumental in promoting the cause, not so much by his own preaching or publications, as by circulating the writings of English authors. The interests of Unitarianism were considerably promoted in this country by the visit of a Mr. Hazlitt, an English Unitarian minister, in 1785. "I bless the day," says Dr. Freeman, "when that honest man first landed in this country."—"Before Mr. Hazlitt came to Boston, the Trinitarian

xology was almost universally used. He pre-
iled upon several respectable ministers to omit
Since his departure, the number of those
no repeat only scriptural doxologies has greatly
creased, so that there are now many churches
which the worship is strictly Unitarian." By
rsonal efforts and the circulation of books, two or
ree small Unitarian societies were established in
ferent parts of the country, previous to the year
00; but they died almost as soon as they be-
n to live. The doctrine, though secretly
reading, was unpopular; very few chose to
each it openly; and for many years, indeed
til comparatively a recent date, the society at
ing's Chapel, Boston, was the only avowed
nitarian congregation of note in New England.
1810, Messrs. Noah and Thomas Worcester,
others, and both settled ministers at that time
New Hampshire, commenced their publica-
ns against the doctrine of the Trinity. The
incipal of these publications was entitled "Bible
ews." The author supposes that Christ is the
n of God "in the most strict and proper sense
the terms," "as truly as Isaac was the son of
braham;" "that he is not a *created* but a *de-
ved* being;" "that he is a person of Divine dig-
ty;" and was "constituted the *Creator* of the
orld;" that he "is the object of divine honours;"
hat he became the Son of Man, by becom-
g the *soul* of a human body," &c. &c. The
lder of this strange theory, it would seem,
ght not to complain of mysteries in the reli-
ous systems of others. Many, however, were
l, in consequence of the discussion which grew
t of this publication, to review their grounds of
lief in the doctrine of the Trinity; and the
th of several was shaken. About this time also
e university of Cambridge, Mass., fell under
e decided influence of Unitarian sentiments,
d has since continued to send out annually
rge numbers of young men, from whom the
nks of the society are hereafter to be supplied.
p to the year 1810, no party espousing Unita-
nism had been publicly and openly formed, but
e time had now come when the existence and
evalence of this opinion in Boston could not be
uch longer concealed. The truth had been
scovering itself in conversation, in letters, in
riodical works, for several years, and the traces
it were becoming continually more evident and
lpable. The pulpit indeed was silent. The
position to the prevailing system was carried
, for the most part, in secret. But, in the
ring of 1815, a full and unequivocal develope-
ent was made. The temporizing policy of
nitarians in this country had long been disap-
oved of by their brethren in England, who
ok effectual means at last to expose and correct
Mr. Belsham, in his memoirs of Lindsey,
inted in London in 1812, devoted a whole chap-
to publishing extracts of letters from this
untry, and giving an account of American
nitarianism. His work soon found its way
ross the water, and though studiously kept out
circulation for about two years, it fell at length
to the hands of those who were disposed to
ake use of it. The chapter on American Unita-
nism was published in a pamphlet by itself,
d a spirited review of it was given in the Pa-
plist for June, 1815. These measures intro-
ced an animated controversy between Dr. Wor-
ster and Dr. Channing, and constrained the
Unitarians to take a stand prominently before the public, a thing which they were not very willing to do, but which had now become unavoidable. When the disclosure and the discussions now referred to had passed over, and time had been given for those ministers and people who had already exchanged the religion of their fathers for Unitarianism, to avow their faith and take sides for themselves, it was found, as was expected, that a very considerable impression had been made. At the present time the number of churches belonging to the Unitarians is not definitely known. Six or eight are formed in Maine, four or five in New Hampshire, one in Vermont, one hundred and thirty or forty in Massachusetts, two in New York city, one in Philadelphia, and a few in other places south and west.

Many of the churches are connected in an Association, which meets annually in Boston, during the week of General Election in May.

As to the distinguishing doctrines of Unitarians, particularly the modern class, it is not easy to give an adequate or methodical view of them, from the fact that they do not seem themselves to have clearly fixed and determined their whole system of belief. The process of controversial discussion is constantly developing new features of the Unitarian creed, and leading them to occupy new ground. The result of the more recent discussions, as gathered from their periodical publications, exhibits the following as the prevailing tenets of the New England Unitarians. 1. That Christ is not truly a Divine Being, but an exalted and pre-eminent pattern of human perfection.—2. That the Scriptures are "not a revelation, but the record of a revelation."—3. That the Sabbath or Lord's Day of Christians under the New Testament has no connection whatever with the ancient Jewish Sabbath—that although it is to be honoured by resting from secular business, yet it is not to be considered as "set apart from our common lives to religion," nor is to be regarded as more "holy" than any other day of the week.—4. That it is doubtful whether the soul is a substance or principle separate from the body.—5. That there are no such spiritual beings as the devil, or evil angels.—6. That the Scriptures do not teach the doctrine of eternal punishments to be inflicted upon the wicked. See *Spirit of the Pilgrims*, 1829; *Christ. Examiner, passim.*—B.

UNITED BRETHREN. See MORAVIANS.

UNITY OF GOD, a term made use of to denote that there is but one God or self-existent Being. The unity of God is argued from his necessary existence, self-sufficiency, perfection, independence, and omnipotence; from the unity of design in the works of nature; and from there being no necessity of having more gods than one: but the Scriptures set it beyond all doubt, Deut. vi. 4; Psal. lxxxvi. 10; Isa. xliii. 10; Mark xii. 29; John xvii. 3; Romans iii. 30; 1 Cor. viii. 4, 6; 1 Tim. ii. 5. See POLYTHEISM; *Abernethy on the Attributes of God*, vol. i. ser. 5; *Wilkins's Natural Religion*, p. 113, 114; *Howe's Works*, vol. i. p. 72, 73; *Gill's Divinity*, vol. i. 8vo. edit. p. 183; *Ridgley's Divinity*, question 8.

UNIVERSALISTS, those who suppose that, as Christ died for all, so, before he shall have delivered up his mediatorial kingdom to the Father, *all* shall be brought to a participation of the benefits of his death, in their restoration to holiness and happiness. They teach, that the wicked

will receive a punishment apportioned to their crimes; that punishment itself is a mediatorial work, and founded upon mercy; that it is a mean of humbling, subduing, and finally reconciling the sinner to God. They suppose that the words eternal, everlasting, &c. as they sometimes apply to the things which have ended, so they cannot apply to endless misery. They say, this doctrine is the most consonant to the perfections of the Deity, most worthy the character of Christ, and that the Scriptures cannot be reconciled upon any other plan. They teach their followers ardent love to God; and peace, meekness, candour, and universal love to men, they observe, are the natural result of these views.

The sentiments of the Universalists were embraced by Origen in the 3rd century, and in more modern times by Chevalier Ramsay, Dr. Cheyne, Mr. Hartley, and others. But one of the greatest advocates for this doctrine was Dr. Chauncey. His arguments are these: 1. Christ died not for a select number of men only, but for mankind *universally*, and without exception or limitation, for the sacred Scriptures are singularly emphatical in expressing this truth, 1 Thess. v. 10; 1 Cor. xv. 3; Rom. v. 6; 1 Pet. iii. 18; John i. 29; iii. 16, 17; 1 John ii. 2; Heb. ii. 9.—2. It is the purpose of God according to his good pleasure that mankind universally, in consequence of the death of his Son Jesus Christ, shall certainly and finally be saved, Rom. v. 12, &c.; viii. 19—24; Col. i. 19, 20; Eph. iv. 10; i. 9, 10; 2 Tim. i. 4.—3. As a mean, in order to men's being made meet for salvation, God will sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government, 1 John iii. 8; John i. 29; Matt. i. 21; Psalm viii. 5, 6; Heb. ii. 6, 9; Phil. ii. 9—11; 1 Cor. xv. 24—29.—4. The Scripture language concerning the reduced or restored, in consequence of the mediatory interposition of Jesus Christ, is such as leads us into the thought, that it is comprehensive of mankind universally, Rev. v. 13.

The opponents, however, of Dr. Chauncey, and this doctrine, observe, on the contrary side, that the sacred Scriptures expressly declare that the punishment of the finally impenitent shall be eternal, Matt. xviii. 8; xxv. 41, 46; Mark ix. 43; Rev. xiv. 11; 2 Thess. i. 9; Ephes. ii. 17; Jude xiii.; Rev. ix. 3; xx. 10; Matt. xii. 31, 32; Luke xii. 10; Mark iii. 29; 1 John v. 16; Heb. i. 4, 6; x. 26, 27; Matt. xxvi. 24. See articles DESTRUCTIONISTS, HELL.

The title of Universalists distinguishes those who embrace the sentiment of Mr. Relly. See RELLYANISTS. Dr. Joseph Huntingdon was a great advocate also for universal salvation, as may be seen from a posthumous work of his, entitled, "Calvinism improved; or the Gospel illustrated in a System of real Grace issuing in the Salvation of all men." This work was answered by Mr. Nathan Strong, a minister of Hartford, in Connecticut; in which he endeavours to reconcile the doctrine of eternal misery with the infinite benevolence of God.

This doctrine of universal salvation, or restoration, besides being generally acknowledged by the Socinians, has been defended in England by Mr. Winchester, and after him by Mr. Vidler and others. The latter has been opposed by Mr. A. Fuller and Mr. C. Jerram. *Dr. Chauncey's Salvation of all Men; White's Restoration of all Things; Hartley on Man; Universalists' Miscellany; Fuller's Letter to Vidler;* and *Letter to an Universalist, containing a Review of the Controversy, by Scrutator; Mr. Spaulding's Treatise on Universalism*, published in America.

UNIVERSALISTS IN THE UNITED STATES. Of the Universalists in the United States there are probably about 300 societies, and 150 preachers. A general convention is annually holden, in which the several societies in New England, and some from the other states, are represented. There are ten or twelve associations under its jurisdiction. They publish a very considerable number of magazines and newspapers. A part believe in a limited punishment after this life; others believe that the future state of all will be alike happy after death.—B.

UNPARDONABLE SIN. See SIN, § 8.

URIM AND THUMMIM (light and perfection,) among the ancient Hebrews, a certain oracular manner of consulting God, which was done by the high priest, dressed in his robes, and having on his pectoral, or breast-plate. There have been a variety of opinions respecting the Urim and Thummim, and after all we cannot determine what they were. The use made of them was, to consult God in difficult cases relating to the whole state of Israel, and sometimes in cases relating to the king, the sanhedrim, the general of the army, or some other great personage.

URSULINES, an order of nuns, founded originally by St. Angela, of Brescia, in the year 1537, and so called from St. Ursula, to whom they were dedicated.

At first, these religious did not live in community, but abode separately in their fathers' houses, and their employment was to search for the afflicted, to comfort them; for the ignorant, to instruct them; and for the poor, to relieve them: to visit the hospitals, and to attend upon the sick; in short, to be always ready to do acts of charity and compassion. In 1544, pope Paul III. confirmed the institution of the Ursulines. St. Charles Borromeo brought some of them from Brescia to Milan, where they multiplied to the number of four hundred. Pope Gregory XIII. and his successors Sixtus V. and Paul V. granted new privileges to this congregation. In process of time, the Ursulines, who before lived separately, began to live in community, and embraced the regular life. The first who did so were the Ursulines of Paris, established there in 1604, who entered into the cloister in the year 1614, by virtue of a bull of pope Paul V. The foundress of the Ursulines of France was Madame Francoise de Bermond, who, in 1574, engaged about twenty five young women of Avignon to embrace the institute of St. Angela of Brescia. The principal employ of the Ursulines, since their establishment into a regular order, were to instruct young women; and their monasteries were a kind of schools, where young ladies of the best families received their education.

USURY, the gain taken for the loan of money or wares. The Jews were allowed to lend money upon usury to strangers, Deut. xxiii. 20; but were prohibited to take usury from their brethren of Israel; at least, if they were poor, Ex. xxii. 25; Lev. xxv. 35, 37. From the Scriptures speaking against the practice of usury, some have thought it unlawful, Psal. xv. 5; Prov. xxviii. 8; Ezek. xviii. 8. But it is replied, that usury there only

ans immoderate interest, or oppression, by ing advantage of the indigent circumstances our neighbour; and that it seems as lawful for an to receive interest for money, which another takes pain with, improves, but runs the hazard of in trade, as it is to receive rent for our land, which another takes pain with, improves, but runs the hazard of in husbandry.

V.

VALENTINIANS, a sect who sprung up in second century, and were so called from their der Valentinus. The Valentinians were only ranch of the Gnostics, who realized or per-ified the Platonic ideas concerning the Deity, om they called *Pleroma*, or *Plenitude*. Their tem was this: the first principle is Bythos, i. e. pth, which remained many ages unknown, ing with it Ennoe or Thought, and Sige or ence: from these sprung the Nous or Intelli-ce, which is the only Son, equal to, and alone able of comprehending the Bythos. The sister Nous they called Aletheia or Truth; and these stituted the first quaternity of Æons, which re the source and original of all the rest; for us and Aletheia produced the world and life, l from these two proceeded man and the rch. But, besides these eight principal Æons re were twenty-two more; the last of which, led *Sophia* being desirous to arrive at the owledge of Bythos, gave herself a great deal of easiness, which created in her Anger and Fear, which was born Matter. But the Horos or under stopped her, preserved her in the Ple-ma, and restored her to Perfection. Sophia then duced the Christ and the Holy Spirit, which ught the Æons to their last perfection, and de every one of them contribute their utmost form a Saviour. Her Enthymese or Thought, elling near the Pleroma, perfected by the rist, produced every thing that is in this world its divers passions. The Christ sent into it the viour, accompanied with angels, who delivered rom its passions without annihilating it: from nce was formed corporeal matter. And in this nner did they romance concerning God, na-e, and the mysteries of the Christian religion.

VATICAN MANUSCRIPT, one of the ncipal Greek manuscripts now extant. It con-ned originally the whole Greek Bible. The age this manuscript is supposed to be no higher n the fifth century. See No. 29, article BIBLE.

VANITY, emptiness. It is often applied to man who wishes you to think more highly of n than what he really deserves: hence the vain n flatters in order to be flattered; is always d of praise, endeavours to bribe others into a od opinion of himself by his complaisance, and metimes even by good offices, though often dis-yed with unnecessary ostentation. The term ikewise applied to this world, as unsatisfactory, c. i. 2; to lying, Psal. iv. 2; to idols, Deut. xii. 21; to whatever disappoints our hopes, al. lx. 11. See PRIDE.

VEDAS, the sacred books of the Hindoos, ieved to be revealed by God, and called im-rtal. They are considered as the fountain of knowledge, human and divine, and are four in mber. The principal part of them is that ich explains the duties of man in methodical angement. The fourth book contains a system divine ordinances. See the *first volume of the iatic Researches.*

VENERATION, an affection compounded of awe and love, and which of all others becomes creatures to bear toward their infinitely perfect Creator. See DEVOTION.

VERACITY OF GOD is his truth, or an exact correspondence and conformity between his word and his mind. Moses says, "He is a God of truth." He is true in and of himself; he truly and really exists; he is the true and living God: all his perfections are true and real; truth is essential to him; it is pure and perfect in him; it is the first and original in him; he is the fountain of truth: all his works in creation, providence, and grace, are according to truth. See FAITHFULNESS OF GOD.

VERSCHORISTS, a sect that derived its denomination from Jacob Verschoor, a native of Flushing, who in the year 1680, out of a perverse and heterogeneous mixture of the tenets of Cocceius and Spinosa, produced a new form of religion, equally remarkable for its extravagance and impiety. His disciples and followers were called Hebrews, on account of the zeal and assiduity with which they all, without distinction of age or sex, applied themselves to the study of the Hebrew language. Their sentiments were nearly the same as the Hattemists. See HATTEMISTS.

VICAR, a priest of a parish, the predial tythes whereof are impropriate or appropriated; that is, belong either to a chapter, religious house, &c. or to a layman, who receives them, and only allows the vicar the small tythes, or a convenient salary.

VICE, a fault; the opposite to virtue.

VIGIL, the eve or day before any solemn feast, because then Christians were wont to watch, fast, and pray in their churches.

VIRTUE, a term used in various significations. Some define it to be "living according to nature;" others, "universal benevolence." Some, again, place it "in regard to truth;" others in "the moral sense." Some place it in "the imitation of God;" others, "in the love of God and our fellow-creatures." Some, again, think it consists "in mediocrity," supposing vice to consist in extremes; others have placed it in "a wise regard to our own interest." Dr. Smith refers it to the principle of sympathy; and Paley defines it to be the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness. Some of these definitions are certainly objectionable. Perhaps those who place it in the love of God and our fellow-creatures may come as near to the truth as any. See *Edwards and Jameson on Virtue: Grove's and Paley's Moral Phil.: Cumberland's Law of Nature*, cap. 1. § 4; *Beattie's Elements of Moral Science*, vol. ii. p. 8, 77; *Dr. Watts's Self-Love and Virtue Reconciled*, 2d vol. of his work, last edition.

VISION, the supernatural representation of an object to a man when waking, as in a glass which places the visage before him. It was one of the ways in which the Almighty was pleased to reveal himself to the prophets, Isa. i. 1; xxi. 2.

VISITATION, the survey or inspection performed by a bishop in his diocese, to examine into the state of the church. In a *divine* or *spiritual* sense, it is taken either for a communication of divine love, or for any calamity affecting a nation.

VOW, a solemn and religious promise or oath. [See OATH.] It is more particularly taken for a solemn promise made to God, in which we bind ourselves to do or forbear somewhat for the promoting of his glory. Under the Old Testament dispensation, vows were very common, Judg. xi.; Num. xxx. But in the New Testament there is

no command whatever for the observation of them. Hence it is supposed that vows belo more to the ceremonial law than to the Gosp and that we are to be more dependent on divi grace to keep us, than to make resolutions a vows which we do not know that we shall able to perform; and we certainly ought not vow any thing but what we *are able* to p form.

VULGATE, a very ancient translation of t Bible, and the only one acknowledged by t church of Rome to be authentic. See BIBL No. 32.

W.

WALDENSES, or VALDENSES, a sect of reformers, who made their first appearance about the year 1160. They were most numerous about the vallies of Piedmont; and hence, some say, they were called Valdenses, or Vaudois, and not from Peter Valdo, as others suppose. Mosheim, however, gives this account of them: he says, that Peter, an opulent merchant of Lyons, surnamed *Valdensis*, or *Validisius*, from Vaux, or Waldum, a town in the marquisate of Lyons, being extremely zealous for the advancement of true piety and Christian knowledge, employed a certain priest, called *Stephanus de Evisa*, about the year 1160, in translating, from Latin into French, the four Gospels, with other books of holy Scripture, and the most remarkable sentences of the ancient doctors, which were so highly esteemed in this century. But no sooner had he perused these sacred books with a proper degree of attention, than he perceived that the religion which was now taught in the Roman church differed totally from that which was originally inculcated by Christ and his apostles. Struck with this glaring contradiction between the doctrines of the pontiffs and the truths of the Gospel, and animated with zeal, he abandoned his mercantile vocation, distributed his riches among the poor (whence the Waldenses were called *poor men of Lyons*,) and, forming an association with other pious men, who had adopted his sentiments and his turn of devotion, he began, in the year 1180, to assume the quality of a public teacher, and to instruct the multitude in the doctrines and precepts of Christianity.

Soon after Peter had assumed the exercise of his ministry, the archbishop of Lyons, and the other rulers of the church in that province, vigorously opposed him. However, their opposition was unsuccessful; for the purity and simplicity of that religion which these good men taught, the spotless innocence that shone forth in their lives and actions, and the noble contempt of riches and honours which was conspicuous in the whole of their conduct and conversation, appeared so engaging to all such as had any sense of true piety, that the number of their followers daily increased. They accordingly formed religious assemblies, first in France, and afterwards in Lombardy; from whence they propagated their sect throughout the other provinces of Europe with incredible rapidity, and with such invincible fortitude, that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal, or entirely ruin their cause.

The attempts of Peter Waldus and his f lowers were neither employed nor designed introduce new doctrines into the church, nor propose new articles of faith to Christians. they aimed at was, to reduce the form of ecc siastical government, and the manners both the clergy and people, to that amiable simplici and primitive sanctity that characterised the apo tolic ages, and which appear so strongly reco mended in the precepts and injunctions of t Divine Author of our holy religion. In con quence of this design, they complained that t Roman church had degenerated, under Consta tine the Great, from its primitive purity and san tity. They denied the supremacy of the Rom pontiff, and maintained that the rulers and min ters of the church were obliged, by their vocatio to imitate the poverty of the apostles, and to p cure for themselves a subsistence by the work their hands. They considered every Christi as, in a certain measure, qualified and authoriz to instruct, exhort, and confirm the brethren their Christian course; and demanded the res ration of the ancient penitential discipline of t church, i. e. the expiation of transgressions prayer, fasting, and alms, which the new-invent doctrine of indulgences had almost totally ab lished. They at the same time affirmed, th every pious Christian was qualified and entitl to prescribe to the penitent the kind or degree satisfaction or expiation that their transgressio required; that confession made to priests was no means necessary, since the humble offend might acknowledge his sins and testify his repen ance to any true believer, and might expect fro such the counsel and admonition which his ca demanded. They maintained, that the power delivering sinners from the guilt and punishme of their offences belonged to God alone; and th indulgences, of consequence, were the crimin inventions of sordid avarice. They looked up the prayers and other ceremonies that were ins tuted in behalf of the dead, as vain, useless, a absurd, and denied the existence of departed sou in an intermediate state of purification; affirmin that they were immediately, upon their separati from the body, received into heaven, or thru down to hell. These and other tenets of a lik nature, composed the system of doctrine propag ted by the Waldenses. It is also said, that sever of the Waldenses denied the obligation of infa baptism, and that others rejected water baptis entirely; but Wall has laboured to prove that i fant baptism was generally practised among the

Their rules of practice were extremely austere; for they adopted as the model of their moral discipline the sermon of Christ on the mount, which they interpreted and explained in the most rigorous and literal manner; and consequently prohibited and condemned in their society all wars, and suits of law, and all attempts towards the acquisition of wealth; the inflicting of capital punishments, self-defence against unjust violence, and oaths of all kinds.

During the greatest part of the seventeenth century, those of them who lived in the valleys of Piedmont, and who had embraced the doctrine, discipline, and worship of the church of Geneva, were oppressed and persecuted in the most barbarous and inhuman manner by the ministers of Rome. This persecution was carried on with peculiar marks of rage and enormity in the years 1655, 1656, and 1696, and seemed to portend nothing less than the total extinction of that unhappy nation. The most horrid scenes of violence and bloodshed were exhibited in this theatre of papal tyranny; and the few Waldenses that survived were indebted for their existence and support to the intercession made for them by the English and Dutch governments, and also by the Swiss cantons, who solicited the clemency of the duke of Savoy on their behalf.

WATCHERS. See ACOEMETÆ.

WATCHFULNESS, vigilance, or care to avoid surrounding enemies and dangers. We are to watch against the insinuations of Satan; the allurements of the world; the deceitfulness of our hearts; the doctrines of the erroneous; and, indeed, against every thing that would prove inimical to our best interests. We are to exercise this duty at all times, in all places, and under all circumstances, 1 Cor. xvi. 13; Luke xii. 37.

To watch, is also to wait for and expect: thus we are, 1. To watch the providence of God.—2. The fulfilment of the prophecies.—3. God's time for our deliverance from troubles, Ps. cxxx.—4. We are to watch unto prayer, Eph. vi. 18.—5. For death and judgment, Mark xiii. 37.

WATERLANDIANS, a sect of Anabaptists in Holland. They are thus called in distinction from the Flemingians, or Flandrians, and likewise because they consisted at first of the inhabitants of a district in North Holland, called Waterland. The Flemingians were called the *fine* or *rigid*, and the Waterlandians the *gross* or *moderate* Anabaptists. The former observe, with the most religious accuracy and veneration, the ancient doctrine and discipline of the purer sort of Anabaptists; the latter depart much more from the primitive sentiments and manners of their sect, and approach nearer to the Protestant churches. These latter, however, are divided into two distinct sects, the Waterlanders and the Friesianders: but this difference, it is said, merely respects their place of abode. Neither party have any bishops, but only presbyters and deacons. Each congregation is independent of all foreign jurisdiction, having its own court of government, composed of the presbyters and deacons. But the supreme power being in the hands of the people, nothing of importance can be transacted without their consent. The presbyters are generally men of learning; and they have a public professor at Amsterdam for instructing their youth in the different branches of erudition, sacred and profane. About 1664, the Waterlanders were split into the factions of the Galenists and the Apostoolians. Galen Abraham Haan, doctor of physic, and pastor of the Mennonites at Amsterdam, a man of uncommon penetration and eloquence, inclined towards the Arian and Socinian tenets, and insisted for the reception of all such into their church fellowship as acknowledged the divine authority of the Scriptures, and led virtuous lives. He and his followers renounced the designation of the Mennonites. They were with great zeal opposed by Samuel Apostool, another physician and eminent pastor at Amsterdam, who, with his followers, admitted none to their communion but such as professed to believe all the points of doctrine contained in their public Confession of Faith.

WEDNESDAY, ASH. The first day of Lent, when, in the primitive church, notorious sinners were put to open penance thus: They appeared at the church door barefooted, and clothed in sackcloth, where, being examined, their discipline was proportioned according to their offences; after which, being brought into the church, the bishop singing the seven penitential psalms, they prostrated themselves, and with tears begged absolution; the whole congregation having ashes on their heads, to signify, that they were both mortal and deserved to be burnt to ashes for their sins.

WESTMINSTER ASSEMBLY, a name given to the synod of divines called by parliament in the reign of Charles I., for the purpose of settling the government, liturgy, and doctrine of the church of England. They were confined in their debates to such things as the parliament proposed. Some counties had two members, and some but one. And because they would seem impartial, and give each party the liberty to speak, they chose many of the most learned episcopal divines; but few of them came, because it was not a legal convocation, the king having declared against it. The divines were men of eminent learning and godliness, ministerial abilities, and fidelity. Many lords and commons were joined with them, to see that they did not go beyond their commission. Six or seven Independents were also added to them, that all sides might be heard. This assembly first met July 1, 1643, in Henry the Seventh's chapel. The most remarkable hints concerning their debates are to be found in the Life of Dr. Lightfoot, before his works, in folio, and in the Preface to his remains, in octavo. See also the *Assembly's Confession of Faith*; *Neale's History of the Puritans*; and article DIRECTORY, in this work. There is a publication which is commonly, but unjustly ascribed to this assembly, viz. *The Annotations on the Bible*. The truth is, the same parliament that called the assembly, employed the authors of that work, and several of them were members of the assembly.

WHIPPERS, or FLAGELLANTES, a sect of wild fanatics who chastised and disciplined themselves with whips in public. It had its rise in Italy in the year 1260: its author was one Rainer, a hermit; and it was propagated from hence through almost all the countries of Europe. A great number of persons, of all ages and sexes, made processions, walking two by two, with their shoulders bare, which they whipped till the blood ran down, in order to obtain mercy from God, and appease his indignation against the wickedness of the age. They were then called the

Devout; and having established a superior, he was called *General of the Devotion.* Though the primitive Whippers were exemplary in point of morals, yet they were joined by a turbulent rabble, who were infected with the most ridiculous and impious opinions: so that the emperors and pontiffs thought proper to put an end to this religious frenzy, by declaring all devout whipping contrary to the divine law, and prejudicial to the soul's eternal interest.

However, this sect revived in Germany towards the middle of the next century, and rambling through many provinces, occasioned great disturbances. They held, among other things, that whipping was of equal virtue with baptism and the other sacraments; that the forgiveness of all sins was to be obtained by it from God without the merits of Jesus Christ; that the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood to be administered by whipping, was to be substituted in its place: upon which Clement VII., by an injudicious as well as unrighteous policy, thundered out anathemas against the Whippers, who were burnt by the inquisitors in several places: but they were not easily extirpated. They appeared again in Thuringia and Lower Saxony in the fifteenth century, and rejected not only the sacraments, but every branch of external worship; and placed their only hopes of salvation in faith and whipping, to which they added other strange doctrines concerning evil spirits. Their leader, Conrad Schmidt, and many others, were committed to the flames by German inquisitors in and after the year 1414.

WHITE BRETHREN. See BRETHREN, WHITE.

WHITSUNDAY, a solemn festival of the Christian church, observed on the fiftieth day after Easter, in memory of the descent of the Holy Ghost upon the apostles in the visible appearance of fiery cloven tongues, and of those miraculous powers which were then conferred upon them.

It is called *Whitsunday*, or *White-Sunday*, because this being one of the stated times for baptism in the ancient church, those who were baptized put on white garments, as types of that spiritual purity they received in baptism. As the descent of the Holy Ghost upon the apostles happened on that day which the Jews called *Pentecost*, this festival retained the name of *Pentecost* among the Christians.

WICKEDNESS. See SIN.

WICKLIFFITES, the followers of the famous John Wickliffe, called "the first reformer," who was born in Yorkshire in the year 1324. He attacked the jurisdiction of the pope and the bishops. He was for this summoned to a council at Lambeth, to give an account of his doctrines; but being countenanced by the duke of Lancaster, was both times dismissed without condemnation. Wickliffe, therefore, continued to spread his new principles as usual, adding to them doctrines still more alarming; by which he drew after him a great number of disciples. Upon this, William Courtnay, archbishop of Canterbury, called another council in 1382, which condemned 24 propositions of Wickliffe and his disciples, and obtained a declaration of Richard II. against all who should preach them; but while these proceedings were agitating, Wickliffe died at Lutterworth, leaving many works behind him for the establishment of his doctrines. He was buried in his own church at Lutterworth, in Leicestershire, where his bones were suffered to rest in peace till the year 1428, when by an order from the pope, they were taken up and burnt. Wickliffe was doubtless a very extraordinary man, considering the times in which he lived. He discovered the absurdities and impositions of the church of Rome, and had the honesty and resolution to promulgate his opinions, which a little more support would probably have enabled him to establish; they were evidently the foundation of the subsequent Reformation.

WILHELMINIANS, a denomination of the 13th century, so called from Wilhelmina, a Bohemian woman, who resided in the territory of Milan. She persuaded a large number that the Holy Ghost was become incarnate in her person for the salvation of a great part of mankind. According to her doctrines none were saved by the blood of Jesus but true and pious Christians; while the Jews, Saracens, and unworthy Christians, were to obtain salvation through the Holy Spirit which dwelt in her, and that, in consequence thereof, all which happened in Christ during his appearance upon earth in the human nature was to be exactly renewed in her person, or rather in that of the Holy Ghost, which was united to her.

WILKINSONIANS, the followers of Jemima Wilkinson, who was born in Cumberland, in America. In October, 1776, she asserted that she was taken sick, and actually died, and that her soul went to heaven, where it still continues. Soon after her body was re-animated with the spirit and power of Christ, upon which she set up as a public teacher; and declared she had an immediate revelation for all she delivered, and was arrived to a state of absolute perfection. It is also said she pretended to foretel future events, to discern the secrets of the heart, and to have the power of healing diseases; and if any person who had made application to her was not healed, she attributed it to his want of faith. She asserted, that those who refused to believe these exalted things concerning her, will be in the state of the unbelieving Jews, who rejected the counsel of God against themselves; and she told her hearers that was the eleventh hour, and the last call of mercy that ever should be granted them: for she heard an inquiry in heaven, saying, "Who will go and preach to a dying world?" or words to that import; and she said she answered, "Here am I—send me;" and that she left the realms of light and glory, and the company of the heavenly host, who are continually praising and worshipping God, in order to descend upon earth, and pass through many sufferings and trials for the happiness of mankind. She assumed the title of the universal friend of mankind; hence her followers distinguish themselves by the name of Friends.

WILL, that faculty of the soul by which it chooses or refuses any thing offered to it. When man was created, he had liberty and power to do what was pleasing in the sight of God; but, by the fall, he lost all ability of will to any spiritual good; nor has he any will to that which is good until divine grace enlightens the understanding and changes the heart. "The *nature* of the will, indeed, is in itself indisputably free

Will, as will, must be so, or there is no such faculty; but the human will, being finite, hath a necessary bound, which indeed so far may be said to confine it, because it cannot act beyond it; yet within the extent of its capacity it necessarily is and ever will be spontaneous.

"The limits of the will, therefore, do not take away its inherent liberty. The exercise of its powers may be confined, as it necessarily must, in a *finite* being; but where it is not confined, that exercise will correspond with its nature and situation.

"This being understood, it is easy to perceive that man in his fallen state can only will according to his fallen capacities; and that however freely his volitions may flow within their extent, he cannot possibly overpass them. He, therefore, as a sinful, carnal, and perverse apostate, can *will* only according to the nature of his apostacy, which is continually and invariably evil, without capacity to exceed its bounds into goodness, purity, and truth; or otherwise he would will contrary to or beyond his nature and situation, which is equally impossible in itself, and contradictory to the revelation of God." See *Edwards on the Will; Theol. Misc.* vol. iv. p. 391; *Gill's Cause of God and Truth; Toplady's Historic Proof; Watts's Essay on the Freedom of the Will; Charnock's Works*, vol. ii. p. 175 and 187; *Locke on the Understanding; Reid on the Active Powers*, p. 267, 291, and articles LIBERTY and NECESSITY in this work.

WILL-WORSHIP, the invention and practice of such expedients of appeasing or of pleasing God as neither reason nor revelation suggest.

WILL OF GOD is taken, 1. For that which he has from all eternity determined, which is unchangeable, and must certainly come to pass: this is called his *secret* will.—2. It is taken for what he has prescribed to us in his word as a rule of duty; this is called his *revealed* will. A question of very great importance respecting our duty deserves here to be considered. The question is this: "How may a person who is desirous of following the dictates of Providence in every respect, know the mind and will of God in any particular circumstance, whether temporal or spiritual?" Now, in order to come at the knowledge of that which is proper and needful for us to be acquainted with, we are taught by prudence and conscience to make use of, 1. Deliberation.—2. Consultation.—3. Supplication; but, 1. We should not make our inclination the rule of our conduct.—2. We should not make our particular frames the rule of our judgment and determination.—3. We are not to be guided by any unaccountable impulses and impressions.—4. We must not make the event our rule of judgment.—1. Unless something different from our present situation offer itself to our serious consideration, we are not to be desirous of changing our state, except it is unprofitable or unlawful.—2. When an alteration of circumstance is proposed to us, or Providence lays two or more things before our eyes, we should endeavour to take a distinct view of each case, compare them with one another, and then determine by such maxims as these:—Of two natural evils choose neither; of two moral or spiritual good things choose the greatest.—3. When upon due consideration nothing appears in the necessity of the case or the leadings of Providence to make the way clear, we must not hurry Providence, but remain in a state of suspense; or abide where we are, waiting upon the Lord by prayer, and waiting for the Lord in the way of his providence. In all cases, it should be our perpetual concern to keep as much as possible out of the way of temptation to omit any duty or commit any sin. We should endeavour to keep up a reverence for the word and providence of God upon our hearts, and to have a steady eye to his glory, and to behold God in covenant as managing every providential circumstance in subserviency to his gracious purpose in Christ Jesus." *Pike and Hayward's Cases of Conscience*, p. 156.

WISDOM denotes a high and refined notion of things, immediately presented to the mind, as it were, by intuition, without the assistance of reasoning. In a moral sense, it signifies the same as prudence, or that knowledge by which we connect the best means with the best ends. Some, however, distinguish wisdom from prudence thus: wisdom leads us to speak and act what is most proper; prudence prevents our speaking or acting improperly. A wise man employs the most proper means for success; a prudent man the safest means for not being brought into danger.

Spiritual wisdom consists in the knowledge and fear of God. It is beautifully described by St. James, "as pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James iii. 17. See DEVOTION, RELIGION.

WISDOM OF GOD is that grand attribute of his nature by which he knows and orders all things for the promotion of his glory, and the good of his creatures. This appears in all the works of his hands, Psal. civ. 24; in the dispensations of his providence, Psal. xcvii. 1, 2; in the work of redemption, Eph. iii. 10; in the government and preservation of his church in all ages, Psal. cvii. 7. This doctrine should teach us admiration, Rev. xv. 3, 4; trust and confidence, Psal. ix. 10; prayer, Prov. iii. 5, 6; submission, Heb. xii. 9; praise, Psal. ciii. 1—4. See *Charnock's Works*, vol. i.; *Saurin's Sermons*, vol. i. p. 157, Eng. trans.; *Gill's Divinity*, vol. i. p. 93; *Abernethy's Sermons*, vol. i. ser. 10; *Ray's Wisdom of God in Creation; Paley's Natural Theology.*

WITCHCRAFT, a supernatural power which persons were formerly supposed to obtain the possession of, by entering into a compact with the Devil. Witchcraft was universally believed in Europe till the 16th century, and even maintained its ground with tolerable firmness till the middle of the 17th. The latest witchcraft frenzy was in New England in 1692, when the execution of witches became a calamity more dreadful than the sword or the pestilence. Some have denied the existence of witchcraft altogether. That such persons have been found among men seems, however, evident from the Scriptures, Deut. xviii. 10; Exod. xxii. 18; Gal. v. 20; Lev. xix. 13; xx. 6. The inconsistency of holding such persons in estimation, or having recourse to fortune-tellers, diviners, charmers, and such like, appears in this, 1. It is imitating the heathens, and giving countenance to the foolish superstition and absurd practice of pagans.—2. Such characters are held in abhorrence by the Lord, and their very existence forbidden, Lev. xx. 6; Exod. xx. 18.—3. He threatens to punish those who consult

them, Lev. xx. 6.—4. It is wrong to have any thing to do with them, as it is setting an awful example to others.—5. It is often productive of the greatest evils, deception, discord, disappointment, and incredible mischief. *Hawkins's Two Sermons on Witchcraft; Ency. Brit.; Moore's Theological Works*, p. 240, 251; *Hutchinson on Witchcraft.*

WONDER, any thing which causes surprise by its strangeness. "It expresses," says Mr. Cogan, "an *embarrassment* of the mind after it is somewhat recovered from the first percussion of surprise. It is the effect produced by an interesting subject which has been suddenly presented to the mind, but concerning which there are many intricacies, either respecting the cause or manner in which the event has taken place, motives of extraordinary conduct, &c." How it differs from admiration, see ADMIRATION.

WORKS OF GOD. See BIBLE, REVELATION, SCRIPTURE.

WORKS, GOOD, are those actions which are conformable to truth, justice, or propriety; whether natural, civil, relative, moral, or religious. *The circumstances requisite to a good work*, are, 1. That it be according to the will of God.—2. That it spring from love to God, 1 Tim. i. 5.—3. It must be done in faith, Rom. xiv. 23.—4. It must be done to the glory of God, 1 Cor. x. 31; Phil. i. 11. *The causes of good works* are, 1. God himself, Heb. xiii. 21.—2. By union to Christ, Eph. ii. 10.—3. Through faith, Heb. xi. 4, 6.—4. By the word and Spirit, Luke viii. 15; Isa. iii. 3; 2 Tim. iii. 16. *As to the nature and properties of good works*, 1. They are imperfect, Eccl. vii. 20; Rev. iii. 2.—2. Not meritorious, Tit. iii. 5; Luke xvii. 10.—3. Yet found only in the regenerate, Matt. vii. 17. *The necessary uses of good works*, 1. They show our gratitude, Psal. cxvi. 12, 13.—2. Are an ornament to our profession, Tit. ii. 10.—3. Evidence our regeneration, Job xv. 5.—4. Profitable to others, Tit. iii. 8. See HOLINESS, OBEDIENCE, SANCTIFICATION. *Gill's Body of Div.* book iv. vol. iii.; *Ridgley's Body of Div.* qu. 92; *Marshall on Sanctification.*

WORLD, the whole system of created things. [See CREATION.] It is taken also for a secular life, the present state of existence, and the pleasures and interests which steal away the soul from God. The *love of the world* does not consist in the use and enjoyment of the comforts God gives us, but in an inordinate attachment to the things of time and sense. "1. We love the world too much," says Dr. Jortin, "when, for the sake of any profit or pleasure, we wilfully, knowingly, and deliberately transgress the commands of God. 2. When we take more pains about the *present life than the next*.—3. When we cannot be contented, patient, and resigned, under low and inconvenient circumstances.—4. We love the world too much when we cannot part with any thing we possess to those who want, deserve, and have a right to it.—5. When we envy those who are more fortunate and more favoured by the world than we are.—6. When we honour, and esteem, and favour persons purely according to their birth, fortunes, and success, measuring our judgment and approbation by their outward appearance and situation in life.—7. When worldly prosperity makes us proud, and vain, and arrogant.—8. When we omit no opportunity of enjoying the good things of this life; when our great and chief business is to divert ourselves till we contract an indifference for rational and manly occupations, deceiving ourselves, and fancying that we are not in a bad condition because others are worse than we. *Jortin's Sermons*, vol. iii. ser. 9; *Bishop Hopkins on the Vanity of the World; Dr. Stennet's Sermon on Conformity to the World; H. More on Education*, chap. 9, vol. ii.; *R. Walker's Sermons*, vol. iv. ser. 20.

WORLD, AGES OF. The time preceding the birth of Christ has generally been divided into six ages. The first extends from the beginning of the world to the deluge, and comprehends one thousand six hundred and fifty-six years. The second, from the deluge to Abraham's entering the Land of Promise in 2082, comprehends four hundred and twenty-six years. The third, from Abraham's entrance into the promised land to the Exodus in 2523, four hundred and thirty years. The fourth, from the going out of Egypt to the foundation of the temple by Solomon, in 2992, four hundred and seventy-nine years. The fifth, from Solomon's foundation of the temple to the Babylonish captivity in 3416, four hundred and twenty-one years. The sixth, from the Babylonish captivity to the birth of Christ, A. M. 4000, the fourth year before the vulgar æra, includes five hundred and eighty-four years.

WORLD, DISSOLUTION OF. See CONFLAGRATION, DISSOLUTION.

WORLD, ETERNITY OF. See ETERNITY OF THE WORLD.

WORSHIP, DÆMON, the worship of a class of spirits which were thought to be superior to the soul of man; but inferior to those intelligences which animated the sun, the moon, and the planets, and to whom were committed the government of the world, particular nations, &c. Though they were generally invisible, they were not supposed to be pure disembodied spirits, but to have some kind of ethereal vehicle. They were of various orders, and, according to the situation over which they presided, had different names. Hence the Greek and Roman poets talk of satyrs, dryads, nymphs, fauns, &c. &c. These different orders of intelligences which, though worshipped as gods, or demigods, were yet believed to partake of human passions and appetites, led the way to the deification of departed heroes, and other eminent benefactors of the human race; and from this latter probably arose the belief of natural and tutelar gods, as well as the practice of worshipping these gods through the medium of statues cut into a human figure. See IDOLATRY and POLYTHEISM. *Warburton's Divine Legation; Farmer on the Worship of Dæmons; Gale's Court of the Gentiles.*

WORSHIP OF GOD (*cultus Dei*) amounts to the same with what we otherwise call *religion*. This worship consists in paying a due respect, veneration, and homage to the Deity, under a sense of an obligation to him. And this internal respect, &c. is to be shown and testified by external acts; as prayers, thanksgivings, &c.

Private worship should be conducted with,—1. Reverence and veneration.—2. Self-abasement and confession.—3. Contemplation of the perfections and promises of God.—4. Supplication for ourselves and others.—5. Earnest desire of the enjoyment of God.—6. Frequent and regular. Some who have acknowledged the propriety of private worship have objected to that

of a public nature, but without any sufficient ground. For Christ attended public worship himself, Luke iv.; he prayed with his disciples, Luke ix. 28, 29; xi. 1; he promises his presence to social worshippers, Matt. xviii. 20. It may be argued also from the conduct of the apostles, Acts i. 24; ii.; iv. 24; vi. 4; Rom. xv; 30; 1 Cor. xiv.; Acts xxi.; 2 Thess. iii. 1, 2; 1 Cor. xi.; and from general precepts, 1. Tim. ii. 2, 8; Heb. x. 25; Deut. xxxi. 12; Psal. c. 4.

Public worship is of *great utility*, as,—1. It gives Christians an opportunity of openly professing their faith in, and love to, Christ.—2. It preserves a sense of religion in the mind, without which society could not well exist.—3. It enlivens devotion and promotes zeal.—4. It is the mean of receiving instruction and consolation.—5. It affords an excellent example to others, and excites them to fear God, &c.

Public worship should be, 1. Solemn, not light and trifling, Psal. lxxxix. 7.—2. Simple, not pompous and ceremonial, Isa. lxii. 2.—3. Cheerful, and not with forbidding aspect, Psalm c.—4. Sincere, and not hypocritical, Isaiah i. 12; Matt. xxiii. 13; John iv. 24.—5. Pure, and not superstitious, Isa. lvii. 15.

We cannot conclude this article without taking notice of the shameful and exceedingly improper practice of coming in late to public worship. It evidently manifests a state of lukewarmness; it is a breach of order and decency; it is a disturbance to both ministers and people; it is slighting the ordinances which God has appointed for our good; and an affront to God himself! How such can be in a devotional frame themselves, when they so often spoil the devotions of others, I know not. *Watts's Holiness of Time and Places; Kinghorn and Loader on Public Worship; Parry's, Barbauld's, Simpson's,* and *Wilson's Answer to Wakefield's Inquiry on the Authority, Propriety, and Utility of Public Worship; Newman on Early Attendance.*

WRATH, violent and permanent anger.—See ANGER.

WRATH OF GOD is his indignation at sin, and punishment of it, Rom. i. 18. The objects of God's anger or wrath are the ungodly, whom he has declared he will punish. His wrath is sometimes manifested in this life, and that in an awful degree, as we see in the case of the old world. Sodom and Gomorrah, the plagues of Egypt, the punishment and captivity of the Jews, and the many striking judgments on nations and individuals. But a still more awful punishment awaits the impenitent in the world to come; for the wicked, it is said, shall go away into everlasting punishment, where the worm dieth not, and the fire is not quenched. Matt. xxv. 46; Romans ii. 8, 9; i. 18. See HELL SIN.

Z.

ZACHEANS, the disciples of Zacheus, a native of Palestine, who, about the year 350, retired to a mountain near the city of Jerusalem, and there performed his devotions in secret; pretending that prayer was only agreeable to God when it was performed secretly, and in silence.

ZEAL, a passionate ardour for any person or cause. There are various kinds of zeal; as, 1. An ignorant zeal, Rom. x. 2, 3.—2. A persecuting zeal, Phil. iii. 6.—3. A superstitious zeal, 1 Kings xviii.; Gal. i. 14.—4. An hypocritical zeal, 2 Kings x. 16.—5. A contentious zeal, 1 Cor. xi. 16.—6. A partial zeal, Hos. vii. 8.—7. A temporary zeal, 2 Kings xii. and xiii.; Gal. iv. 15, 16.—8. A genuine zeal, which is a sincere and warm concern for the glory of God, and the spiritual welfare of mankind. This is generally compounded of sound knowledge, strong faith, and disinterested regard; and will manifest itself by self-denial, patient endurance, and constant exertion. The motives to true zeal are, 1. The divine command, Rev. iii. 19.—2. The example of Christ, Acts x. 38.—3. The importance of the service of Christ.—4. The advantage and pleasure it brings to the possessor.—5. The instances and honourable commendation of it in the Scriptures: Moses, Phineas, Caleb, David, Paul, &c. Gal. iv. 18; Rev. iii. 15, &c.; Tit. ii. 14.—6. The incalculable good effects it produces on others, James v. 20. See *Reynolds* and *Orton on Sacred Zeal; Evans's Christian Temper*, ser. 37; *Hughes's Ser. on Zeal; Mason's Christian Mor.* ser. 28.

ZEALOT, an ancient sect of the Jews, so called from their pretended zeal for God's law, and the honour of religion.

ZEND, or ZENDAVESTA, a book ascribed to Zoroaster, and containing his pretended revelations, which the ancient Magicians and modern Persees observe and reverence in the same manner as the Christians do the Bible, making it the sole rule of their faith and manners. The Zend contains a reformed system of Magianism, teaching that there is a Supreme Being, eternal, self-existent, and independent, who created both light and darkness, out of which he made all other things; that these are in a state of conflict, which will continue to the end of the world; that then there shall be a general resurrection and judgment, and that just retribution shall be rendered unto men according to their works; that the angel of darkness, with his followers, shall be consigned to a place of everlasting darkness and punishment; and the angel of light, with his disciples, introduced into a state of everlasting light and happiness; after which, light and darkness shall no more interfere with each other. It is evident, from these, and various other sentiments contained in the Zend, that many parts of it are taken out of the Old Testament. Dr. Baumgarten asserts that this work contains doctrines, opinions, and facts, actually borrowed from the Jews, Christians, and Mahometans; whence, and from other circumstances, he concludes, that both the history and writings of this prophet were probably invented in the later ages.

ZUINGLIANS, a branch of the Reformers, so called from Zuinglius, a noted divine of Switzerland. His chief difference from Luther was concerning the eucharist. He maintained that the bread and wine were only *significations* of the body and blood of Jesus Christ, whereas Luther believed in *consubstantiation*.

APPENDIX.

METHODIST EPISCOPAL CHURCH IN AMERICA.

[The Publishers feel gratified in being permitted to annex to this work the following article. It is from the pen of the Rev. Dr. Bangs, of New York; with the exception of such alterations as are necessary to render it an accurate narrative of the present state of the Methodist Church.]

The first Methodist Society in the United States of America, was formed in the city of New York, in the year 1766, by a few Methodist emigrants from Ireland. Among these was a local preacher, by the name of Philip Embury. He preached the first Methodist sermon in a private room, to those only who had accompanied him to this country. The name of Methodist and his manner of preaching, being a novelty in this country, soon attracted attention, and many came to hear the stranger for themselves; and the number of hearers so increased, that the house in which they assembled very soon became too small to contain all who wished to hear. They accordingly procured a larger place. About this time considerable attention was excited by the preaching of Capt. Webb, who came from Albany, where he was stationed, to the help of Mr. Embury. This gentleman had been converted to God under the preaching of Mr. Wesley in Bristol, England, and being moved with compassion towards his fellow men, although a soldier, he now employed his talent in calling sinners to repentance. Through his and the labours of Mr. Embury, the work of God prospered, and the society increased in number and stability. From the place they now occupied, which soon became too small to accommodate all who wished to attend their meetings, they removed to a rigging-loft, in William-street, which they hired, and fitted up for a preaching room.

Such was their continual increase, that, after contending with a variety of difficulties for want of a convenient place of worship, they succeeded in erecting a meeting-house in John-street, in the year 1768.

About the same time that this society was establishing in New York, Mr. Strawbridge, a local preacher from Ireland, commenced preaching, and formed a small class in Frederick County, Maryland.

In October, 1769, two preachers, Messrs. Richard Boardman and Joseph Pilmore, being sent under the direction of Mr. Wesley, landed in America: and in 1771, Messrs. Francis Asbury and Richard Wright came over. The first regular conference was held in Philadelphia, in the year 1773, under the superintendence of Mr. Thomas Rankin, who had been sent by Mr. Wesley to take the general oversight of the societies in this country. These zealous missionaries, spreading themselves in different directions through the country, cities, and villages, were instrumental in extending the influence of evangelical principles and holiness among the people.

During the revolutionary war, all the preachers from Europe, except Mr. Asbury, returned to their native land. But prior to this event, the Head of the church had, under the energetic labours of Mr. Asbury and his colleagues, called forth some zealous young men into the ministry, whose labours were owned of God in the awakening and conversion of souls. These men of God, under the superintendence of Mr. Asbury, who laboured hard and suffered much during the sanguinary conflict, continued in the field of Gospel labour; and, notwithstanding the evils inseparable from war, they witnessed the spread of pure religion in many places.

At the conclusion of the revolution, in the year 1784, Dr. Thomas Coke came to America with powers to constitute the Methodist societies in this country into an independent church. Hitherto the societies had been dependent on other churches for the ordinances of baptism and the Lord's supper, as the Methodist preachers were considered only lay-preachers, and according to the uniform advice of Mr. Wesley, had declined administering the ordinances. This had occasioned much uneasiness, among both preachers and people, in this country. They therefore earnestly requested Mr. Wesley to interpose his authority, and furnish them with the ordinances independently of other denominations. After maturely weighing the subject in his own mind, he finally resolved, as the United States had become independent of both the civil and ecclesiastical polity of Great Britian, to send them the help they so much needed. Accordingly, being assisted by other presbyters of the church of England, by prayer and imposition of hands, he set apart Thomas Coke, L.L.D. and a presbyter of said church, as a superintendent of the Methodist societies in America; and directed him to consecrate Mr. Francis Asbury for the same office. In conformity to these instructions, after his arrival in the United States, a conference of preachers was assembled in Baltimore, December 25, 1784, amounting in all to 61. Having communicated his instructions, and the contemplated plans for the future government of the societies, which were generally approved, Mr. Asbury, being first elected by the unanimous voice of the preachers, was ordained by Dr. Coke first to the office of deacon, then elder, and then superintendent or bishop. Twelve of the preachers were

elected and ordained elders at the same conference.

These proceedings gave very general satisfaction to preachers and people. The number of members in society at this time was 14,988, and of preachers 83. And, as an evidence of the benefits resulting from the recent organization of the church, the work of God grew and multiplied more than ever, and many were added to the church. Mr. Asbury being thus commended to the grace of God and the affections of his people, took a more general oversight of the whole church, travelling from one part of the continent to another, preaching the Gospel of the kingdom, and assembling the preachers at different times and places, and appointing them to their several stations. In consequence of extending over so large a territory, for they soon spread over all the settlements in the United States, it became inconvenient for all the preachers to convene at one time and place; they were therefore divided into several annual conferences, at a suitable time and distance from each other, for the superintending bishop to meet with them, direct their councils, and assign each man to his work. But these separate assemblies, unless they *all* agreed in each other's regulations, could ordain nothing that should be binding upon the whole; and therefore, to supply this deficiency of the government, a general conference, composed of all the travelling elders, was found expedient and necessary. But from the continual increase of preachers and extension of their work, it became quite burdensome for so many elders to convene together, from so great a distance, and at such an expense of both time and money: hence, to exonerate the church from this unnecessary burden, in the year 1808, notice being previously given to the annual conferences of the intention, the general conference resolved on a delegated general conference, whose powers and privileges were defined and restricted in the following words:

"1. The general conference shall be composed of one member for every seven members of each annual conference, to be appointed either by seniority or choice, at the discretion of such annual conference: yet so that such representatives shall have travelled at least four full calendar years from the time that they were received on trial by an annual conference, and are in full connexion at the time of holding the conference.

"2. The general conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New York, and thenceforward on the first day of May, once in four years perpetually, in such place or places as shall be fixed on by the general conference from time to time; but the general superintendents, with or by the advice of all the annual conferences, or if there be no general superintendent, all the annual conferences respectively, shall have power to call a general conference, if they judge it necessary at any time.

"3. At all times when the general conference is met, it shall take two thirds of the representatives of all the annual conferences to make a quorum for transacting business.

"4. One of the general superintendents shall preside in the general conference; but in case no general superintendent be present, the general conference shall choose a president pro tempore.

"5. The general conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions, viz.

"1. The general conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

"2. They shall not allow of more than one representative for every five members of the annual conference, nor allow of a less number than one for every seven.

"3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

"4. They shall not revoke or change the general rules of the united societies.

"5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal: Neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

"6. They shall not appropriate the produce of the book concern, or of the charter fund, to any purpose, other than for the benefit of the travelling, supernumerary, superannuated and worn-out preachers, their wives, widows and children.

"Provided nevertheless, that upon the joint recommendation of all the annual conferences, then a majority of two thirds of the general conference succeeding, shall suffice to alter any of the above restrictions."

This conference was composed of about 120 members from the several annual conferences; of which there were then but seven.

(For a View of the number of Annual Conferences now belonging to this Church, with the number of its Travelling Preachers, and of its Members, White, Coloured and Indian, and also of the Boundaries of the several Annual Conferences, see the end of this article.)

In 1819 the Missionary Society of the Methodist Episcopal Church was formed; and it received the sanction of the general conference in 1820, according to the following constitution:

"1. This association shall be denominated '*The Missionary Society of the Methodist Episcopal Church*;' the object of which is, to enable the several annual conferences more effectually to extend their missionary labours throughout the United States, and elsewhere.

"2. The business of this society shall be conducted by a president, thirteen vice-presidents, clerk, recording and corresponding secretary, treasurer, and thirty-two managers, all of whom shall be members of the Methodist Episcopal Church. The president, first two vice-presidents, clerk, secretaries, treasurer, and the thirty-two managers, shall be elected by the society annually, and each annual conference shall have the privilege of appointing one vice-president from its own body.

"3. Thirteen members at all meetings of the board of managers, and twenty-five at all meetings of the society, shall be a quorum.

"4. The board shall have authority to make by-laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the society at its annual meeting; and

also lay before the general conference, a report of its transactions, for the four preceding years, and the state of its funds.

"5. Ordained ministers of the Methodist Episcopal Church, whether travelling or local, being members of the society, shall be *ex officio* members of the board of managers, and be entitled to vote in all meetings of the board.

"6. The board of managers shall have authority, whenever they may deem it expedient and requisite, to procure Bibles and Testaments for distribution, on such terms as they may judge most advisable, provided they shall not at any time apply to this object more than one third of the amount of the funds received for the current year.

"7. Each subscriber paying two dollars annually, shall be a member; and the payment of twenty dollars at one time, shall constitute a member for life.

"8. Auxiliary societies, embracing the same objects with this, shall, if they request it, be supplied with Bibles and Testaments at cost: provided the same shall not amount to more than one third of the moneys received from such Auxiliary societies, and that after supplying their own districts with Bibles and Testaments, they shall agree to place their surplus funds at the disposal of this society.

"9. The annual meeting of the society shall be held on the third Monday in April.

"10. The president, vice-presidents, clerk, secretaries, and treasurer for the time being, shall be *ex officio* members of the board of managers.

"11. At all meetings of the society, and of the board, the president, or in his absence the vice-president first on the list then present, and in the absence of all the vice-presidents, such member as shall be appointed by the meeting for that purpose, shall preside.

"12. The minutes of each meeting shall be signed by the chairman.

"13. The treasurer of this society, under the direction of the board of managers, shall give information to the superintendents annually, or oftener if the managers judge it expedient, of the state of the funds and of the amount for which drafts may be made thereon, for the missionary purposes contemplated by this constitution; agreeably to which information, the superintendents shall have authority to draw on the treasurer for the same, and to pay over the amount to the missionary or missionaries appointed by them, either wholly at once, or by instalments, at the discretion of the superintendents; provided the drafts of all the superintendents together shall not amount to more than the sum thus authorised to be drawn for, and that the appropriation for the support of any missionary or missionaries shall always be regulated by the rules which now are or hereafter may be established for the support of other itinerant ministers and preachers of the Methodist Episcopal Church; and provided also, that the appropriations and payments which may be made by the superintendents under this article, shall be communicated as soon as practicable thereafter to the board of managers for insertion in their annual report.

"14. This constitution shall not be altered but by the general conference, on the recommendation of the board of managers."

A number of auxiliary and branch societies have been formed, and their number is constantly increasing. Several missionaries are also employed in destitute parts of the country under the patronage of the Society.

DOCTRINES.

At the time of the organization of the church the following articles of religion were adopted as the doctrines of the church:—

"1. *Of Faith in the Holy Trinity.* There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things visible and invisible.—And in unity of this Godhead, there are three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

"2. *Of the Word, or Son of God, who was made very Man.*—The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

"3. *Of the Resurrection of Christ.*—Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

"4. *Of the Holy Ghost.*—The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

"5. *The sufficiency of the Holy Scriptures for Salvation.*—The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

"*The names of the canonical Books.* Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job, the Psalms, the Proverbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less: all the books of the New Testament, as they are commonly received, we do receive and account canonical.

"6. *Of the Old Testament.*—The Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore, they are not to be heard, who feign that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts there-

of of necessity be received in any commonwealth: yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments, which are called moral.

"7. *Of Original or Birth Sin.*—Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

"8. *Of Free-Will.*—The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

"9. *Of the Justification of Man.*—We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort.

"10. *Of Good Works.*—Although good works which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments: yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruits.

"11. *Of Works of Supererogation.*—Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

"12. *Of Sin after Justification.*—Not every sin willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again and amend our lives. And therefore, they are to be condemned, who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

"13. *Of the Church.*—The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

"14. *Of Purgatory.*—The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

"15. *Of speaking in the congregation in such tongue as the people understand.*—It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public

prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

"16. *Of the Sacraments.*—Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession: but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

"There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

"Those five commonly called sacraments; that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for as sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles: and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign, or ceremony ordained of God.

"The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi. 29.

"17. *Of Baptism.*—Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized: but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

"18. *Of the Lord's Supper.*—The Supper of the Lord is not only a sign that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

"Transubstantiation, or the change of the substance of bread and wine in the supper of our Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"The body of Christ is given, taken, and eaten in the supper, only after a heavenly and scriptural manner. And the means whereby the body of Christ is received and eaten in the supper, is faith.

"The sacrament of the Lord's Supper, was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

"19. *Of both Kinds.*—The cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's Supper by Christ's ordinance and commandment, ought to be administered to all Christians alike.

"20. *Of the one Oblation of Christ, finished upon the Cross.*—The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said, that the priest doth offer Christ for the quick and the dead, to have remission of pain

or guilt, is a blasphemous fable, and dangerous deceit.

"21. *Of the Marriage of Ministers.*—The ministers of Christ are not commanded by God's law either to vow the estate of a single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

"22. *Of the Rites and Ceremonies of Churches.*—It is not necessary that rites and ceremonies should in all places be the same, or exactly alike: for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word.—Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

"Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

"23. *Of the Rulers of the United States of America.*—The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

"24. *Of Christian Men's Goods.*—The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

"25. *Of a Christian Man's Oath.*—As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."

GOVERNMENT.

The *general rules* for the government of the societies, are the same as those in England, termed, "*The nature, design, and general rules of our United Societies.*" (See Methodists, government and discipline of, *ante.*) As to the government, the title sufficiently ascertains its distinctive character, it being, in fact and name, *Episcopal*. Three orders of ministers are recognized, and the duties peculiar to each are clearly defined.

But to give a correct view of the ministry of the Methodist Episcopal Church, it is necessary to show the manner in which it is formed. A man thinking himself moved by the Holy Ghost to preach the Gospel, first makes known his views and exercises to the preacher having charge of the circuit or station, who, if he judge the applicant a fit person, grants him license to exhort. After improving his talent as an exhorter, a sufficient length of time for his brethren to judge of his competency to so important a work, he makes application to the quarterly meeting conference, which is composed of all the preachers, travelling and local, stewards, leaders and exhorters of the circuit, and if considered fit for the work, he is recommended by this body to the local preachers' conference, where he is examined on his belief in the doctrines and discipline of the church; and they, if they think proper, grant him license as a local preacher; and if such licentiate desire to enter the travelling ministry, he must be recommended to an annual conference, either by a quarterly meeting or a local preacher's conference. When presented to an annual conference, his reception on trial depends on a majority of votes. After travelling as a preacher on probation two years, if no objection be made against him, he is admitted as a member of conference, and ordained a deacon. The approved exercise of the deacon's office for two years, entitles him to the office of an elder.

The following quotations from the Methodist Discipline, will show the duties peculiar to each order of ministers in their church:—

"*Of the Election and Consecration of Bishops, and of their duty.*

"*Quest.* 1. How is a bishop to be constituted?

"*Answ.* By the election of the general conference, and the laying on of the hands of three bishops, or at least of one bishop and two elders.

"*Quest.* 2. If by death, expulsion, or otherwise, there be no bishop remaining in our church, what shall we do?

"*Answ.* The general conference shall elect a bishop; and the elders, or any three of them, who shall be appointed by the general conference for that purpose, shall ordain him according to our form of ordination.

"*Quest.* 3. What are the duties of a bishop?

"*Answ.* 1. To preside in our conferences.

"2. To fix the appointments of the preachers for the several circuits, provided he shall not allow any preacher to remain in the same station more than two years successively; except the presiding elders, the editor and general book steward, the assistant editor and general book steward, the editor of the Christian Advocate Journal, the supernumerary, superannuated and worn-out preachers, missionaries among the Indians, those preachers that may be appointed to labour for the special benefit of seamen, also the preacher or preachers that may be stationed in the city of New Orleans, and the presidents, principals, or teachers of seminaries of learning which are or may be under our superintendence.

"3. In the intervals of the conferences to change, receive, and suspend preachers, as necessity may require, and as the discipline directs.

"4. To travel through the connexion at large.

* As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the *powers that be*; and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

"5. To oversee the spiritual and temporal business of our church.

"6. To ordain bishops, elders, and deacons."

"*Of the Election and Ordination of travelling Elders, and of their duty.*

"*Quest.* 1. How is an elder constituted.

"*Answ.* By the election of a majority of the yearly conference, and by the laying on of the hands of a bishop, and some of the elders that are present.

"*Quest.* 2. What is the duty of a travelling elder?

"*Answ.* 1. To administer baptism and the Lord's supper, and to perform the office of matrimony, and all parts of divine worship.

"2. To do all the duties of a travelling preacher.

"No elder that ceases to travel, without the consent of the yearly conference, certified under the hand of the president of the conference, except in case of sickness, debility, or other unavoidable circumstance, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; nevertheless the final determination in all such cases is with the yearly conference.

"*Of the Election and Ordination of travelling Deacons, and of their duty.*

"*Quest.* 1. How is a travelling deacon constituted?

"*Answ.* By the election of the majority of the yearly conference, and the laying on of the hands of a bishop.

"*Quest.* 2. What is the duty of a *travelling deacon?*

"*Answ.* 1. To baptize, and perform the office of matrimony, in the absence of the elder.

"2. To assist the elder in administering the Lord's supper.

"3. To do all the duties of a travelling preacher.

"*Quest.* 3. What shall be the time of probation of a travelling deacon for the office of an elder.

"*Answ.* Every travelling deacon shall exercise that office for two years, before he be eligible to the office of elder; except in the case of missions, when the annual conference shall have authority to elect for the elder's office sooner, if they judge it expedient.

"No deacon who ceases to travel without the consent of the annual conference, certified under the hand of the president of the conference, except in case of sickness, debility, or other unavoidable circumstances, shall on any account exercise the peculiar functions of his office, or even be allowed to preach among us; nevertheless, the final determination in all such cases is with the annual conference."

In addition to the above, the Methodist church recognizes an officer denominated a *presiding elder*, who is appointed to that office by a bishop.

"*Of the presiding Elders, and of their duty.*

"*Quest.* 1. By whom are the presiding elders to be chosen?

"*Answ.* By the bishops.

"*Quest.* 2. What are the duties of a presiding elder.

"*Answ.* 1. To travel through his appointed district.

"2. In the absence of the bishop, to take charge of all the elders, and deacons, travelling and local preachers, and exhorters in his district.

"3. To change, receive, and suspend preachers in his district during the intervals of the conferences, and in the absence of the bishop, as the discipline directs.

"4. In the absence of a bishop, to preside in the conferences; but in case there are two or more presiding elders belonging to one conference, the bishop or bishops may by letter or otherwise appoint the president, but if no appointment be made, or if the presiding elder appointed do not attend, the conference shall in either of these cases elect the president by ballot, without a debate, from among the presiding elders.

"5. To be present, as far as practicable, at all the quarterly meetings; and to call together at each quarterly meeting, a quarterly meeting conference, consisting of all the travelling and local preachers, exhorters, stewards, and leaders of the circuit, and none else, to hear complaints, and to receive and try appeals. The quarterly meeting conference shall appoint a secretary to take down the proceedings thereof, in a book kept by one of the stewards of the circuit for that purpose.

"6. To oversee the spiritual and temporal business of the church in his district.

"7. To take care that every part of our discipline be enforced in his district.

"8. To attend the bishops when present in his district, and to give them, when absent, all necessary information, by letter, of the state of his district."

For the particular duties of preachers to God, to themselves and each other, as well as to the people of their charge, see Discipline, sections 8, 9, 11, 12, 14, 15, 16, 17.

Besides the travelling ministry, the Methodists have a large and useful body of ministers, whom they distinguish by the name of *local preachers*. These attend to secular business for a livelihood, and preach generally on Sabbath days, and occasionally, as time and opportunity will permit, on other days. The following section from the discipline will clearly show their duties, powers, and privileges:

"*Of the Local Preachers.*

"*Quest.* 1. What directions shall be given concerning local preachers?

"*Answ.* 1. There shall be held annually in each presiding elder's district, a district conference, of which all the local preachers in the district, who shall have been licensed two years, shall be members; and of which the presiding elder of the district for the time being shall be president; or in case of his absence, the conference shall have authority to elect a president pro tem. It shall be the duty of the presiding elder of each district to appoint the time and place of the first conference, after which the presiding elder shall appoint the time, and the conference the place of its own sitting.

"2. The said district conference shall have authority to license proper persons to preach, and renew their license; to recommend suitable candidates to the annual conference for deacons or elders' orders, in the local connexion, for admission on trial in the travelling connexion, and to try, suspend, expel, or acquit any local preacher in the district against whom charges may be brought. *Provided*, that no person shall be licensed without being first recommended by the quarterly conference of the circuit or station to which he belongs; nor shall any one be licensed to preach, or recommended to the annual con-

ference for ordination, without first being examined in the district conference on the subjects of doctrine and discipline.

"3. The district conference shall take cognizance of all the local preachers in the district, and shall inquire into the gifts, labours, and usefulness of each preacher by name.

"4. When charges are preferred against any local preacher, it shall be the duty of the preacher in charge to call a committee consisting of three or more local preachers within the station, circuit, or district, before whom it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, be suspended until the meeting of the next district conference. And the president of the said district conference shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence, and proceedings of the trial; which minutes, when read and approved, shall be signed by the said president, and also by the members of the said district conference, or by a majority of them.

"And in case of condemnation, the local preacher, deacon, or elder, condemned, shall be allowed an appeal to the next annual conference, provided that he signify to the said district conference, his determination to appeal; in which case the said president shall lay the minutes of the trial above-mentioned before the said annual conference, at which the local preacher, deacon, or elder, so appealing may appear: and the said annual conference shall judge and finally determine from the minutes of the said trial, so laid before them.

"5. A licensed local preacher shall be eligible to the office of a deacon, after he has preached for four years from the time he received a regular license, and has obtained a testimonial from the district conference to which he belongs, after proper examination, signed by the president, and countersigned by the secretary, and his character has passed in examination before, and he has obtained the approbation of the annual conference.

"6. A local deacon shall be eligible to the office of an elder, after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the district conference of which he is a member, certifying his qualifications in doctrine, discipline, talents and usefulness, and the necessity of his official services as an elder in the circuit where he resides; signed by the president, and countersigned by the secretary. He shall, if he cannot attend, send to the annual conference such recommendation, and a note certifying his belief in the doctrine and discipline of our church: the whole being examined by the annual conference, and if approved he may be ordained; provided, nevertheless, no slave-holder shall be eligible to the office of an elder or deacon, where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom.

"7. Every local elder, deacon, and preacher shall have his name recorded on the journal of the quarterly meeting conference of which he is a member. And every local preacher shall have his name enrolled on a class paper, and meet in class, if the distance of his place of residence from any class be not too great; or, in neglect thereof, the district conference, if they judge it proper, may deprive him of his ministerial office.

"Whenever a local preacher shall remove from one circuit to another, he shall procure from the presiding elder of the district, or the preacher having the charge of the circuit, a certificate of his official standing in the church at the time of his removal, without which he shall not be received as a local preacher in other places.

"No preacher among us shall distil or retail spirituous liquors, without forfeiting his official standing."

The supreme legislative power of the church is concentrated in a general conference, which is composed of delegates from each annual conference, who meet together on the first day of May of every fourth year. For its powers see this article, *ante*. In addition to the powers there enumerated, the general conference possesses an appellate jurisdiction over all ministers who may have appealed from the decisions of an annual conference, and the final determination of all disputes that may arise on any question of rights, which relates either to the people or preachers; elects and fixes the salary of the book agents; elects the bishops, and may create any new, or divide any of the old annual conferences.

To the annual conferences is committed the oversight, in subordination to the episcopal authority, of all the preachers and people within their respective bounds, the standing of their own members, the hearing of appeals of local preachers, and the original jurisdiction of the members of their own bodies, and the adoption of such measures as they may think expedient, for raising moneys to carry on the work of God. The following questions will show the powers and privileges, as well as the particular business of an annual conference:—

"*Of the Annual Conferences.*

"*Quest.* 3. Who shall attend the yearly conferences?

"*Answ.* All the travelling preachers, who are in full connexion, and those who are to be received into full connexion.

"*Quest.* 4. Who shall appoint the times of holding the yearly conferences?

"*Answ.* The bishops; but they shall allow the annual conferences to sit a week at least.

"*Quest.* 5. Who shall appoint the places of holding the annual conferences?

"*Answ.* Each annual conference shall appoint the place of its own sitting.

"*Quest.* 6. What is the method wherein we usually proceed in the yearly conference?

"*Answ.* We inquire,

"1. What preachers are admitted on trial?

"2. Who remain on trial?

"3. Who are admitted into full connexion?

"4. Who are the deacons?

"5. Who have been elected and ordained elders this year?

"6. Who have been elected, by the suffrages of the general conference, to exercise the episcopal office, and superintend the Methodist Episcopal Church in America?

"7. Who have located this year?

"8. Who are the supernumeraries?

"9. Who are the superannuated or worn-out preachers?

"10. Who have been expelled from the connexion this year?

"11. Who have withdrawn from the connexion this year?

"12. Are all the preachers blameless in life and conversation?

"13. Who have died this year?

"14. What numbers are in society?

"15. What has been collected for the contingent expenses, for the making up the allowances of the preachers, &c.?

"16. How has this been expended?

"17. Where are the preachers stationed this year?

"18. Where and when shall our next conferences be held?

"*Quest.* 7. Is there any other business to be done in the yearly conferences?

"*Answ.* The electing and ordaining of deacons and elders.

"*Quest.* 8. Are there any other directions to be given concerning the yearly conferences?

"*Answ.* There shall be twelve conferences in the year. A record of the proceedings of each annual conference shall be kept by a secretary, chosen for that purpose, and shall be signed by the president and secretary: and let a copy of the said record be sent to the general conference."

Support of the Ministry.—The ministry is supported by the voluntary contributions of the people. For this purpose, a collection is made in all the classes and large congregations in the country circuits once a quarter; in the cities, in addition to the quarterly collections, a monthly, and in some cities a weekly collection is made, which is delivered into the hands of the stewards at each leaders' meeting, or at the quarterly meeting of the circuit: the stewards keep a record of all moneys collected, and the manner in which they are appropriated.

CHARACTER.

Each denomination of Christians have some peculiarity of character, by which it is distinguished from others. And the preceding outline of the Methodist Episcopal Church will, it is presumed, enable the reader to form a tolerably correct idea of its characteristic distinction. And those who have witnessed the rise and progress of the church, in the midst of a variety of reproaches and oppositions, will be ready to admit, that a remarkable *zeal* for the salvation of souls has distinguished the Methodist ministry from the beginning; and that this zeal, tempered with love to God and man, has evinced itself by an extended and persevering plan of diffusing the Gospel, by an itinerating ministry; and also by a success in the awakening and conversion of souls, scarcely to be paralleled in ecclesiastical history, since the apostolic age. These are facts known and read of all men. And no less evident has been their own personal devotion to the cause of God and to the interests of Jesus Christ.

That particular doctrine which has characterized all their preaching is, *salvation by grace through faith in the atoning merits of Christ*; and no less strenuously have they enforced the necessity of *holiness of heart and life*, or the entire sanctification of the soul and body to God. And bating somewhat for the enthusiasm of some, the ignorance and irregularity of others, perhaps it is not too much to say, that no sect of Christians have maintained a more unexceptionable character for strict adherence to the precepts of Christ.

To undertake to estimate the comparative merits of the several sects of Christians might seem invidious; and it would be equally so, to draw a general conclusion, either for or against any body of people from the conduct of a few individuals. All, however bright they may have shone, have had their spots; and it is granted without any disparagement to the character of the main body, that there have been individuals among the Methodists who have disgraced themselves and their brethren; while the great majority of both preachers and people, have evinced deep devotion to God, and an ardent attachment to truth and holiness, and have done much to advance the kingdom of Christ among men.

TABULAR VIEW

Of the Annual Conferences of the Methodist Episcopal Church in America, containing a Statement of the number of Members, White, Coloured, and Indian, and also of the Travelling Preachers, supernannuated and in active service; belonging to each Conference: from the latest official reports.

Conferences.	*Whites.*	*Coloured.*	*Indians.*	*Total.*	*Travelling Preachers.*	*Supernannuated Preachers.*
Maine,	9,939	3		9,942	77	5
New England,	20,337	220		20,557	186	9
New York,	32,789	371		33,160	173	10
Genesee,	13,532	39	1	13,572	65	4
Canada,	8,753	10	915	9,678	48	7
Pittsburg,	22,583	176		22,759	86	8
Ohio,	32,700	193	208	33,101	100	5
Illinois,	18,724	116		18,840	59	5
Missouri,	3,257	350		3,607	25	1
Kentucky,	23,888	3,682		27,570	92	14
Tennessee,	17,476	2,499	702	20,677	90	1
Holstein,	17,952	2,012		19,964	61	2
Mississippi,	10,948	3,576	400	14,924	58	3
South Carolina,	38,708	21,276	24	60,008	130	11
Virginia,	28,384	9,756		38,140	104	7
Baltimore,	28,644	10,302		38,946	111	11
Philadelphia,	34,819	8,159		42,978	125	5
Oneida,	19,246	74		19,320	98	12
Totals	382,679	62,814	2,250	447,743	1,697	120

Remarks.—The increase in the year preceding this report, has been, of Members, 29,305; of Travelling Preachers, 175.

The South Carolina Conference has lately been divided into two conferences. We are not however, at present, in possession of any authenticated data on the subject.

BOUNDARIES OF THE ANNUAL CONFERENCES.

1. The Maine Conference includes all the state of Maine, and that part of the state of New Hampshire lying east of the White Hills, and north of the waters of the Ossipie lake.

2. The New England Conference includes the remaining part of the state of New Hampshire, that part of Vermont lying east of the Green Mountains, those parts of the states of Massachusetts and Connecticut lying east of Connecticut River, and all the state of Rhode Island.

3. The New York Conference includes those parts of Connecticut and Massachusetts lying west of Connecticut River, that part of Vermont lying west of the Green Mountains, and all the state of New York, not included in the Genesee and Philadelphia Conferences.

4. The Genesee Conference includes the Oneida, Black river, Chenango, Susquehanna, Ontario, Genesee and Erie districts, and Sharon circuit from New York, except that part of Erie district south-west of Cataraugus creek.

5. The Canada Conference includes all the province of Upper Canada.

6. The Pittsburg Conference commences at the mouth of Cataraugus creek, on Lake Erie, thence to Olean Point on Alleghany river, thence eastward to the top of the Alleghany mountains, thence along the said mountains southward to the head of Tygart's valley, thence to the Ohio river, so as to include the middle island and Little Kenhawa circuits, thence up said river to the mouth of Little Muskingum, thence to the mouth of White Woman, so as to include Monroe, Barnesville, and Duck creek circuits, thence north-eastward between the waters of Tuskarawas and Mohicken to Lake Erie, near the mouth of Kuyahauga, so as to include Tuscarawas and Canton circuits, thence down the lake to the mouth of Cataraugus.

7. The Ohio Conference includes the remaining part of the state of Ohio, the territory of Michigan, and the Kenhawa.

8. The Illinois Conference includes the states of Indiana and Illinois.

9. The Missouri Conference includes the state of Missouri and Arkansas territory.

10. The Kentucky Conference includes the state of Kentucky, except so much of said state as lies west of the Tennessee river.

11. The Tennessee Conference includes all that part of the state of Tennessee lying west of the Cumberland mountains, and that part of the state of Kentucky lying west of the Tennessee river, and that part of the state of Alabama lying north of the mountains which divide the waters of Mobile bay from the Tennessee river.

12. The Holstein Conference includes the remaining part of the state of Tennessee, lying east of the Cumberland mountains, and that part of Virginia and North Carolina embraced in the Holstein district, and the Black Mountain and French Broad circuits, formerly belonging to the South Carolina Conference.

13. The Mississippi Conference includes the states of Mississippi and Louisiana, that part of Alabama not included in Tennessee Conference, and all West Florida.

14. The South Carolina Conference includes all South Carolina, Georgia, East Florida, and that part of North Carolina not included in the Virginia and Holstein Conferences.

15. The Virginia Conference includes the circuits situated on the Yadkin river, and that part of North Carolina lying north of Cape Fear river, except the town of Wilmington; and that part of Virginia lying south of Rappahannock and east of the Blue Ridge, except Fredericksburg and Port Royal.

16. The Baltimore Conference includes the remaining part of Virginia, not included in the Virginia, Holstein, Ohio, Pittsburg, and Philadelphia Conferences, the western shore of Maryland, and that part of Pennsylvania lying east of the Alleghany mountains and west of Susquehanna river, including Northumberland district.

17. The Philadelphia Conference includes the whole of the peninsula between the Chesapeake and Delaware bays, and all that part of Pennsylvania lying between the Susquehannah and Delaware rivers, except so much as is included in the Baltimore and Genesee Conferences; and all the state of New Jersey, Staten Island, and so much of the state of New York as now is or at any time may be included in the Bergen and Hamburg circuits.

Of the new Conference Oneida, lately set off from Genesee Conference; and of that lately set off from South Carolina Conference, the boundaries are not as yet officially made known.

ASSOCIATED METHODISTS.

The Associated Methodists are of very recent date. Their first church was organized in Baltimore, on the twenty-third of December, 1827. They are said to consist of several thousands, and to have about one hundred travelling preachers. They have annual conferences in several of the states; and their future success is confidently anticipated. They ground this expectation on the presumption that their "church representation" is not only reasonable and scriptural, but that it is also congenial to the spirit of our republican institutions.

In doctrines and in the observances of all the means of grace peculiar to the Wesleyan Methodists, they are identified with the Methodist Episcopal Church; and can only be distinguished from that body as separatists from its episcopacy and the supremacy of its travelling ministry. At a convention held in Baltimore, on the twelfth of November, 1828, it was resolved that—

"The articles of religion, general rules, means of grace, moral discipline, rites and ceremonies, of the Methodist Episcopal Church, are hereby declared to be the rules of faith and practice for those Societies who may unite in this Association." Another Convention is to be held at Baltimore, in November, 1830; when a constitution is to be formed.

It is believed that the following principles will be embodied in the new constitution.

I. As members of churches, all men are equal in rights.

II. All ecclesiastical power is inherent in the churches; by consequence, all churches, each one for itself, has the right to make its own rules and regulations; each one for itself has independent rights of property, with full and exclusive powers to regulate its own temporal concerns.

III. All rules for associated churches, should be founded on their conjoint authority.

IV. No term of church membership, or fellowship, should be set up, besides those prescribed by the New Testament.

V. Two orders of ministry are all that are needed.

VI. To make rules and regulations for associated churches, there can be no other lawful authority than that of conjoint bodies of the ministry and membership.

VII. No qualifications of the ministry can entitle it to govern a church without its consent.

VIII. The powers delegated to associations of contiguous churches, should be only such as cannot be conveniently exercised by individual churches; and the powers delegated to a general ecclesiastical government, should be such as cannot be conveniently exercised by the associations of contiguous churches.

IX. The government to be one of churches, through the medium of their representatives.

The reasons assigned by the Associated Methodists, for dissenting from the Methodist Episcopal Church are briefly these:—

"First, That the government of the said church is exclusively administered by the itinerant preachers.

"Second, That it has no constitution for preventing travelling preachers from introducing the most pernicious changes in doctrines, discipline and government.

"Third, That it possesses a spurious and universal episcopacy, with powers uncontrollable by the church and irresponsible to it. The bishops station all the itinerant preachers, and thus hold in their hands the destinies of their fellow-labourers. All efforts to reform the government have hitherto failed."

See "The Wesleyan Repository"—"Mutual Rights"—"A Brief History of Reform, by a Minister," &c.

THE END.